


EIGHT BOOKS OF
HOMERS ODYSSEY
WITH INTRODUCTION,
COMMENTARY, AND
VOCABULARY. FOR THE USE
OF SCHOOLS

HOMER





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EIGHT BOOKS OF
HOMER'S ODYSSEY

WITH
INTRODUCTION, COMMENTARY, AND
VOCABULARY

FOR THE USE OF SCHOOLS

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PREFACE.

THE Text of this edition is substantially that of Dindorf-Hentze, as used in the College Series of Greek Authors, issued by the same publishers.

The Introduction is by Professor Seymour, with a free use of the introduction to his edition for schools of the *First Six Books of the Iliad*, and of his *Introduction to Homeric Language and Verse*.

The Commentary is freely adapted by Professor Perrin, for the use of schools, from his commentary in the College Series, which is based upon the German work of Ameis-Hentze.

The Vocabulary has been prepared by Professor Seymour from the poem itself, with the aid of Gehring's *Index Homericus*, Dunbar's *Concordance*, Ebeling's *Lexicon Homericum*, Capelle's *Wörterbuch*, and Professor Perrin's commentary in the College Series. It is intended to be a complete word-list for the first twelve books of the *Odyssey*.

Of the illustrations, the photographs of Ithaca and Mycenae were taken by Professor Perrin ; Dr. Dörpfeld kindly allows the use of three before unpublished from Troy ; a few are reproduced from the *Aeneid* and *Bucolics of Vergil*, by the kind consent of the editors, Professor Greenough and Professor Kittredge ; others are from Baumeister's *Denkmäler*.

YALE UNIVERSITY, July 2, 1897.

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VOWELS AND VOWEL CHANGES.

§ 26. a. η is regularly used for \bar{a} , as ἀγορή, ὁμοίη, except in θεά, goddess, λαός, people, and some proper names (as Ναυσικάᾱ). Occasionally, as λ 344, μάν is found, instead of the less frequent μήν (the strong form of μέν). \bar{a} remains when it is the product of contraction or 'compensative lengthening,' as ὀρᾶ, πάσας (H. 30 D).

b. The final \bar{a} of the stem is retained in the genitive endings -ᾱο and -ᾱων of the first declension, as Ἀτρείδαο α 40, γαῖάων θ 284.

c. $\bar{a}\sigma$ is often changed to $\epsilon\omega$ by transfer of quantity: Ἀτρείδαο, Ἀτρείδew. Cf. βασιλῆος with Attic βασιλέως. But the frequent λᾱός never has the Attic form λεός.

d. Compensative lengthening is sometimes found where it is not in Attic, as ξῆνος (ξένφος), εἶνεκα (Lesbian ἔννεκα), κούρη (κόρφα), μῶνος, οὔρος (ὄρφος), δουρός, — but it is omitted in ἐβόλοντο α 234.

e. Diphthongs occasionally preserve ι where it is lost in Attic before a vowel: αἰεῖ, αἰετός, πνοιή, χρύσεις.

f. But ι is lost before a vowel in ὠκέα (ὠκεῖα) μ 374, in -οο for -οιο as genitive-ending of the second declension (§ 38 b), and in σέο for σείο [σοῦ], etc.; cf. χρύσειον γ 50 with χρύσειον θ 431. As in Attic, the penult is sometimes short in νίος (as λ 270). In these cases ι has turned into γ . Thus υ is sometimes lost before a vowel; cf. ἀλέασθε δ 774 with ἀλεύασθαι μ 159.

§ 27. Contraction. a. Concurrent vowels generally remain uncontracted: ἀέκων, ἄλγεα, παῖς (in nominative and vocative singular), οἷς (ὄφης = οvis, ewe) ἱερόν, ὠδύσao. Attic εῦ is regularly εὔ before two consonants, and the adjective is always εὖς or ἡύς. Patronymics from nouns in -eus form -είδης, -εῖων, as Ἀτρείδης γ 248, Πηλεΐωνα λ 470 (§ 42). These uncontracted vowels were originally separated by a consonant.

b. When contraction occurs, it follows the ordinary rules, except that εο and εου generally give ευ, as θέρευς η 118, φιλεῦντας γ 221, γεγώνευεν ι 47.

§ 28. Synizesis. a. Vowels which do not form a true diphthong may be blended in pronunciation into one long sound: Ἀτρείδew . . . ἡ οὐκ αἰεῖς α 298, μὴ ἄλλοι δ 165, εἰλαπίνῃ ἥ γάμος α 226, δὴ αὔ μ 116, Αἰγυπτίους δ 83, in which ι must have had very nearly

its cognate *y*-sound. The genitives of the first declension in *-εω*, *-εων* are always pronounced with synizesis. (H. 42 D; G. 47.)

b. Synizesis often served the purpose of the later contraction. *ἡμέων* did not differ in metrical quantity from *ἡμῶν*.

§ 29. *Crasis* is not frequent. Note *προύχοντο γ δ*, *προύφαινε ι 145*, *τᾶλλα γ 462*, *καὶτός γ 255*. (H. 76; G. 42 ff.)

§ 30. *Hiatus* (H. 75 D; G. 34) is allowed—

a. After the vowels *ι* and *υ*, as *νηλεί ὕπνω μ 372*.

b. When the two vowels between which it occurs are separated by a caesura (*τέμνειν, ὄφρα τάχιστα ὑπὲκ κακότητα κτλ. γ 175*) or by a diaeresis (§ 61 *h*): seldom after the first foot (*Μέντορα ἤε θεόν δ 654*), more frequently after the fourth foot (*πίνουσί τε αἶθοπα οἶνον β 57*). Hiatus between the short syllables of the third foot is allowed nearly as frequently as in all other places together, more than 200 times. This freedom of hiatus emphasizes the prominence of this caesura, § 61 *d*.

c. When the final vowel of the first word is long and stands in the accented part of the foot (§ 60 *a*), as *ἀντιθέω Ὀδυσῆι α 21*. See § 62 *k*.

d. When a long vowel or diphthong loses part of its quantity before the following vowel (§ 62 *k*), as *πλάγχθῃ ἐπεί α 2*, *νήπιοι, οἱ κατὰ α 8*. Here the final and initial vowels may be said to be blended in the first example; while in the second, the final letter of *νήπιοι* may have been pronounced as *y*. This is called *weak* or *improper* hiatus; it is essentially the same as the following.

e. When the last vowel of the first word is already elided, as *νύμφη πότνι' ἔρυκε α 14*.

f. N.B. Hiatus before words which formerly began with a consonant (§ 35) is only apparent.

g. The poet did not avoid two or more concurrent vowels in the same word (§ 27).

§ 31. *Elision*. (H. 79; G. 48 f.) a. *ǣ* (in inflectional endings and in *ᾗρα* and *ῥά*), *ε*, *ι*, *ο* may be elided. *αι* is sometimes elided in the verb endings. *οι* is elided seven or eight times in *μοί* (as *δ 367*), half a dozen times in *τοί* (as *α 60*), once in *σοί*.

b. *τό*, *πρό*, *ἀντί*, *περί*, *τί*, and the conjunction *ὅτι* do not suffer elision; *ὄτ'* is for *ὅτε* (either the temporal conjunction or the relative *ὃ* with *τέ* affixed, § 45 *q*), *τ'* is for *τέ* or *τοί*.

c. *ι* is seldom elided in the dative singular, where it seems originally to have been long. It is frequently elided in *σφί*.

a. Oxytone prepositions and conjunctions lose their accent in elision; other oxytones throw the acute accent upon the preceding syllable, as *λεύκ'* [*λευκὰ*] *όστία* α 161. (H. 107; G. 120.)

Observe that elision is not left to the reader as in Latin poetry.

§ 32. *Apocope*. (H. 84 D; G. 53.) a. Before a consonant, the short final vowel of *ἄρα* and of the prepositions *ἀνά*, *κατά*, *παρά* may be cut off (*ἀποκοπή*, *ἀποκόπτω*). The accent is then thrown back upon the preceding syllable (although it might be more rational to consider it lost, as it is in elision).

b. After apocope, the *ν* of *ἀνά* and *τ* of *κατά* follow the usual rules for consonant changes: *ἀγκρεμάσασα* α 440, *ἀλλέσκειν* β 105, *κὰδ δέ* (*κατὰ δέ*) frequently, *κάλλιπε* λ 279, *κάββαλε* [*κατέβαλε*].

c. Apocope was no mere metrical license; it was common in the conversational idiom of some dialects. More striking examples of apocope and assimilation than any in Homer are found in prose inscriptions.

CONSONANTS AND CONSONANT CHANGES.

§ 33. a. Where collateral forms appear, one with single and the other with doubled consonants, the form with two consonants is generally the older and justified etymologically, as *ποοσί*, *ποσί* (from *ποδ-σι*); *τελέσαι* and *τελέσαι* (*τέλος*, *τελεσ-*), *ὅπως* (*ὀκρως*, cf. Latin *quis*, etc.), *ὅτι*, *κτλ*.

b. Single initial consonants, especially *λ*, *μ*, *ν*, *ρ*, *σ*, are often doubled (as *ρ* is in Attic) when by inflexion or composition a short vowel is brought before them (see § 62 *h*), as *ἐλλισάμην* λ 35, *ἔλλαβε* α 298.

c. But sometimes *ρ* is not doubled where it would be in Attic, as *ἔρεξα* δ 352.

a. Palatal and lingual mutes often remain unchanged before *μ*, as *ἴδμεν*, *ἀκαχμίνος*.

e. Lingual mutes are commonly assimilated to a following *σ*, as *ποοσί* (*ποδ-σι*). *σ* is sometimes assimilated to *μ* or *ν*: *ἔμμεναι* (*εἶναι*) for *ἐσμεναι*, *ἐννεπε* α 1, *tell*, for *ἐν-σεπε* (Lat. *insece*), *ἐραννῆν* η 18, *lovely*, *ἐννυμι* for *φειννυμι*, cf. *ἔσσα* δ 253. Cf. the aorist *ὀφέλλειν* β 334, for *ὀφελ-σειεν*. See § 51 c.

f. σ is frequently retained before σ , as ἔσσομαι (from the stem ἔσ-), ἐτέλεισσε (τέλος, stem τελεσ-).

g. Between μ and λ or ρ , β is sometimes developed, as ἄμβροτος from stem $\mu\rho\omicron$ or $\mu\rho\rho$ (Latin *mors*, *morior*), while in βροτός mortal, the μ of the stem is lost.

h. κάμβαλε is found occasionally in the Mss. as a variant reading, a softer pronunciation for κάββαλε (§ 32 b), as ζ 172.

i. A parasitic τ appears in πτόλις, πτόλεμος for πόλις, πόλεμος. Cf. διχθά, τριχθά with Attic δίχα, τρίχα. The proper names *Neoptolemus* (Νεοπτόλεμος) and *Ptolemy* (Πτολεμαῖος) preserved this τ to a late period.

j. The rough breathing (h) has no power to prevent elision or weaken hiatus. The smooth breathing is found with several words which have the rough breathing in Attic, as ἄμμε (ἡμᾶς), ἡμαρ (ἡμέρα), ἡῆλιος (ἥλιος), Ἀίδης (Ἄιδης), ἡώς (ἔως).

k. The ν movable was written by some ancient critics after the ending -ει of the pluperfect, as μεμήλειν α 151; cf. ὀμίλειν β 381 (ὀμίλειν). It is freely used before consonants to make a syllable long by position (§ 62 f).

l. The final σ of adverbs is omitted more often than in prose; not merely ἐξ and ἐκ, οὕτως and οὕτω, but also πώς and πώ, πολλάκις and πολλάκι, ἀμφίς and ἀμφί (adverbial) are found as collateral forms.

§ 34. *Metathesis* of α and ρ is frequent (H. 64; G. 64): κάρτος δ 415, κράτος α 359. Cf. τραπείομεν [ταρπῶμεν] θ 292 from τέρπω, τερπικέρανος from τρέπω.

For the shifting of quantity from - $\alpha\omicron$ to - $\epsilon\omega$, see § 26 c.

§ 35. *The Digamma.* (H. 72 D; G. 90 f.) a. The following words seem to have been pronounced by the Homeric poet more or less consistently with initial digamma ($\nu\alpha\upsilon$, ς , pronounced as English w):—

ἄγνυμι *break*, ἄλις *enough*, ἀλῶναι *to be captured*, ἀναξ *king*, ἀνδάνω *please*, ἀραιός *thin*, ἀρνός *lamb*, ἄστυ *city*, εἰ, οὐ, οἱ *him*, etc. with a possessive pronoun ὅς, ἥ, ὅν (ἐός κτλ.), ἔαρ *spring*, ἔδνα *wedding gifts*, ἔθνος *tribe*, εἴκοσι *twenty*, εἴκω *yield*, εἶρω *say* (future ἐρέω), ἐκάς *fur*, ἕκαστος *each*, ἕκυρος *further-in-law*, ἐκόν *willing*, ἔλδομαι *desire*, ἐλίσσω *wind*, ἔλπομαι *hope*, ἔννυμι (ἑσ-ννυμι) *clothe*, ἐσθής, εἵματα *clothes*, ἔπος *word*, ἔργον, ἔρδω *work*, ἐρύω *draw*, ἔσπερος (*vesper*) *evening*, ἔτος *year*,

ἔξ *six*, ἔτης *companion*, ἡδύς *sweet* (ἀνδάνω *please*), ἦθος *haunt*, ἦρα *favor*, ἰάχω *cry aloud*, ἰδεῖν *see*, and οἶδα, εἶδος, ἵκελος *like*, εἰκα *am like*, Ἰλιος *Ilium*, ἰον *violet*, ἰς *strength*, ἰσιν *sinew*, ἰφι *mightily*, ἴσος (and ἔρισος) *equal*, ἰτέη *willow*, οἶκος *house*, οἶνος *wine*, ὥς *as*.

b. Probably several other words, also, were pronounced with initial *ϕ*.

c. ἀνδάνω, ἔ, ἐξ, and others seem to have begun originally with two consonants, σϕ.

d. In more than 2000 cases 'apparent hiatus' (§ 30 *f*) is caused by the omission of initial *ϕ*. Less frequently a *ϕ* must be supplied in order to make an apparently short syllable long by 'position' (§ 62 *j*).

e. The verse alone affords no sufficient criterion for the former existence of *ϕ* in any word; it only indicates the loss of some consonant. This is not conclusive evidence for *ϕ*, since σ and *j* (*γ*) were also lost. Which consonant originally was present has to be learned in each case from inscriptions, from a few notes of ancient grammarians, and from other cognate languages; cf. ἔργον with *work*, οἶνος with *wine*, οἶκος with *vicus*, ἔπος and ὄψ with *vox*.

f. The sound of *ϕ* evidently was going out of use in the Homeric period; it is not infrequently neglected in our texts, and sometimes this neglect seems to be due to the poet himself; but *ϕ* can be restored in many passages by minor changes.

g. That the sound of *ϕ* was still alive in the Homeric age is shown by the accuracy of the poet in its use where comparative philology shows that it once existed.

h. A neighboring vowel seems sometimes lengthened in order to compensate for the loss of *ϕ* (§ 62 *c*).

i. An ε was sometimes prefixed to a digammatized word, and remained after the *ϕ* was lost, as ἐέλδωρ, εἰκόσι, ἔεδνα, ἐέρση.

j. Sometimes the rough breathing represents the last remnant of a lost consonant (especially in the words which once began with σϕ, as ἀνδάνω κτλ., cf. *c* above), as ἐκών, ἔσπερος. Often the same root varies in breathing, as ἀνδάνω and ἡδύς, but ἦδος, — ἐννυμι, but ἐσθής.

k. For the augment and reduplication of digammatized verbs, see § 46 *d*.

l. For δφείδω, δφεήν, see § 62 *h*.

DECLENSION.

§ 36. *Special Case Endings.* (H. 217; G. 292 f.) a. The suffix -φι(ν), a remnant of an old instrumental case, added to the stem, forms a genitive and dative in both singular and plural. Cf. δ 533, ε 433.

b. The suffix -θι is added to the stem to denote *place where*.

c. The suffix -θεν is added to the stem to denote *place whence*: οὐρανόθεν *from heaven*. It forms a genitive with the pronominal stems, as ἐμέθεν δ 592, σίθεν γ 213.

d. The enclitic -δε is added to the accusative to denote more distinctly the limit of motion: οἰκόνδε and οἴκαδε *homeward*, ὄνδε δόμονδε *to his own house*, ἄλαδε *seaward*, πόλινδε *to the city*.

§ 37. *First Declension.* (H. 134 ff.; G. 168 ff.) a. η is found for final α of the stem with the exceptions mentioned in § 26.

b. The nominative singular of some masculines ends in -τᾱ for -της: νεφεληγερέτα Ζεὺς, ἱππότα Νέστωρ, κυανοχαῖτα Ποσειδῶν, εὐρύνοπα Ζεὺς. Cf. the Latin *poetǎ, nautǎ*.

c. The genitive singular of masculines ends in -ᾱο or (by transfer of quantity, § 26 c) -εω. This ending -εω is always pronounced as one syllable by synizesis (§ 28). The Attic ending -ου (apparently borrowed from the second declension) is not used.

d. The genitive plural ends in -ων or -εων: θεᾶων, βουλέων. -εων is regularly pronounced as one syllable. After ι, this αων may be contracted, as παρειῶν, δ 198.

e. The dative plural ends in -ησι(ν) or rarely in -ης, three times in -αις, as θεαῖς ε 119.

§ 38. *Second Declension.* (H. 151 ff.; G. 189 ff.) a. The genitive singular has preserved the old ending -ιο, which affixed to the stem-vowel makes -οιο.

b. The termination -οο is indicated by the metre in certain places where all the Mss. give a corrupt form, as ὄο (ordinarily printed ὄον) κράτος ἐστὶ μέγιστον α 70, Αἰόλοο (printed Αἰόλου) μεγάλῃτορος κ 36.

For the loss of ι in the change from -οιο to οο, see § 26 f.

The -οο was afterwards contracted to ου.

c. The genitive and dative dual end in -οιν: τοῖν, ὥμουν.

d. The dative plural ends in -οισι(ν) or -οις. As in the first

declension; the long ending is the rule; the short ending is very rare before a consonant.

§ 39. *Third Declension.* (H. 163 ff.; G. 205 ff.) a. The ending *ι* of the dative singular is sometimes long, and sometimes short. It is seldom elided. It is often long before a single consonant, but only in the ictus-syllable of the foot, as τέκεϊ $\tilde{\omega}$ δ 175, Ἀρτέμιδι σε ζ 151.

b. The dative plural has the Aeolic ending *-εσσι(ν)* as well as the Attic *-σι(ν)*: πόδεσσι, ποσσί (§ 33 *e*), ποσί, — ἄνδρεσσι, ἀνδράσι, — κύνεσσι, κυσί, — ἔπεςσι.

c. Nouns in *-ις* and *-υς* usually retain *ι* or *υ* throughout, but in its stead may insert *ε*, which is sometimes lengthened, as πόλῃος (πόλεως).

d. Nouns in *-ευσ* generally lengthen *ε* to *η* in compensation (§ 62 *c*) for the *υ* which between two vowels becomes *ϝ* and is lost, as βασιλεῖς, βασιλῆος.

§ 40. *Anomalous Forms.* a. As verbs appear in the present system with a variety of collateral forms derived from the same root (*cf.* ἴκω, ἰκάνω, ἰκνέομαι, — πεύθομαι, πυνθάνομαι, — μένω, μίμνω, μιμνάζω, — τείνω, τανύω, τιταίνω), so nouns of different declensions are sometimes formed from the same root, and are used without appreciable difference of meaning.

b. Some nouns have both vowel and consonant stems: γαστήρ ζ 133, but γάστρην Σ 348; ἐρίηρος ἐταῖρος Δ 266, but ἐρίηρες ἐταῖροι ι 555; *cf.* πολίητας B 806 with πολίται η 131; πατροφονῆα α 299 with Attic πατροφόνος I 461.

c. Of νίος three stems are found: (1) νίός, νιόν, νιέ. (The other forms of this declension are very rare.) (2) νιέος, νιέϊ, νιέα, as if from νιύς. (3) νίος, νίη, νία, as from a nominative νίς.

In this word the first syllable is sometimes short (§ 26 *f*), as it often is in Attic and in other dialects.

d. Certain names of cities are found in both singular and plural: Ἀθήνην η 80, but Ἀθήνας B 546; *cf.* Μάλειαν ι 80, but Μαλειάων γ 287.

ADJECTIVES.

§ 41. a. Some adjectives of three terminations are used as if of two terminations, *i.e.* the masculine form is used also for the feminine: ὁλωτάτος ὁδμή δ 442, where ὁλωτάτῃ was metrically

possible; ὑλέεσσα Ζάκυνθος ι 24, but ὑλέεντι Ζακύνθω α 246; πουλὺν ἐφ' ὕγρην δ 709; θήλυς αὐτῇ ζ 122.

b. The feminine of adjectives in -υς, ends in -ειᾶ (gen. -ειης), -εᾶ (§ 26 f), or -εη: ὤκεια, — βαθεῖα, βαθείης, βαθής, βαθέην.

c. πολὺς (πουλύς) has in the masculine and neuter both stems πολυ-(πουλυ-) and πολλο- (for πολυο-, § 40 a), with a nearly complete set of forms for each: πολλός and πολλόν, πολέος, πολέες, πολέων, πολέεσσι, κτλ.

PATRONYMICS.

§ 42. (H: 559; G. 846 f.) a. Suffixes which originally expressed connection or possession were used to form patronymic adjectives. The original force of these suffixes is occasionally preserved: (θεοὶ) Οὐρανίωνες A 570 is a mere adjective of connection like (θεοῖσιν) ἐπουρανίοισι Z 129; Homer does not recognize Οὐρανός as the ancestor of the gods. 'Ολυμπίαδες μοῦσαι B 491 is equivalent to μοῦσαι 'Ολύμπια δώματ' ἔχουσαι B 484.

b. Patronymics are frequently used as proper names, cf. Κρονίδη α 45, Λαερτιάδῃ ε 203, 'Ατρεΐδαο α 35. Cf. the English names Thompson, Wilson, Richardson, Dixon, Dix, Ricks, etc.

A. c. The patronymic is formed from stems of the first declension by adding -δα-: 'Ιπποτάδης κ 2, or more frequently by adding -ιαδα-: Λαερτιάδῃ ε 203.

d. This analogy, giving an ending in -ιάδης, is followed by stems in -ιο of the second declension, and also by stems of the third declension: Πηληιάδεω λ 467, as well as Πηλεΐδης (cf. θ 75), Πηλεΐων (cf. ε 310).

e. The suffix -ια- is added to stems in ο, and the ο is lost as in d above: Κρονίδης, — also to stems in ευ, which lose their υ between two vowels (cf. 26 f), as Ατρεΐδης, — also to consonantal stems, as 'Αγαμεμνονίδης α 30.

f. Patronymics from stems in -ευ, after the loss of the υ, do not in Homer suffer contraction of the ε of the stem with the ι of the suffix. The poet says 'Ατρεΐδης, 'Ατρεΐων, as tetrasyllables, not trisyllables. The verse ictus never falls on the ει.

g. Female patronymics are formed by the suffix -ιαδ- which loses δ before the nominative sign. 'Αχαιάδων β 101 corresponds to κοῦροι 'Αχαιῶν B 562.

B. h. Patronymics are formed also by the suffix -ιον-: Κρονίων α 386 (with genitive Κρονίωνος or Κρονίονος), Πηλείων. In these last forms from nouns in -εως the ι is always short.

i. Some adjectives in ιος are used as patronymics, as Φιλοκτήτην, Ποιάντιον (= Ποιάντος) ἀγλαὸν νιόν γ 190.

j. The patronymics in -δης are far more numerous than those in -ων.

COMPARISON OF ADJECTIVES.

§ 43. a. Comparatives and superlatives end in -ίων, -ιστος more frequently than in Attic. (H. 253; G. 357 f.)

b. ἀγαθός has comparatives ἀρείων (cf. ἄριστος), βέλτερον, κρείσσων, λώιον, λωίτερον, φέρτερος.

c. In some comparatives in -τερος, the poet has no thought of a greater or less degree, but of a contrast, as θεώτεραι ν 111 *of the gods* as opposed to men, θηλύτεραι θ 324, *female* as opposed to male. Cf. the use of the same ending in ἡμέτερος *our* (as opposed to all others), etc.

NUMERALS.

§ 44. (H. 288; G. 372 ff.) a. δύο, δύο is indeclinable. It has the collateral forms δοιώ, διοίί, κτλ.

b. The Aeolic πίσυρες, for τέσσαρες, is found occasionally, as ε 70.

c. The Aeolic πέμπε (*quinque*) is preserved in πεμπώβολα γ 460, πεμπάσσεται δ 412.

PRONOUNS.

§ 45. (H. 261 ff.; G. 389 ff.) a. The oblique cases of the third personal pronoun when enclitic are 'anaphoric,' like αὐτοῦ κτλ. in Attic; when accented they have their original reflexive use, like Attic ἐαυτοῦ, ἐμαντοῦ, σεαυτοῦ, κτλ., which compounds are post-Homeric.

b. μίν, σφωί, σφωίν, σφί, σφάς, and σφέ are always enclitic.

c. For the relation of the form ἐμείω to ἐμέω, of σείω to σέω, κτλ., see § 26 f.

d. a. The possessive of the third personal pronoun singular is ὅς, ῆ, ὄν (or ἑός, ἐή, ἐόν)—carefully to be distinguished from the relative, from which it is generally differentiated with ease, since it originally began with a consonant, *f*.

β. The place of the possessive pronoun is often filled by the dative (of interest) of the personal pronoun.

ε. αὐτός regularly retains its intensive force in the oblique cases, even when not connected with a noun expressed, often marking a contrast which it is difficult to render smoothly in the English idiom. The presumption is always strongly in favor of this original use; but all shades of meaning are found, from the strict intensive to the simple anaphoric use of the Attic dialect. The weaker use as a simple personal pronoun is particularly common after prepositions. Since the article is not necessary, αὐτὴν ὁδόν is equivalent to the Attic τὴν αὐτὴν ὁδόν. Cf. θ 107, κ 263.

ι. For αὐτως in the sense of *ὡσαύτως*, see *h* below. In this use it has a variety of meanings, most of which are derived from *in the same way as before*, the connection determining the special sense of each passage. αὐτως is the adverb of αὐτός, and ὥς αὐτῶς the adverb of ὁ αὐτός.

κ. The Attic article, ὁ, ἡ, τό, generally retains its demonstrative force in Homer, but, like the intensive pronoun in the oblique cases, appears occasionally in its Attic signification.

In their demonstrative use, ὁ, ἡ, οἱ, αἱ are best written ὃ, ἣ, οἷ, αἷ. — τοί, ταί are used besides οἷ, αἷ.

η. Thus the absence of the article does not mark a noun as indefinite; cf. ἄνδρα μοι ἔννεπε, Μοῦσα α 1, with *arma virumque cano*. Frequently αὐτως is equivalent to Attic ὡσαύτως (ὥς being the adverb of the article, see § 59 c) while ὥς δ' αὐτως γ 64 is equivalent to Attic οὕτω δ' ὡσαύτως.

ι. The demonstrative article is often followed by a noun in apposition with it, as ἡ δ' ἔσπετο Παλλὰς Ἀθήνη α 125, ἡ δ' ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικές, | διὰ Κλυταιμνήστρη γ 265 f.

κ. The forms with initial τ often have a relative force, but refer only to a definite antecedent. This is a relic of paratactic construction (§ 24).

κ. τῷ, the dative of the article (sometimes written τῶ), is often used as an inferential particle, *so, then, in that case*.

ι. κείνος is found more frequently than its longer form ἐκείνος, and κείσε for ἐκείσε *thither*.

κ. οὗτος is not frequent, and is never used after prepositions.

n. ὅδε is 'deictic,' — *this here*. Its dative plural is τοῖσδε(σ)σι in β 47, 165, κ 268.

o. Besides the Attic forms of the relative, ὃ is used for ὅς, ὅου (better ὄο, § 38 b) for οὗ.

p. The forms ὅς and ὃ have also a demonstrative use, especially ὅς with οὐδέ, μηδέ, καί, and γάρ.

For the relative use of the article, see *j* above.

q. The neuter ὃ is frequently used as a conjunction, like quod, as γ 166. So also ὅτι and ὃ τε.

r. The indefinite and interrogative pronouns have the genitive singular τέο, τεῦ.

s. In ὃ τις for ὅς τις (*cf.* ὃ for ὅς, *k* above), the first stem often remains uninflected, as θ 204. The genitive is ὅττεο, ὅττεν, or ὅτεν.

t. No one is οὗ τις or μή τις, not μηδεῖς or οὐδεῖς. οὐδέν is used seldom.

CONJUGATION.

§ 46. *Augment and Reduplication.* (H. 354 ff. ; G. 510 ff.) a. The augment was for a time considered unessential : whether temporal or syllabic, it may be omitted in the Homeric poems. The syllabic augment is omitted rather more frequently than it is used ; the temporal augment is used rather more frequently than it is omitted. When the augment is omitted, the accent is thrown back as far as possible, as πλάγχθη α 2, πάθεν α 4, ἔδεν α 3, ὄλοντο α 7. This free omission of the augment is very odd, since this element was an old inheritance of the Greek language, and never has been lost, even to the present day.

b. When the augment is omitted, monosyllabic forms with long vowel take the circumflex accent, as βῆ for ἔβη.

c. Sometimes initial ρ is not doubled after the augment, as ἔρεξα δ 352 ; sometimes initial λ, μ, or σ is doubled after the augment, as ἔλλαβε α 298, ἔσσυο ι 447.

d. Stems which originally began with a consonant may take the syllabic augment or reduplication, as ἔειπον, ἐήνδανε. ἔαξαν, ἔοικα. The stem of ὁράω takes no augment.

e. The second aorist active and middle of verbs whose stem begins with a consonant is often found with a reduplicated stem, as ἐκέκλετο, ἔτετμε, τετύκοντο, λελαβέσθαι, κεχάροιτο.

f. The so-called *Attic reduplication* is more common in Homer than in Attic, and its use extends to the second aorist, where the augment also may be used (cf. Attic ἤγαγον), as ἤραρε, ἀκαχοίμην α 236, ἀλάλοικεν.

g. δαίδοικα and δαίδια have irregular reduplication ; probably these are to be explained as for δεδφοικα, δεδφια.

h. ἐμμορα (from μείρομαι) and ἔσσυμαι (σεύω) double the initial consonant and prefix ε, as if they began with two consonants. Cf. συνέρρηκται θ 137 ; but ῥερυνπωμένα ζ 59.

§ 47. *Endings.* (H. 375 ff. ; G. 551 ff., 777.) a. The singular endings, -μι, -σθα, -σι, occur more frequently than in Attic ; especially -σι in the subjunctive, as ἄγῃσιν [ἄγῃ] ζ 37, ἐθέλῃσιν α 349. These endings are rare in the subjunctive of the contracted μι-forms.

b. The second singular imperative ending is retained in some presents, as ἴληθι γ 380, δίδωθι γ 380, and in some perfects, as τέθναθι X 365.

c. In the pluperfect, the older endings -εα κτλ. are preserved : πεποιθεα δ 434, ἠνώγεα ι 44. The third person singular ends in -ειν, as ἐβεβρύκειν μ 242 (cf. § 33 k).

d. The second and third persons singular of the first aorist optative active end in -ειας, -ειε(ν), as πέμψειας, καλέσειεν. The second person in -αις occurs thrice, as δ 547. The third person in -αι occurs ten times. The third person plural ends in -ειαν.

e. The third person plural optative active of μι-verbs ends in -ιεν, as εἶεν, δοῖεν.

f. The third person plural imperative ends in -των, -σθων (never -τωσαν, -σθωσαν), as ἔστων α 273.

g. a. Active infinitives (except in the first aorist) frequently end in -μεναι, which is sometimes shortened after a short vowel (and almost always before a vowel) to -μεν, as ἔμμεναι, ἔμμεν, ἐλθέμεν(αι).

β. The shortening of -μεναι to -μεν occurs generally before a vowel, where it may be called elision.

γ. The ending -ναι is found only after a long vowel, as δοῦναι.

h. Aorist passive infinitives end in -μεναι or -ναι.

i. Some second perfect participles retain in the oblique cases the ω of the nominative, as τεθνηῶτος α 289, βεβαῶτα ε 130.

j. The second person singular of the middle generally remains uncontracted (§ 27), as ὑποθήσῃαι, ὠδύσῃαι. Contracted forms are used occasionally, as παύσῃ δ 35.

k. In the perfect middle, -σαι regularly loses its σ.

l. -σο retains its σ only in the imperative, as ἔσσο, ἴστασο.

m. The first person plural middle often ends in -μεσθα, as ἐσόμεσθα β 61.

n. The third person plural of the perfect and pluperfect indicative middle often, and of the optative middle always, ends in -αται, -ατο for -νται, -ντο.

o. The third person plural indicative of the aorist passive generally ends in -εν instead of -ησαν, as τράφεν δ 723, δάμεν [ἐδάμῃσαν] δ 495. Cf. the active ἔλυσαν, ἔλυσον.

p. Similarly, ν is used for the later -σαν in the imperfect and second aorist of μι-verbs, as ἔφυν ε 481, ἔβαν α 211, ἔσταν ζ 211, ἔφαν ι 413, πρότιθεν [προετίθεσαν] α 112.

q. For the optative ending of μι-verbs, in -ιεν not -ιῃσαν, see e above.

§ 48. *Subjunctive Mode.* a. The variable vowel of the subjunctive is generally short in the present of verbs in -μι, the first aorist, second aorist of μι-forms, second aorist passive, second perfect of primitive formation: as βήσομεν, ἀγείρομεν, ἴομεν, θείομεν, τραπείομεν, εἶδομεν, πεποίθομεν, ἱμείρεται. (H. 373 D; G. 780.)

This short vowel is found before the endings -μεν, -τον, -τε, and in middle forms.

b. A few forms of the first aorist have a long vowel, following the analogy of the present.

c. There are no certain examples of the short mode vowel in the present of verbs in -ω.

N.B. Several forms of the first aorist subjunctive are easily confused with those of the future, with which they are identical in appearance.

§ 49. *Optative Mode.* a. For the optative endings, see 47 d, e.

b. After ι or ν, the mode sign disappears: ἀποφθίμην κ 51, φθίτο λ 330, ἀναδύη ι 377.

§ 50. *Contract Verbs.* (H. 409 D; G. 784.) a. Verbs in -αω exhibit unchanged, assimilated, and contracted forms. The poet's choice between contracted and uncontracted forms seems to have

been determined largely by the rhythm. The vowels are regularly contracted when the second is in a short syllable.

b. Uncontracted forms without assimilation occur rarely in our texts, as *ναιετάονσι* ζ 153, *δοιδιαίει* κ 227. Probably such forms were more frequent when the poems were composed.

c. The vowels of the uncontracted forms are generally assimilated, α prevailing over a following ε or η, but being assimilated to ο, ω, or ου. These forms are intermediate between the original and the contracted stage. *ἐλάαν* γ 484 is midway between *ἐλαεν* and *ἐλᾶν*. *ἄλώω* ε 377 seems to be for *ἄλάε-ο*, contracted to *ἄλᾶο*, with assimilation of vowels *ἄλωο*, and by transposition of quantity (§ 26 c) *ἄλώω*.

d. One of the vowels is usually lengthened in the text of the Mss. Sometimes this appears to be a conformation to Attic usage.

e. Verbs in -εω generally remain uncontracted (except εε, which is generally contracted in the Mss.), but often the uncontracted forms are metrically possible. εο is very rarely contracted except in the participle ending -ευμενος (where contraction occurs to prevent a too frequent recurrence of short syllables, § 62 e). εω is never contracted but is often pronounced as one syllable by synizesis (§ 28).

f. Sometimes the variable vowel ε is contracted with ε of the stem instead of with the termination, as *μνθεῖαι* θ 180, *αἰδέιο* (*αἰδέεο*) ι 269, *νεῖαι* λ 114. One of these vowels is sometimes dropped, as *μνθεῖαι* β 202, *πωλέαι* δ 811.

g. The older form of these verbs, in -ειω, is sometimes preserved, as *τελείει* ζ 234, *οἶνοβαρείων* ι 374. See § 26 e.

h. Verbs in -αω and -εω may have a present infinitive in -ημεναι, like μι-verbs, as *ποθήμεναι* μ 110.

i. Verbs in -οω are generally contracted. Sometimes they have forms with the double ο sound, like verbs in -αω, as *ἀρώωσιν* (*ἀροῦσιν*) ι 108, *ὑπνώνοντας* ε 48, *δηιόωεν* (*δηιόοιεν*?) δ 226. With these forms may be compared *φώς* (*φάος*, *φῶς*) ε 2.

TENSES.

§ 51. *Future and First Aorist, Active and Middle.* (H. 420 ff.; G. 777.) a. Pure verbs which do not lengthen the stem-vowel in the formation of the tenses, often have double σ in the future and first aorist, active and middle.

b. In the future the σ of the before-mentioned verbs often disappears, as *ἀντιόων* α 25.

c. Stems in δ often show double σ in the aorist.

d. Most of these forms with $\sigma\sigma$ may be explained as original or assimilated, as *νείκεσσε* from the theme *νείκεσ* (cf. *νείκος*), *κομίσσατο* for *κομιδσατο* (cf. *κομιδή*). Thus the stem-vowel of these verbs was not final originally, and hence is not lengthened in the future and aorist.

e. Some stems in λ and ρ retain the σ of the future and aorist (as some do in Attic), as *ἄρσας* α 280, *ἐκέλσαμεν* ι 546, *ᾠρσαν* ι 154.

f. Some verbs have a future without tense-sign, as *δῆω* *find*, *εἶμι*, *κακκείοντες* *to lie down*, *ἔδομαι*, *νέομαι*, *πίομαι*. Most of these verbs are old presents which acquired a future signification. *εἶμι* is not often future in Homer.

g. Some verbs form the first aorist, active and middle, without σ , as *ἦνικαν* (Attic *ἦνεγκαν*) δ 784, *ἔχενεν* β 395, *ἀλέασθε* δ 774, *ἔκχε* γ 273.

h. The first aorist often has the variable vowel of the second aorist o/ϵ , as *ἔχον*, *δύσεται*. So in the imperative, as *οἰσέτω* θ 255; infinitive, *οἰσόμεναι* θ 399; participle, *δυσσομένον* α 24.

i. Verbs in $-\zeta\omega$ often have themes in γ , and consequently futures and first aorists in $-\xi\omega$ and $-\xi\alpha$, as *μερμήριξε* β 93.

§ 52. *Perfect*. (H. 446 ff., 490; G. 682 ff.) a. The so-called first perfect in $-\kappa\alpha$ is formed from only 20 vowel-stems. It is almost as rare as the first aorist in $-\kappa\alpha$ (*ἔδωκα*, *ἔηκα*, *ἔθηκα*). Forms without κ are derived even from vowel-stems, especially participial forms, as *πεφύκασι* η 114, but *πεφύασιν* η 128; *τέθνηκεν* α 196, *τεθνηκυῖαν* δ 734, but *τεθνηῶτος* α 289.

b. The final mute of the stem is not aspirated.

c. The endings are affixed immediately to the reduplicated verb-stem in *βεβάασι*, *γεγαῶτας*, *δείδιθι*, *έικτην*, *ἴδμεν*, *κεκμηώς*, *ἐπέπιθμεν*, *τέτλαθι*.

d. *ἦνωγον* (as ζ 216), *μέμηκον* (as ι 439), *γέγωνε* (as θ 305), and *πέπληγον* θ 264, are inflected as imperfects.

e. *ἀλάλησθαι*, *ἀκαχήμενος*, *ἀκάχθσθαι*, and *ἑσσύμενος* are accented irregularly as presents.

f. A 'periphrastic' perfect is found in α 18, ι 455, θ 196, λ 443.

g. In the feminine participle the short form of the stem appears, as ἀρηρώς, but ἀραρυῖα; hence εἰκνῖα [φερικνῖα] not εἰκνῖα β 383, λελακνῖα μ 85, etc.

VOICES.

§ 53. *Middle*. *a*. The active and middle forms ὀρᾶν (about 40 times) and ὀρᾶσθαι (about 20 times), ἰδεῖν (more than 200 times) and ἰδέσθαι (90 times), are used often without appreciable difference of meaning. Cf. ἔφατο α 381, ἔφη β 377; οἶω α 201, οἶομαι α 173.

b. The first aorist middle is sometimes used without difference of meaning from the second aorist active, as βήσετο, γ 481, ἔβη α 427; ἐδύσετο δ 425, ἔδν γ 329.

c. The future middle is sometimes used as passive. Cf. 54 *e*.

d. The aorist middle is often used as passive, as λιπέσθαι γ 196, equivalent to λειφθῆναι. Cf. ἀμφέχυντο B 41 with ἀμφεχύθη δ 716; μνήσατο α 29 with ἐπιμνησθεῖς α 31; οἶσατο α 323 with ὤισθη δ 453.

N.B. The passive formation in Greek is comparatively late.

§ 54. *Passive*. *a*. For the ending of the aorist passive infinitive see § 47 *h*.

b. For the ending of the third person plural indicative, see § 47 *o*.

c. The second aorist subjunctive passive usually remains uncontracted, and follows the rule of *μι*-verbs (§ 55 *c*).

d. In the second aorist subjunctive, the passive suffix is often long (and the mode vowel short in the dual and in the first or second person plural, § 48 *a*), as δαίω ι 280, τραπέιομεν θ 292 (τέρπω, § 34).

e. Homer has only two futures from passive stems, δαήσεται γ 187 and μιγήσεσθαι K 365. The future middle form was used for the future passive just as freely as the perfect middle form for the perfect passive.

f. Some verbs have both first and second aorists passive, as τάρπησαν γ 70; τάρφθεν ζ 99.

g. The so-called second aorist passive form is closely related with the intransitive aorist active. Cf. ῥύη flowed, γ 455, ἐφάνη ε 279, ἐδάην δ 267, with ἔβη, ἔστη, κτλ.

h. The 'verbal adjective' is not always passive: ἄκλαντος δ 494, without tears; ἄπυστος δ 675, without learning, ignorant; ἄπνευστος ε 456, breathless.

§ 55. *Verbs in -MI.* (H. 476 ff.; G. 794 ff.) a. Some verbs in -μι have forms in the present and imperfect indicative which follow the analogy of contract verbs: τιθεῖ, διδοῖ, διδοῦσι. These are more common than the μι-forms.

b. For the ending -ν for -σαν, see § 47 p.

c. The second aorist subjunctive active generally remains uncontracted. The stem vowel often appears in its long form with short mode vowel in the dual and in the first and second persons plural (cf. §§ 48 a, 54 d), as θείω α 89, θείομεν ν 364.

d. Instead of κεράννυμι *mix*, πετάννυμι *spread out*, and σκεδάννυμι *scatter*, Homer uses κίρνημι, πίτνημι, and σκίδνημι.

§ 56. *Second Aorists without Variable Vowel.* (H. 489; G. 798 f.) Far more frequently than in Attic, second aorists, active and middle, are found without variable vowel, following the analogy of verbs in -μι, as ἔμικτο α 433, κλύθι β 262, ἐπέπλωσ γ 15 (πλώω), φθίσθαι β 183, λέκτο δ 453, ἐδέγμην ι 513.

§ 57. *Iterative Forms.* (H. 493; G. 778.) a. Iterative forms of the imperfect and aorist indicate the repetition of a state or action. The augment is generally omitted. These forms are characterized by the suffix -σκ, and have the inflection of the imperfect of verbs in -ω. They are confined to the Ionic dialect. The iterative idea is frequently waning and occasionally is lost, as in ἔσκει, which is equivalent to ἦν.

b. Verbs in -ω add the endings -σκον or -σκομην to the ε-form of the stem of the present or second aorist, as ἔσκει, εἵπεσκει, ἵδεσκει, or to the stem of the first aorist, as ὤσασκει (ὠθέω) λ 599.

PREPOSITIONS.

§ 58. a. Prepositions often retain their original local adverbial force (as ἐν δέ *but therein*, παρὰ δέ *and beside him*), cf. § 292. They may be placed after the verbs or nouns with which they are connected. See § 22 d. Not infrequently an editor must be in doubt whether to print the preposition as part of the verb, or independently. (H. 785; G. 1222.)

b. The preposition is often separated from the verb which it modifies, as μέλας ἐπὶ ἔσπερος ἦλθεν α 423, where ἐπὶ modifies ἦλθεν; κατὰ βοῦς Ὑπερίονος Ἡελίοιο | ἦσθιον α 8, where κατὰ modifies ἦσθιον.

c. *Anastrophe*. (H. 109 ; G. 116.) α. Disyllabic prepositions, when they immediately follow the word with which they are construed, take the accent upon the penult, except ἀμφί, ἀντί, ἀνά, διά.

β. ἐν is used for ἔναισι or ἔνεστι, ἐπι for ἔπεστι, μέτα for μέεστι, πάρα for πάρεισι.

γ. In order to avoid ambiguity, adverbial περί is accented as πέρι when it stands before a noun.

δ. Elided prepositions suffer anastrophe only when they as adverbs modify a verb to be supplied.

α. α. ἐν has the parallel forms εἰν, ἐνί, εἰνί. εἰν stands only in the part of the foot which receives the ictus, and its use is nearly confined to certain phrases, as εἰν ἀγορῇ, εἰν Ἀῖδαο δόμοισιν.

β. The poet uses both ἐς and εἰς, πρός, προτί, and ποτί, ὑπό and ὑπαί, παρά and παραί.

ε. ἀμφί, ἀνά, and μετά are used also with the dative.

ADVERBS.

§ 59. (H. 257 ff. ; G. 364 ff.) α. α. A predicate adjective is often used where the English idiom has an adverb or an adverbial phrase, as χθιζὸς ἦλυθες β 262, *didst come yesterday*, ἡέριος ι 52, *early in the morning*, παννύχιος α 443, *all night long*, πρηνής ε 374 (*pronus*), *on his face*.

β. An adjective formed from a preposition and a substantive, is equivalent to the preposition with the substantive. Thus μεταδόρπιος δ 194 is equivalent to μετὰ δόρπῳ *during supper*.

γ. πρόφρων *willing*, is used only predicatively, where the English idiom uses *willingly*, as β 230.

β. Adverbs ending in -α are common : σάφα, τάχα, ὦκα. These seem to have been originally neuter cognate accusatives, and many are such still ; cf. πόλλ' ἐπέτελλε, πολλὰ ἡρᾶτο, μέγα νήπιε, μεγάλ' εὔχετο, κτλ.

γ. Adverbs in -ως are not common ; they are most frequent from ο-stems : οὕτως (οὗτος), ὥς (ὥ), αὕτως (αὐτός), κακῶς (κακός). ἴσως and ὁμοίως are not found, καλῶς only β 63.

HOMERIC VERSE.

§ 60. *The Heroic Hexameter.* (H. 1064 ff., 1100; G. 1620 f., 1669.) a. The poems are to be read with careful attention to the metrical quantity of each syllable, as well as to the sense of the passage. Each verse has six feet (bars or measures); hence the name *hexameter*. Emphasis or stress of voice is laid on the first syllable of each foot. The part of the foot which has no ictus (the *arsis*) should receive as much *time* though not so much *stress* as the ictus-syllable (the *thesis*). The rhythm would be called $\frac{2}{4}$ time in modern music. (N.B. The English hexameter, found e.g. in Longfellow's *Evangeline*, is generally read as of $\frac{3}{8}$ time.)

b. The written word-accent must be disregarded in reading Homeric verse. Occasionally the verse ictus and word-accent may coincide, as in *ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον ὃς μάλα πολλά* a 1, but the word-accent seems to have had no influence on the formation of the verse.

c. The dactyl¹ (♩ or — ∪ ∪), with the ictus on the first syllable, is the fundamental and prevailing foot of Homeric verse. It is often replaced by a spondee² or heavy dactyl (♩♩ or — —).

Dactyls are about three times as frequent as spondees in the Homeric poems.

d. Verses in which each of the first five feet is a dactyl are far more common in Homer than in Vergil: there are 160 in the first book of the *Iliad* alone, and 77 in the first book of the *Odyssey*. Many frequently recurring verses have this rhythm; as *τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς*, — *αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο*. Many other verses have but one spondee (generally in the first or second foot) among the first five feet; as *ἥμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν*.

e. Spondees are most common in the first two feet; they are more and more avoided in each foot toward the close of the verse.

f. The first foot allows more freedom than any other. A short

¹ This name is borrowed from *δάκτυλος finger*, and the fanciful explanation was given that the finger (like this metrical foot) has *one long and two short* joints!

² This name was derived from the use of this slow, solemn measure in the hymns which accompanied the libation (*σπονδή*) to the gods.

vowel there more frequently retains its natural quantity before a mute and a liquid, and yet is more frequently lengthened in the unaccented part of the foot before that combination. At the close of the first foot, hiatus is allowed (§ 30 *b*).

g. The Bucolic diaeresis (§ 61 *h*) is seldom immediately preceded by a word of three long syllables. Before this diaeresis, a dactyl is strongly preferred.

h. Verses which have a spondee in the fifth foot are called spondaic verses (ἑπη σπονδειακά). They are more common in Homer than in the Latin poets,—about 4 *per cent.* of the verses of the *Iliad* and *Odyssey* being spondaic.

i. These spondaic verses seem especially frequent at the close of emphatic sentences or of divisions of the narrative, and in descriptions of suffering and toil, but often no rhythmic effect is sought; the convenience of the verse determined the measure. In about half of the cases a single word of four syllables closes the spondaic verse. Never should the fifth foot be filled by a single word of two syllables.

j. The last foot in each verse is strictly a spondee, but the final syllable may be short; the deficiency in time is then made up by the slight pause which follows at the end of the verse (§ 62 *l*). A heavy or consonantal ending is preferred; hence the *ν*-movable is often used.

k. The student need not concern himself about elision as in Latin poetry,—that is already done in the text; but he must be watchful for ‘synizesis’ (§ 28).

CAESURAL PAUSES.

§ 61. (H. 1081; G. 1642 *f.*) a. Each verse has one or more caesural pauses (*caesura* = τομή *cutting*),—pauses within a foot.

b. The principal caesura of the verse is always a pause in the sense, and is often emphasized by punctuation; but occasionally commas are found where no pause is necessary.

Of course no pause can be made immediately before an enclitic, since this is closely connected with the foregoing word.

c. A caesura is almost always found in the third foot; only 185 verses of the *Iliad* and 71 of the *Odyssey* have no break there. It

occurs either after the ictus syllable (as *μῆνιν ᾄειδε θεά* \wedge *Πηληϊάδεω Ἀχιλῆος* A 1 $_ \cup \cup | _ \cup \cup | _ \wedge _ | _ \cup \cup | _ \cup \cup | _ _ |$), or between the two short syllables (as *ἄνδρα μοι ἔννεπε Μοῦσα* \wedge *πολύτροπον ὃς μάλα πολλά* a 1, $_ \cup \cup | _ \cup \cup | _ \cup \wedge \cup | _ \cup \cup | _ \cup \cup | _ _ |$). These two caesuras are about equally frequent; but the second slightly predominates and seems to have been preferred.

d. The importance of the caesura in the third foot is marked not only by the freedom with which hiatus (§ 30 *b*) is allowed there, and by the evident avoidance of elision at that point, but also by the large number of tags of verses which are suited to follow it; as *πατὴρ ἀνδρῶν τε θεῶν τε, βοῶπις πότνια Ἥρη, θεὰ λευκώλενος Ἥρη, θεὰ γλαυκῶπις Ἀθήνη, φιλομμειδῆς Ἀφροδίτη, Διὸς θυγάτηρ Ἀφροδίτη, ἔκκνήμιδες Ἀχαιοί, Ἀχαιῶν χαλκοχιτώνων, κάρη κομόωντες Ἀχαιοί, ἀρηίφιλος Μενέλαος, ἄναξ ἀνδρῶν Ἀγαμέμνων, βοὴν ἀγαθὸς Διομήδης, Γερήνιος ἱππότα Νέστωρ κτλ.*, — all of which must be preceded by the feminine caesura (see *f*) of the third foot; while *Ἀγαμέμνωνος Ἀτρεΐδαο, εὐρὺν κρείων Ἀγαμέμνων, ἡγήτορες ἦδὲ μέδοντες, ἀπαμείβετο φώνησέν τε κτλ.* must be preceded by the masculine caesura of the third foot. See § 25 *e, f*.

e. The pause after the first syllable of the third foot is called the *penthemimeral* caesura (*πέντε, ἡμι-, μέρος*) because it comes after the fifth half-foot; it divides the verse into $2\frac{1}{2} + 3\frac{1}{2}$ feet. The pause between the two short syllables of the third foot divides the verse into $2\frac{3}{4} + 3\frac{1}{4}$ feet.

f. The pause after an ictus-syllable is called a *masculine* caesura because of the vigorous movement which it gives to the verse. The pause between two unaccented syllables is called a *feminine* caesura.

g. Sometimes the principal pause of the verse is the masculine caesura of the fourth foot. This is called the *hepthemimeral* caesura (*ἑπτά, ἡμι-, μέρος*). It is frequent after a feminine caesura of the third foot. It gives an energetic movement after a penthemimeral caesura, when the verse is divided into $2\frac{1}{2} + 1 + 2\frac{1}{2}$ feet.

h. Sometimes the pause of the verse is at the close of the fourth foot; this is called the *Bucolic* diaeresis (a diaeresis being a pause at the end of a word *between* two feet) or caesura, since it is most

evidently aimed at in the Bucolic or pastoral poetry of Theocritus. Occasionally there is a transition at this point to another part of the story. This Bucolic diaeresis with the penthemimeral caesura divides the verse into $2\frac{1}{2} + 1\frac{1}{2} + 2$ feet.

i. The importance of the Bucolic diaeresis is marked by the large number of tags of verses which are ready to follow it, as *δῖος Ὀδυσσεύς, ἔρκος Ἀχαιῶν, ἱππότα Νέστωρ, ὄβριμος Ἄρης, φαίδιμος Ἔκτωρ, Φοῖβος Ἀπόλλων, Παλλὰς Ἀθήνη, δῖα θεάων, μῆνιέτα Ζεὺς, ἰσόθεος φῶς*. See § 25 f. Hiatus is allowed here occasionally. See § 30 b.

j. A slight pause occurs often after the first short syllable of the fifth foot. The poet prefers to close the verse with the rhythm — ∪, ∪ — — (where the comma represents the end of a word) rather than — ∪ ∪, — —. This rhythm is found in all verses which close with *Παλλὰς Ἀθήνη* or *Φοῖβος Ἀπόλλων* or *δῖος Ὀδυσσεύς*.

k. The principal pause of the verse is seldom found at the close of the third foot. This would divide the verse into two equal parts and cause monotony. A word ends there not infrequently, but is accompanied by a more prominent caesura in the third or fourth foot. In *οἱ δ' ὥς οὖν ξείνους ἶδον, ἀθρόοι ἦλθον ἅπαντες γ 34*, the pause at first sight seems to come where the comma stands, after the third foot; but here (and in λ 266) the real pause made by the bard in his recitation probably came before *ἶδον*.

l. Even a slight pause is rare between the two short syllables of the fourth foot.

m. No sentence ends with the second foot.

n. The pause in the third foot gives to the rest of the verse an anapaestic movement, from which it is often recalled by the Bucolic diaeresis.

o. The varied position of the main caesura, and the minor pauses in different parts of the verse, together with the interchange of spondees and dactyls, give perfect freedom from monotony, without detracting from the grace and dignity of the measure.¹

¹ Coleridge's lines with regard to the Homeric verse are worth remembering:

'Strongly it bears us along in swelling and limitless billows,
Nothing before and nothing behind but the sky and the ocean.'

QUANTITY.¹

§ 62. (H. 92 ff. ; G. 98 f., 1623 f.) a. Metrical convenience or necessity often determined the poet's choice among synonymous words (§ 25 *e, f*). The poet in general preferred the light dactyls to the heavy dactyls or spondees, and retained in the Epic dialect a large number of dactylic forms which were afterwards contracted. An *amphimacer* (— ∪ —, ἀμφί, μακρόν) was avoided often by means of 'apocope,' 'synizesis,' or 'elision.'

The apparent irregularities of metre in the Homeric verse are due principally to the fact that our printed text does not give an exact representation of the poems as they were sung. We may compare the fate of Chaucer's verse, which was considered unrhythmical and unmetrical until a better knowledge was gained of the poet's pronunciation.

Thus most exceptions to the rules of quantity are only apparent. The poet, for example, did not lengthen a short syllable by placing the ictus upon it. If an apparently short final syllable stands where a long syllable is expected, it is probable either

(1) that the final syllable was originally long, and later lost part of its quantity ; or

(2) that the following word has lost an initial consonant which would have made the preceding syllable long by position (see *j* below) ; or

(3) that the pause (musical *rest*) of a caesura or diaeresis fills

¹ The beginner will find it convenient to remember concerning *a, ι, υ*, the vowels of which the quantity is not clear at the first glance, that

(1) they are short in the final syllable of any word when the antepenult has the acute or the penult has the circumflex accent ;

(2) they are regularly short in inflectional endings, as μάχῃσι, ἥρωα, τρέπουσι, τέθνηκα, — in the final syllables of neuter nouns, as δῶμα, ἦμαρ, μέλι, δάκρυ, — in suffixes, except where *υ* has been lost before *σ*, as φύσις, Φόλισσα, — in particles, especially in prepositions, as ἀνά, περί, ὑπό, ἀρα, ἔτι, — and generally in the second aorist stem of verbs ;

(3) they are long in the final syllable when the penult is long by nature and has the acute accent ;

(4) they are long when they are the result of contraction, as ἐτίμα from ἐτίμαε, ἱρόν from ἱρόν, and as the final vowel of the stem of nouns of the first declension.

out the time occupied by the foot, allowing the same freedom as at the end of the verse (§ 60 *j*).

b. A considerable number of anomalies, however, remain unexplained. Prominent among the unexplained anomalies of quantity is the $\bar{\iota}$ of certain abstract nouns, which form such a definite class that it may be assumed that there was some explanation, perhaps physiological, for them all.

c. Many apparently irregular variations of natural quantity, as well as apparent freedom in allowing hiatus, and variations of quantity made by position (see *j* below), are to be explained by the loss of a consonant.

d. a. A syllable which contains a long vowel or a diphthong is long by *nature*. Final $\alpha\iota$ and $\omicron\iota$ are metrically long, although short as regards accentuation.

β. The quantity of some vowels is not fixed, as Ἄπόλλωνος ι 198, Ἄπόλλωνος ι 201.

γ. Most of these vowels with variable quantity were originally long and were becoming short, as the Homeric ἴσος, καλός, and φᾶρος became ἴσος, καλός, and φάρος in Attic poetry. Evidently every vowel which at first was long and afterwards became short must have had at some time a metrical quantity which could be treated either as long or short, *i.e.* its quantity was variable.

δ. With this variation of natural quantity may be compared the double forms employed in Homer, — one with a single consonant, another with two consonants, as Ἀχιλλεύς γ 106, Ἀχιλεῦ λ 478; Ὀδυσσεύς α 57, Ὀδυσεύς β 246; ὄππως α 270, ὄπως α 57, μέσση δ 844, μέσον δ 400, κτλ., many of which doubled consonants are known to be justified etymologically.

e. Sometimes a naturally short vowel was lengthened (not by the poet, but in the speech of the people) in order to avoid the too frequent recurrence of short syllables. This is illustrated by the rule for the use of \omicron or ω in the comparison of adjectives (σοφώτερος but κουφότερος), and by the words which have a vowel similarly lengthened in the Attic dialect (as ἄθάνατος, προσήγορος, ὑπηρέτης). We find ἄνῆρ but ἄνέρες, Πριάμος but Πριάμιδης, θῦγάτηρ but θῦγατέρα.

ι. a. In Homeric verse a syllable which contains a short vowel is long by *position* when the vowel is followed by a double consonant (ζ, ξ, ψ) or by two or more consonants, whether these are in

the same or in the following word or are divided between the two words.

β. This rule holds good also in case of a mute followed by a liquid. This combination rarely fails to make position within a word, and generally makes position when it stands at the beginning of a word, especially when this word is closely connected with the preceding, as ὕπατε κρειόντων α 45.

γ. α. Sometimes a vowel remains short before a mute followed by λ or ρ, as always in Ἐφροδίτη, ἄλλοθρόους α 183, προτράπηται, and before Κλυταιμνήστρη. These words could not have been brought into the verse if the mute and liquid must make length by position, and the history of the language shows that this combination of mute and liquid was gradually losing its weight.

β. That a mute and liquid do not always make length by position is explained by the ease with which the combination can be pronounced at the beginning of a syllable, leaving the preceding vowel short and 'open.'

γ. Before four words, two of which begin with the double consonant ζ and two with the two consonants σκ (not a mute and a liquid), the preceding vowel remains short: ἰλήεντι Ζᾱκύνθω α 246, οἱ δὲ Ζέλειαν Β 824, προχέοντο Σκαμάνδριον Β 465, ἔπειτᾱ σκέπαρνον ε 237.

δ. α. A single λ, μ, ν, ρ, σ, at the beginning of certain words, may make position (*cf.* § 33 *b*): κατὰ μοῖραν θ 496, καλοί τε μεγάλοι τε ι 426, ὑπὸ λιπαροῖσιν β 4, τε λιαρὸν τε ε 268, ἐνὶ νήσῳ κ 3, ἐπὶ νευρῇφιν λ 607.

β. So also δ makes position in the stem δφι- (δεῖσαι *fear*), and always in δήν *long*, as ἔδουσεν γὰρ ἐμὴν ἔκπαγλον ἐνιπήν κ 448, οὐδ' ἄρ' ἔτι δήν β 296.

γ. φ seems to be used as a double consonant in Ζεφερίη η 119. Thus ὄφιν Μ 208 is a 'trochee,' — ∪.

ι. α. Cognate languages and collateral dialectic forms show that most words which in the Attic dialect began with ρ, once began with σρ or φρ. This explains the doubling of the ρ after the augment and in composition, as well as its power to make position in Homeric verse.

β. Of the instances of lengthening before μ, most are only physiologically explained,—the μ-sound being easily continued

until it is virtually a double consonant. But this lengthening occurs only before certain stems (especially μέγαρον, and μέγας and its kin), not before μάχεσθαι, μένιν, μῶνος, κτλ.

j. One of the consonants which made position has often been lost, as ἀρνύμενος φῆν α 5, σῦνχεῖς (συν-σεχες ?) ι 74.

k. α. A long final vowel or diphthong in the arsis of the foot is regularly shortened before a following vowel: πλάγχθη, ἐπέι (— ∪ ∪ | —) α 2, νήπιοι, οἱ κατὰ βοῦς (— ∪ ∪ | — ∪ ∪ | —) α 8. The shortening of a long vowel is essentially the elision of half the vowel (§ 30 d).

β. Final αι, οι, ει are most frequently shortened before an initial vowel. Final οι is shortened eight times as often as final η.

γ. The diphthongs ending in υ seem to have been more firm in retaining their quantity than those ending in ι.

δ. This shortening of diphthongs seems to indicate a tendency of the final ι or υ of the diphthong to go into its cognate y (j) or w (f) sound and disappear (cf. § 26 f). In Pindar, also, a final diphthong is shortened five times as often as a long final vowel. Of course there was no hiatus when the j or f was spoken.

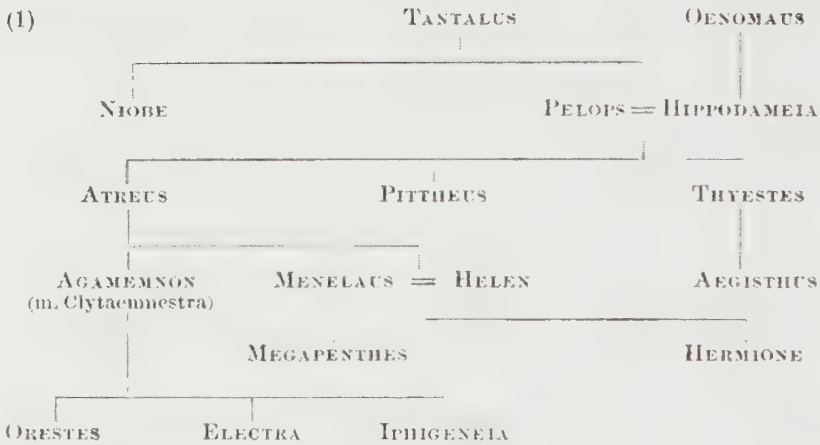
ε. Final φ and η are shortened before an initial vowel more rarely than other diphthongs. φ is seldom shortened except before an ε or (less frequently) an α.

1. Before a pause (as before the close of the verse, see § 60 j), a short vowel may be used in place of a long vowel: ἐκ γὰρ Ὀρέσταιο α 40 — ∪ ∪ | — — | ∪ ∧, εἴατ' ἀκούοντες α 326. The pause in the rhythm occupies the remainder of the time which would be spent in pronouncing a long syllable, ♩ ♩ ♩ = ♩ ♩ ♩. Before a pause, also, a long final vowel may preserve its quantity although the following word begins with a vowel, as οἱ μὲν δυσσομένον Ὑπερίονος α 24, — just as a verse may close with a short vowel although the next following verse begins with a vowel, as βοῦς Ὑπερίονος Ἑλίοιο | ἦσθιον α 8 f.

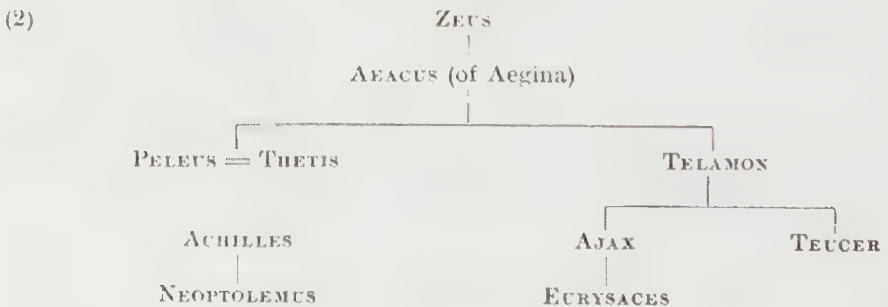
m. A few verses seem to begin with a short syllable, as ἐπειδὴ (probably ἐφειδῆ) τὸ πρῶτον δ 13.

FAMILY TREES.

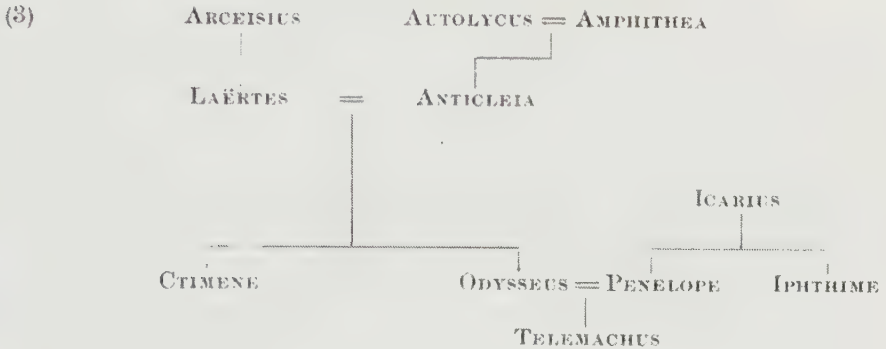
THE PELOPIDS.



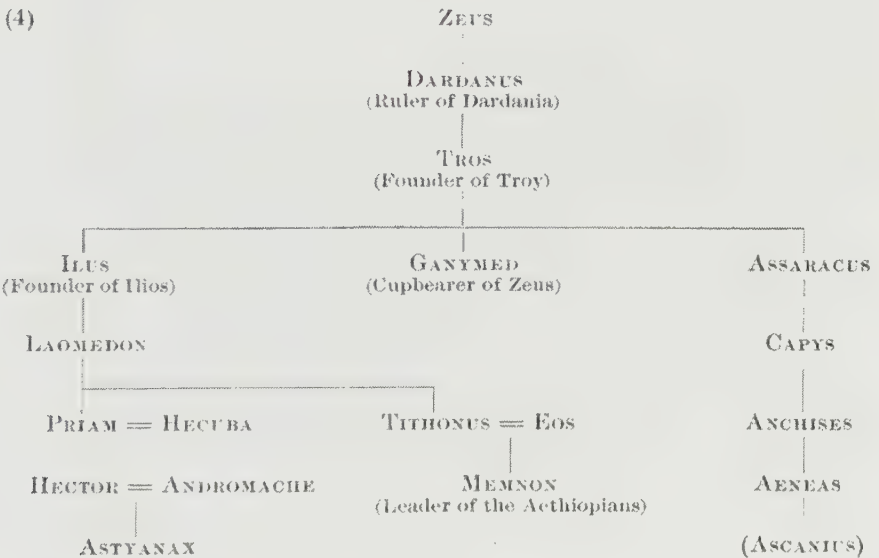
THE AEACIDS.



THE ROYAL FAMILY OF ITHACA.



THE ROYAL FAMILY OF TROY.



NOTE. According to a later story, Autolycus, Odysseus's grandfather, was son of Hermes, and Icarius, Penelope's father, was brother of Tyndareüs who was father of Clytaemnestra, and putative father of Helen.

BIBLIOGRAPHICAL NOTE.

THE Homeric Manuscripts are better and more ancient than those of any other Greek secular author. In all, more than one hundred are known and described. No Ms. of the *Odyssey* is so pre-eminent as *Venetus A* of the *Iliad*. Some verses of the poem have been preserved on fragments of papyrus in Egypt from the early centuries of our era, but these have little critical value. The oldest complete Mss. of the *Odyssey* are two on parchment in the Library of San Lorenzo at Florence, of the tenth century of our era. A noted Ms. (Harleianus) of the British Museum and one (No. 613) of the Library of San Marco at Venice are assigned to the thirteenth century.

The earliest printed edition of Homer was that of Demetrius Chalcondylas, in two large and handsome volumes, Florence, 1488.

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ITHACA.

(Northern Part, from Mt. Aëtos. From a Photograph.)

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. Ἀθηνᾶς παραίνεσις πρὸς
Τηλέμαχον.

- Ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν,
πολλῶν δ' ἀνθρώπων ἴδεν ἄστυα καὶ νόον ἔγνω·
πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
5 ἀρνύμενος ἣν τε ψυχὴν καὶ νόστον ἐταίρων.
ἀλλ' οὐδ' ὧς ἐτάρους ἐρρύσατο ἰέμενός περ·
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἡελίοιο
ἦσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
10 τῶν ἀμόθεν γε, θεὰ θύγατερ Διός, εἰπὲ καὶ ἡμῖν.
 ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,
οἴκοι ἔσαν πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν·
τὸν δ' οἶον νόστου κεχρημένον ἠδὲ γυναικὸς
νύμφη πότνι' ἔρυκε Καλυψὼ δῖα θεάων
15 ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.
ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,
τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων
καὶ μετὰ οἷσι φίλοισι. θεοὶ δ' ἐλέαιρον ἅπαντες
20 νόσφι Ποσειδάωνος· ὃ δ' ἀσπερχὲς μενέαινε
ἀντιθέῳ Ὀδυσῇ πάρος ἦν γαῖαν ἰκέσθαι.
 ἀλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας,
Αἰθίοπας τοὶ διχθὰ δεδαΐαται, ἔσχατοι ἀνδρῶν,

- οἱ μὲν δυσομένον Ὑπερίωνος οἱ δ' ἀνιόντος,
 25 ἀντιόων ταύρων τε καὶ ἀρνεῖων ἐκατόμβης.
 ἔνθ' ὃ γ' ἐτέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
 Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν.
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,
 30 τὸν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης·
 τοῦ ὃ γ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηύδα·
 “ὦ πόποι, οἶον δὴ νῦ θεοὺς βροτοὶ αἰτιόωνται·
 ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι, οἱ δὲ καὶ αὐτοὶ
 σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγέ' ἔχουσιν,
 35 ὥς καὶ νῦν Αἰγισθος ὑπὲρ μόρον Ἀτρεΐδαο
 γῆμ' ἄλοχον μνηστήν, τὸν δ' ἔκτανε νοστήσαντα,
 εἰδὼς αἰπὺν ὀλεθρον, ἐπεὶ πρό οἱ εἶπομεν ἡμεῖς,
 Ἑρμείαν πέμψαντες εὐσκοπον ἀργεῖφόντην,
 μήτ' αὐτὸν κτείνειν μήτε μνάασθαι ἄκοιτιν·
 40 ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρεΐδαο,
 ὁππότ' ἂν ἡβήσῃ τε καὶ ἥς ἰμείρεται αἴης.
 ὥς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
 πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισεν.”
 τὸν δ' ἡμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·
 45 “ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
 καὶ λῆν κτεῖνός γε εἰκότι κεῖται ὀλέθρῳ,
 ὥς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι·
 ἀλλά μοι ἀμφ' Ὀδυσῇ δαΐφρονι δαίεται ἦτορ,
 δυσμώρῳ, ὃς δὴ δητὰ φίλων ἄπο πῆματα πάσχει
 50 νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλὸς ἐστι θαλάσσης.
 νῆσος δειδρῆεσσα, θεὰ δ' ἐν δώματα ναίει,
 Ἀτλαντος θυγάτηρ ὀλοόφρονος, ὃς τε θαλάσσης
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
 μακράς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν.

- 55 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει,
 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισιν
 θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς
 ἰέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
 ἧς γαίης θανέειν ἰμείρεται. οὐδέ νυ σοί περ
 60 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὐ νύ τ' Ὀδυσσεὺς
 Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων
 Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ;"
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτᾳ Ζεὺς·
 "τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
 65 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
 ὃς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν
 ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
 ἀλλὰ Ποσειδάων γαιήοχος ἀσκελὲς αἰεὶ
 Κύκλωπος κεχόλwται, ὃν ὀφθαλμοῦ ἀλάωσεν,
 70 ἀντίθεον Πολύφημον, ὃου κράτος ἐστὶ μέγιστον
 πᾶσιν Κυκλώπεσσι· Θώωσα δέ μιν τέκε νύμφη,
 Φόρκυνος θυγάτηρ ἀλὸς ἀτρυγέτοιο μέδοντος,
 ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγεῖσα.
 ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων
 75 οὗ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἵης.
 ἀλλ' ἄγεθ' ἡμεῖς οἶδε περιφραζώμεθα πάντες
 νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει
 ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
 ἀθανάτων ἀέκητι θεῶν ἐριδαιέμεν οἶος."
 80 τὸν δ' ἡμέμβετ' ἔπειτα θεὰ, γλαυκῶπις Ἀθήνη·
 "ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
 εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσιν,
 νοστήσαι Ὀδυσῆα πολύφρονα ὄνδε δόμονδε,
 Ἑρμείαν μὲν ἔπειτα διάκτορον ἀργεῖφόντην
 85 νῆσον ἐς Ὀλυγίην ὀτρύνομεν, ὄφρα τάχιστα

- νύμφη ἐνπλοκάμῳ εἶπη νημερτέα βουλήν,
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται·
 αὐτὰρ ἐγὼν Ἰθάκηνδ' ἐσελεύσομαι, ὅφρα οἱ υἱὸν
 μᾶλλον ἐποτρύνῳ καὶ οἱ μένος ἐν φρεσὶ θείῳ,
 90 εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἔλικας βούς.
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα
 νόστον πευσόμενον πατρὸς φίλου, ἣν πού ἀκούσῃ,
 95 ἣδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν."
 ὣς εἰποῦς' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 ἀμβρόσια χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ὑγρὴν
 ἣδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο·
 εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ,
 100 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἶξασα,
 στῆ δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσῆος
 οὔδοῦ ἐπ' αὐλείου, παλάμη δ' ἔχε χάλκεον ἔγχος,
 105 εἰδομένη ξείνῳ, Ταφίων ἡγήτορι Μέντῃ.
 εὔρε δ' ἄρα μνηστήρας ἀγήνορας· οἳ μὲν ἔπειτα
 πεσσοῖσι προπάραιθε θυράων θυμὸν ἔτερπον
 ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί·
 κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες
 110 οἳ μὲν οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ,
 οἳ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας
 νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ दाτεῦντο.
 τὴν δὲ πολὺν πρῶτος ἶδε Τηλέμαχος θεοειδής·
 ἦστο γὰρ ἐν μνηστήρσι φίλον τετιμημένος ἦτορ,
 115 ὅσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν, εἴ ποθεν ἔλθων
 μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείῃ,



ATHENA
(Vatican, Rome.)

- τιμὴν δ' αὐτὸς ἔχοι καὶ δώμασιν οἷσιν ἀνάσσοι.
 τὰ φρονέων μνηστήρσιν μεθήμενος εἴσιδ' Ἀθήνην,
 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ
 120 ξεῖνον δητὰ θύρησιν ἐφεστάμεν· ἐγγύθι δὲ στὰς
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεται· αὐτὰρ ἔπειτα
 δειπνου πασσάμενος μυθήσεται, ὅττεό σε χρή.”
 125 ὥς εἰπὼν ἠγεῖθ', ἡ δ' ἔσπετο Παλλὰς Ἀθήνη.
 οἱ δ' ὅτε δὴ ῥ' ἔντοσθεν ἔσαν δόμον ὑψηλοῖο,
 ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν
 δουροδόκης ἔντοσθεν ἐυξόου, ἔνθα περ ἄλλα
 ἔγχε' Ὀδυσσῆος ταλασίφρονος ἴστατο πολλά,
 130 αὐτὴν δ' ἐς θρόνον εἷσεν ἄγων, ὑπὸ λῖτα πετάσσας,
 καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.
 παρ δ' αὐτὸς κλισμὸν θέτο ποικίλον ἔκτοθεν ἄλλων
 μνηστήρων, μὴ ξείνος ἀνιηθεὶς ὀρυμαγδῷ
 δειπνῶ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,
 135 ἣδ' ἵνα μιν περὶ πατρὸς ἀποικομένοιο ἔροιτο·
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,
 νύφασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
 140 εἶδατα πόλλ' ἐπιθεῖσα χαριζομένη παρεόντων·
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰέρας
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·
 κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἰνοχοεύων.
 ἐς δ' ἦλθον μνηστήρες ἀγήνορες· οἱ μὲν ἔπειτα
 145 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε,
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
 σῖτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισιν,

- κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 150 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 μνηστῆρες τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμήλειν,
 μολπή τ' ὀρχηστὺς τε· τὰ γάρ τ' ἀναθήματα δαιτός·
 κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκεν
 Φημίω, ὃς ῥ' ἦειδε παρὰ μνηστῆρσιν ἀνάγκη.
 155 ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεῖδεν,
 αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπις Ἀθήνην
 ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πενθοῖαθ' οἱ ἄλλοι·
 “ξείνε φίλ', ἦ καί μοι νεμεσήσεται, ὅττι κεν εἴπω;
 τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ αἰοιδή,
 160 ῥεῖ, ἐπεὶ ἀλλότριον βίοτον νήποιον ἐδουσιν,
 ἀνέρος, οὗ δὴ πον λεύκ' ὅστέα πύθεται ὄμβρω
 κείμεν' ἐπ' ἡπείρου, ἦ εἰν ἀλὶ κῦμα κυλίνδει.
 εἰ κεύθον γ' Ἰθάκηνδε ἰδοῖατο νοστήσαντα,
 πάντες κ' ἀρησαῖατ' ἐλαφρότεροι πόδας εἶναι
 165 ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε.
 νῦν δ' ὁ μὲν ὣς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν
 θαλπωρή, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων
 φῆσιν ἐλεύσεσθαι· τοῦ δ' ὤλετο νόστιμον ἡμαρ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 170 τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;
 ὁπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
 ἦγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
 οὐ μὲν γάρ τί σε πεζὸν οἶομαι ἐνθάδ' ἰκέσθαι.
 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὐ εἰδῶ,
 175 ἦ ἢ νέον μεθέπεις ἦ καὶ πατρώϊός ἐσσι
 ξείνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ
 ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.”
 176 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·

- “τοιγὰρ ἐγὼ τοι ταῦτα μάλ’ ἀτρεκέως ἀγορεύσω.
 180 Μέντης Ἀγχιάλιοι δαΐφρονος εὖχομαι εἶναι
 υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
 νῦν δ’ ὧδε ξὺν νηὶ κατήλυθον ἡδ’ ἐτάροισιν
 πλέων ἐπὶ οἶνοπα πόντον ἐπ’ ἄλλοθρόους ἀνθρώπους,
 ἐς Τεμέσην μετὰ χαλκὸν, ἄγω δ’ αἰθωνα σίδηρον.
 185 νηὺς δέ μοι ἡδ’ ἔστηκεν ἐπ’ ἀγροῦ νόσφι πόληος,
 ἐν λιμένι Πρίθρῳ ὑπὸ Νηίῳ ὑλήεντι.
 ξεῖνοι δ’ ἀλλήλων πατρώιοι εὐχόμεθ’ εἶναι
 ἐξ ἀρχῆς, εἴ πέρ τε γέροντ’ εἶρηαι ἐπελθὼν
 Λαέρτην ἦρωα, τὸν οὐκέτι φασὶ πόλινδε
 190 ἔρχεσθ’ ἀλλ’ ἀπάνευθεν ἐπ’ ἀγροῦ πῆματα πᾶσχειν
 γρῆνι σὺν ἀμφιπόλῳ, ἣ οἱ βρῶσιν τε πόσιν τε
 παρτιθεῖ, εὖτ’ ἂν μιν κάματος κατὰ γυῖα λάβησιν
 ἐρπύζοντ’ ἀνὰ γουνὸν ἀλωῆς οἶνοπέδοιο.
 νῦν δ’ ἦλθον· δὴ γάρ μιν ἔφαντ’ ἐπιδήμιον εἶναι,
 195 σὸν πατέρ’· ἀλλὰ νυ τὸν γε θεοὶ βλάπτουσι κελεύθου·
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς,
 ἀλλ’ ἔτι που ζῶδς κατερύκεται εὐρεί πόντῳ
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν
 ἄγριοι, οἳ που κείνον ἐρυκανόωσ’ ἀέκοντα.
 200 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ
 ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι οἶώ,
 οὔτε τι μάντις ἐὼν οὔτ’ οἰωνῶν σάφα εἰδώς.
 οὐ τοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἴης
 ἔσσεται, οὐδ’ εἴ πέρ τε σιδήρεα δέσματ’ ἔχῃσιν·
 205 φράσσεται, ὥς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν.
 ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἰ δὴ ἐξ αὐτοῖο τόσος πάϊς εἰς Ὀδυσῆος.
 / αἰνῶς μὲν κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας
 κεύω, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ’ ἀλλήλοισιν,

210 πρίν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι
Ἀργείων οἱ ἄριστοι ἔβαν κοίλῃς ἐνὶ ἱηυσίν·

ἐκ τοῦ δ' οὐτ' Ὀδυσῆα ἐγὼν ἴδον οὐτ' ἔμ' ἐκείνους."

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα·

“τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.

215 μήτηρ μὲν τέ μέ φησί τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε
οὐκ οἶδ'· οὐ γάρ πώ τις ἐὼν γόνου αὐτὸς ἀνέγνω.

ὥς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς
ἀνέρος, ὃν κτεάτεσσιν ἐοῖς ἐπι γῆρας ἔτετμεν.

νῦν δ', ὃς ἀποτμότατος γένητο θνητῶν ἀνθρώπων,

220 τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεεῖνεις."

✓ τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·

“οὐ μὲν τοι γενεήν γε θεοὶ νῶνυμνον ὀπίσσω

θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.

ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·

225 τίς δαῖς, τίς δὲ ὄμιλος ὃδ' ἔπλετο; τίπτε δέ σε χρέω;
εἰλαπίνῃ ἦε γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν.

ὥς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσιν

δαίνυσθαι κατὰ δῶμα· νεμεσσήσαιτό κεν ἀνὴρ

αἰσχεα πόλλ' ὀρώων, ὃς τις πινυτός γε μετέλθοι."

230 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα·

“ξεῖν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρεαι ἡδὲ μεταλλᾶς,

μέλλεν μὲν ποτε οἶκος ὃδ' ἀφνειὸς καὶ ἀμύμων

ἔμμεναι, ὃφρ' ἔτι κείνος ἀνὴρ ἐπιδήμιος ἦεν·

νῦν δ' ἐτέρως ἐβόλοντο θεοὶ κακὰ μητιώοντες,

235 οἳ κείνον μὲν αἶστον ἐποίησαν περὶ πάντων

ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ᾧδ' ἀκαχοίμην,

εἰ μετὰ οἷς ἐτάροισι δάμῃ Τρώων ἐνὶ δῆμῳ

ἡὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον πολύπενυσεν·

τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,

240 ἡδέ κε καὶ ᾧ παιδὶ μέγα κλέος ἦρατ' ὀπίσσω.

νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρείψαντο·
οἷχετ' αἵστος ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε
κάλλιπεν. οὐδέ τι κείνον ὀδυρόμενος στεναχίζω
οἶον, ἐπεὶ νῦ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.

245 ὅσσοι γὰρ νήσοισιν ἐπικρατεύουσιν ἄριστοι,
Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
ἥδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,
τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.
ἥ δ' οὐτ' ἀρνείται στυγερὸν γάμον οὔτε τελευτὴν
250 ποιῆσαι δύνатаι· τοὶ δὲ φθινύθουσιν ἔδοντες
οἶκον ἐμόν· τάχα δὴ με διαρραίσουσι καὶ αὐτόν."

τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη
"ὦ πόποι, ἦ δὴ πολλὸν ἀποικομένου Ὀδυσῆος
δεύῃ, ὃ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.
255 εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσιν
σταίῃ ἔχων πῆληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
τοῖος ἔων, οἶόν μιν ἐγὼ τὰ πρῶτα νόησα
οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
ἐξ Ἐφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·

260 ὥχετο γὰρ καὶ κείσε θεῆς ἐπὶ νηὸς Ὀδυσσεὺς
φάρμακον ἀνδροφόνον διζήμενος, ὅφρα οἱ εἴη
ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὐ οἱ
δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἑόντας,
ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς·

265 τοῖος ἔων μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
πάντες κ' ὠκύμοροί τε γενοιάτο πικρόγαμοί τε.
ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται,
ἦ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,
οἴσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα,
270 ὅπως κε μνηστῆρας ἀπώσσαι ἐκ μεγάροιο.
εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζεο μύθων.

αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς
 μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.
 μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,
 275 μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,
 ἅψ ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·
 οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.
 σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἷ κε πίθηαι.
 280 νῆ' ἄρσας ἐρέτησιν ἐείκοσιν, ἣ τις ἀρίστη,
 ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,
 ἣν τίς τοι εἴπησι βροτῶν ἣ ὅσσαν ἀκούσης
 ἐκ Διός, ἣ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
 πρῶτα μὲν ἐς Πύλον ἔλθῃ καὶ εἴρεο Νέστορα διῶν,
 285 κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον·
 ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.
 εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσης,
 ἣ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν·
 εἰ δέ κε τεθνηῶτος ἀκούσης μηδ' ἔτ' ἐόντος,
 290 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
 σῆμά τέ οἱ χεῦναι καὶ ἐπὶ κτέρεα κτερεῖξαι
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.
 αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσης τε καὶ ἔρξης,
 φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
 295 ὅπως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσιν
 κτείνης ἢ ἐ δόλῳ ἢ ἀμφιδόν· οὐδέ τί σε χρὴ
 νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.
 ἣ οὐκ αἰεὶς, οἷον κλέος ἔλλαβε διὸς Ὀρέστης
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
 300 Αἰγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα;
 καὶ σύ, φίλος, μάλα γάρ σ' ὀρώω καλόν τε μέγαν τε,
 ἀλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων ἐν εἴπῃ.

αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἥδη
 ἥδ' ἐτάρους, οἳ πού με μάλ' ἀσχαλῶσι μένοντες·
 305 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάζεο μύθων."

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤνδα·
 "ξείν', ἧ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
 ὥς τε πατὴρ ᾧ παιδί, καὶ οὐ ποτε λήσομαι αὐτῶν.
 ἀλλ' ἄγε νῦν ἐπίμεινον ἐπειγόμενός περ ὁδοῖο,
 310 ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ,
 δῶρον ἔχων ἐπὶ νῆα κίης χαίρων ἐνὶ θυμῷ,
 τιμῆεν, μάλα καλόν, ὃ τοι κειμήλιον ἔσται
 ἐξ ἐμῷ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσιν."

τὸν δ' ἡμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·
 315 "μή μ' ἔτι νῦν κατέρυκε λιλαιόμενόν περ ὁδοῖο.
 δῶρον δ', ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγη,
 αὖτις ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,
 καὶ μάλα καλὸν ἐλών· σοὶ δ' ἄξιον ἔσται ἀμοιβῆς."

✓ ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
 320 ὄρνις δ' ὥς ἀνόπαια διέπτατο· τῷ δ' ἐνὶ θυμῷ
 θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἐ πατρός
 μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ᾗσι νοήσας
 θάμβησεν κατὰ θυμόν· οἶσατο γὰρ θεὸν εἶναι.
 αὐτίκα δὲ μνηστῆρας ἐπώχετο ἰσόθεος φώς.

12/ 325 τοῖσι δ' αἰοιδὸς ᾄειδε περικλυτός, οἳ δὲ σιωπῇ
 εἶατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ᾄειδεν
 λυγρόν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.
 τοῦ δ' ὑπερωϊόθεν φρεσὶ σύνθετο θέσπιν αἰοιδὴν
 κούρη Ἰκαρίοιο περὶ φρων Πηνελόπεια·

330 κλίμακα δ' ὑψηλὴν κατεβήσето οἷο δόμοιο,
 οὐκ οἷη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο.
 ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
 στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο

- ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
 335 ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέσθη.
 δακρύσασα δ' ἔπειτα προσηύδα θεῖον ἀοιδόν·
 “Φῆμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,
 ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί·
 τῶν ἔν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ
 340 οἶνον πινόντων· ταύτης δ' ἀποπαύε' ἀοιδῆς
 λυγρῆς, ἣ τέ μοι αἰὲν ἐνὶ στήθεσσι φίλον κῆρ
 τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.
 τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεί,
 ἀνδρός, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.”
 345 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡὔδα·
 “μῆτερ ἐμή, τί τ' ἄρα φθονέεις ἐρήρον ἀοιδὸν
 τέρπειν, ὅππῃ οἱ νόος ὄρνυται; οὐ νύ τ' ἀοιδοὶ
 αἴτιοι, ἀλλὰ ποθι Ζεὺς αἴτιος, ὃς τε δίδωσιν
 ἀνδράσιν ἀλφηστῆσιν, ὅπως ἐθέλῃσιν, ἐκάστω.
 350 τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀείδειν·
 τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἀνθρωποι,
 ἣ τις ἀκούοντεςσι νεωτάτῃ ἀμφιπέλῃται.
 σοὶ δ' ἐπιτολμάτῳ κραδίῃ καὶ θυμὸς ἀκούειν·
 οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἦμαρ
 355 ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο.
 ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι· μῦθος δ' ἀνδρεσσι μελήσει
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.”
 360 ἣ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκειν·
 παῖδός γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.
 ἐς δ' ὑπερῷ ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν
 κλαῖεν ἔπειτ' Ὀδυσῆα φίλον πόσιν, ὅφρα οἱ ὕπνον
 ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.



PENELOPE (1811, 1812)

- 365 μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα,
 πάντες δ' ἡρήσαντο παρὰ λεχέεσσι κλιθῆναι.
 τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·
 “μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες,
 νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς
 370 ἔστω, ἐπεὶ τόδε καλὸν ἀκονέμεν ἐστὶν αἰοιδοῦ
 τοιοῦδ', οἷος ὃδ' ἐστί, θεοῖς ἐναλίγκιος αὐδῆν.
 ἡῶθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες
 πάντες, ἵν' ὕμιν μῦθον ἀπηλεγέως ἀποείπω
 ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαῖτας
 375 ὕμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους.
 εἰ δ' ὕμιν δοκέει τόδε λωίτερον καὶ ἄμεινον
 ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποινον ὀλέσθαι,
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
 αἱ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι·
 380 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε.”
 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὁδὰξ ἐν χεῖλεσι φύντες
 Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευεν.
 τὸν δ' αὖτ' Ἀντίνοος προσέφη, Ἐυπείθεος υἱός·
 “Τηλέμαχ', ἧ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ
 385 ὑψαγόρην τ' ἔμεναι καὶ θαρσαλέως ἀγορεύειν·
 μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων
 ποιήσκειν, ὃ τοι γενεῇ πατρῴϊόν ἐστιν.”
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα
 “Ἀντίνο', ἧ καί μοι νεμεσήσεται, ὅττι κεν εἴπω;
 390 καί κεν τοῦτ' ἐθέλοιμι Διὸς γε διδόντος ἀρέσθαι.
 ἧ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;
 οὐ μὲν γάρ τι κακὸν βασιλευμέν· αἰψά τέ οἱ δῶ
 ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.
 ἀλλ' ἧ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι
 395 πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἡδὲ παλαιοί,

τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε διὸς Ὀδυσσεύς·
αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέριοι
καὶ δμῶων, οὓς μοι ληίσσατο διὸς Ὀδυσσεύς.”

τὸν δ' αὖτ' Εὐρύμαχος Πολύβου-παῖς ἀντίον ἦ᾽δα·
400 “Τηλέμαχ', ἥ τοι ταῦτα θεῶν ἐν γούνασι κείται,
ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν·
κτῆματα δ' αὐτὸς ἔχοις καὶ δώμασιν οἷσιν ἀνάσσοις.
μὴ γὰρ ὃ γ' ἔλθοι ἀνὴρ, ὅς τίς σ' ἀέκοντα βίηφιν
κτῆματ' ἀπορραΐσει, Ἰθάκης ἔτι ναιοτοώσης.

405 ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι,
ὁππόθεν οὗτος ἀνὴρ· ποίης δ' ἐξ εὐχεται εἶναι
γαίης; ποῦ δέ νύ οἱ γενεὴ καὶ πατὴρ ἄρουρα;
ἥέ τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
ἥ ἔον αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει;

410 οἷον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινεν
γνώμεναι· οὐ μὲν γάρ τι κακῷ εἰς ὦπα ἐώκειν.”

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·
“Εὐρύμαχ', ἥ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·
οὐτ' οὖν ἀγγελίης ἔτι πείθομαι, εἴ ποθεν ἔλθοι,
415 οὔτε θεοπροπίης ἐμπάζομαι, ἣν τινα μήτηρ
ἔς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.
ξείνος δ' οὗτος ἐμὸς πατρῷος ἐκ Τάφου ἐστίν,
Μέντης δ' Ἀγχιάλιοι δαΐφρονος εὐχεται εἶναι
υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.”

420 ὣς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.
οἱ δ' εἰς ὀρχηστὺν τε καὶ ἱμερόεσσαν αἰοιδὴν
τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθεν·
δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος.

425 Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς
ὑψηλὸς δέδμητο περισκέπτῳ ἐνὶ χώρῳ,

ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
 τῷ δ' ἄρ' ἄμ' αἰθομένας δαΐδας φέρε κεδνὰ ἰδυῖα
 Εὐρύκλει', Ὀππος θυγάτηρ Πεισηνορίδαο,

430 τὴν ποτε Λαέρτης πρίατο κτεάτεσσιν ἐοῖσιν
 πρωθήβην ἔτ' ἐοῦσαν, ἑικοσάβοια δ' ἔδωκεν,
 ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,
 εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·
 ἧ οἱ ἄμ' αἰθομένας δαΐδας φέρε, καί ἐ μάλιστα

435 δμωάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἑόντα.
 ὦξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,
 ἔζετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυε χιτῶνα·
 καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.
 ἧ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,

440 πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσιν,
 βῆ ῥ' ἵμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνη
 ἀργυρέη, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.
 ἔνθ' ὃ γε παννύχιος, κεκαλυμμένος οἶδ' ἀώτῳ.
 βούλευε φρεσὶν ᾗσιν ὁδόν, τὴν πέφραδ' Ἀθήνη.

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Β.

Ἴθακησίων ἀγορά· Τηλεμάχου ἀποδημία.

- Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
ὤρνυτ' ἄρ' ἐξ εὐνήφιν Ὀδυσσῆος φίλος υἱὸς
εἵματα ἐσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὦμῳ,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
5 βῆ δ' ἵμεν ἐκ θαλάμοιο θεῶ ἐναλίγκιος ἄντην.
αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
αὐτὰρ ἐπεὶ ῥ' ἠγερθεν ὀμηγερέες τε γέγοντο,
10 βῆ ῥ' ἵμεν εἰς ἀγορήν, παλάμη δ' ἔχε χάλκεον ἔγχος,
οὐκ οἶος, ἅμα τῷ γε δύω κύνες ἀργοὶ ἔποντο.
θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη·
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θεεῦντο.
ἔζετο δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γέροντες.
15 τοῖσι δ' ἔπειθ' ἦρως Αἰγύπτιος ἦρχ' ἀγορεύειν,
ὃς δὴ γήραϊ κυφὸς ἔην καὶ μυρία ἦδη.
καὶ γὰρ τοῦ φίλος υἱὸς ἅμ' ἀντιθέῳ Ὀδυσῆι
Ἴλιον εἰς εὐπῶλον ἔβη κοίλῃς ἐνὶ νηυσίν,
Ἀντιφῶς αἰχμητής· τὸν δ' ἄγριος ἔκτανε Κύκλωψ
20 ἐν σπῆι γλαφυρῷ, πύματον δ' ὠπλίσσατο δόρπον.
τρεῖς δὲ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὀμίλειν,
Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα.
ἀλλ' οὐδ' ὥς τοῦ λήθεται ὀδυρόμενος καὶ ἀχεύων.
τοῦ ὃ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπεν·

- 25 “κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω.
οὔτε ποθ’ ἡμετέρῃ ἀγορῇ γένητ’ οὔτε θόωκος,
ἐξ οὗ Ὀδυσσεὺς διὸς ἔβη κοίλῃς ἐνὶ νηυσίν.
νῦν δὲ τίς ὧδ’ ἥγειρε; τίνα χρεὼν τόσον ἵκει
ἢ νέων ἀνδρῶν ἢ οἱ προγενέστεροί εἰσιν;
- 30 ἦέ τιν’ ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο,
ἦν χ’ ἡμῶν σάφα εἶποι, ὅτε πρότερός γε πύθοιτο;
ἦέ τι δῆμιον ἄλλο πιφαύσκεται ἢδ’ ἀγορεύει;
ἐσθλός μοι δοκεῖ εἶναι, ὀνήμενος. εἴθε οἱ αὐτῷ
Ζεὺς ἀγαθὸν τελέσειεν, ὅτι φρεσὶν ἦσι μενοινᾷ.”
- 35 ὣς φάτο, χαῖρε δὲ φήμῃ Ὀδυσσῆος φίλος υἱός,
οὐδ’ ἄρ’ ἔτι δὴν ἦστο, μενοίνησεν δ’ ἀγορεύειν,
στῇ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χειρὶ
κῆρυξ Πεισὴνωρ πεπνυμένα μῆδεα εἰδώς.
πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·
- 40 “ὦ γέρον, οὐχ ἐκὰς οὗτος ἀνὴρ, τάχα δ’ εἴσεται αὐτός,
ὃς λαὸν ἥγειρα· μάλιστα δέ μ’ ἄλγος ἰκάνει.
οὔτε τιν’ ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,
ἦν χ’ ὑμῶν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην,
οὔτε τι δῆμιον ἄλλο πιφαύσκομαι οὐδ’ ἀγορεύω.
- 45 ἀλλ’ ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὰ ἔμπεσεν οἴκῳ
δοιά· τὸ μὲν πατέρ’ ἐσθλὸν ἀπώλεσα, ὃς ποτ’ ἐν ὑμῶν
ⁱ τοῖσδεσσιν βασίλευε, πατὴρ δ’ ὥς ἡπιος ἦεν·
νῦν δ’ αὖ καὶ πολὺν μείζον, ὃ δὴ τάχα οἶκον ἅπαντα
πάγχυ διαρραΐσει, βίον δ’ ἀπὸ πάμπαν ὀλέσσει.
- 50 μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθελοῦσῃ,
τῶν ἀνδρῶν φίλοι υἱες, οἱ ἐνθάδε γ’ εἰσὶν ἄριστοι,
οἱ πατρὸς μὲν ἐς οἶκον ἀπερρίγασι νέεσθαι
Ἰκαρίου, ὥς κ’ αὐτὸς ἐδνῶσαιτο θύγατρα,
δοίῃ δ’, ὧ κ’ ἐθέλοι καὶ οἱ κεχαρισμένος ἔλθοι·
- 55 οἱ δ’ εἰς ἡμέτερον πωλεύμενοι ἥματα πάντα,

- βοῦς ἱερεύοντες καὶ οἷς καὶ πίνοντας αἶγας
 εἰλαπινάζουσιν πίνουσί τε αἶθοπα οἶνον
 μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ,
 οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμῦναι.
 60 ἡμεῖς δ' οὐ νύ τι τοιοῖοι ἀμυνέμεν· ἦ καὶ ἔπειτα
 λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκὴν.
 ἦ τ' ἂν ἀμυναίμην, εἴ μοι δύνάμεις γε παρείη.
 οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς
 οἶκος ἐμὸς διόλωλε. νεμεσσήθητε καὶ αὐτοί,
 65 ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους,
 οἳ περὶ ναιετάουσιν· θεῶν δ' ὑποδείσατε μῆνιν,
 μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.
 λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἡδὲ Θέμιστος,
 ἦ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἡδὲ καθίζει·
 70 σχέσθε, φίλοι, καὶ μ' οἷον ἐάσατε πένθει λυγρῷ
 τείρεσθ', εἰ μή πού τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
 δυσμενέων κάκ' ἔρεξεν ἐν κνήμιδας Ἀχαιοὺς,
 τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες,
 τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἴη
 75 ὑμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε.
 εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἴη·
 τόφρα γὰρ ἂν κατὰ ἄστνυ ποτιπτυσσοίμεθα μύθῳ
 χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·
 νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ."
 80 ὣς φάτο χῳόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ
 δάκρυ ἀναπρήσας· οἶκτος δ' ἔλε λαὸν ἅπαντα.
 ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη
 Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·
 Ἀντίνοος δέ μιν οἷος ἀμειβόμενος προσέειπεν·
 85 "Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, ποῖον ἔειπες
 ἡμέας αἰσχύνων· ἐθέλοις δέ κε μῶμον ἀνάψαι.

- σοὶ δ' οὐ τι μνηστῆρες Ἀχαιῶν αἵτιοί εἰσιν,
 ἀλλὰ φίλη μήτηρ, ἣ τοι πέρι κέρδεα οἶδεν.
 ἦδη γὰρ τρίτον ἐστὶν ἔτος, τάχα δ' εἰσι τέταρτον,
 90 ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.
 πάντας μὲν ῥ' ἔλπει καὶ ὑπίσχεται ἀνδρὶ ἐκάστῳ
 ἀγγελίας προῖεῖσα, νόος δέ οἱ ἄλλα μενοινᾷ.
 ἣ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξεν·
 στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὑφαίνειν,
 95 λεπτὸν καὶ περίμετρον· ἄφαρ δ' ἡμῖν μετέειπεν·
 'κοῦροι ἐμοὶ μνηστῆρες, ἐπεὶ θάνε διὸς Ὀδυσσεύς,
 μίμνεν' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος
 ἐκτελέσω, μή μοι μεταμῶνια νήματ' ὀληται,
 Λαέρτη ἥρωι ταφήιον, εἰς ὅτε κέν μιν
 100 μοῖρ' ὀλοὴ καθέλῃσι ταυηλεγέος θανάτοιο,
 μή τίς μοι κατὰ δῆμον Ἀχαιᾶδων νεμεσήσῃ,
 αἷ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας·
 ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
 ἔνθα καὶ ἡματίη μὲν ὑφαίνεσκεν μέγαν ἱστόν,
 105 νύκτας δ' ἀλλύεσκεν, ἐπεὶ δαΐδας παραθεῖτο.
 ὣς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιοὺς·
 ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὦραι,
 καὶ τότε δὴ τις ἔειπε γυναικῶν, ἣ σάφα ἦδη,
 καὶ τήν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.
 110 ὣς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης·
 σοὶ δ' ὦδε μνηστῆρες ὑποκρίνονται, ἵν' εἰδῆς
 αὐτὸς σῶ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί·
 μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι
 τῷ, ὅτεώ τε πατήρ κέλεται καὶ ἀνδάνει αὐτῇ.
 115 εἰ δ' ἔτ' ἀνιήσῃ γε πολὺν χρόνον νῆας Ἀχαιῶν,
 τὰ φρονέουσ' ἀνὰ θυμόν, ὃ οἱ περὶ δῶκεν Ἀθήνη
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς

- κέρδεά θ', οἳ οὐ πώ τιν' ἀκούομεν οὐδὲ παλαιῶν,
 τάων, αἱ πάρος ἦσαν εὐπλοκαμίδες Ἀχαιαί,
 120 Τυρώ τ' Ἀλκμήνη τε εὐστέφανός τε Μυκίνη·
 τάων οὐ τις ὁμοῖα νοήματα Πηνελοπείη
 ᾔδη· ἀτὰρ μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησεν.
 τόφρα γὰρ οὖν βίοτόν τε τεὸν καὶ κτήματ' ἔδονται,
 ὄφρα κε κείνη τοῦτον ἔχῃ νόον, ὃν τινά οἱ νῦν
 125 ἐν στήθεσσι τιθείσι θεοί· μέγα μὲν κλέος αὐτῇ
 ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βιότοιο.
 ἡμεῖς δ' οὐτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πη ἄλλη,
 πρὶν γ' αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ' ἐθέλῃσιν."
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·
 130 "Ἀντίνο', οὐ πῶς ἔστι δόμων ἀέκουσαν ἀπῶσαι,
 ἧ μ' ἔτεχ', ἧ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,
 ζῶει ὃ γ' ἧ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν
 Ἰκαρίῳ, αἷ κ' αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.
 ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἅλλα δὲ δαίμων
 135 δώσει, ἐπεὶ μήτηρ στυγεράς ἀρήσεται ἔρινυς
 οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων
 ἔσσεται· ὥς οὐ τοῦτον ἐγὼ ποτε μῦθον ἐνίψω.
 ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,
 ἔξιτέ μοι μεγάρων, ἅλλας δ' ἀλεγύνετε δαῖτας
 140 ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους.
 εἰ δ' ὕμιν δοκέει τόδε λωίτερον καὶ ἄμεινον
 ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποινον ὀλέσθαι,
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
 αἷ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι·
 145 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε."
 ὥς φάτο Τηλέμαχος, τῷ δ' αἰετὼ εὐρύοπα Ζεὺς
 ὑπόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.
 τῷ δ' ἔως μὲν ῥ' ἐπέοντο μετὰ πνοιῆς ἀνέμοιο

- πλησίω ἀλλήλοισι τιταινομένω περὺγεσσιν·
 150 ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἰκέσθην,
 ἔνθ' ἐπιδυνηθέντε τιναξάσθην περὰ πυκνά,
 ἐς δ' ἰδέτην πάντων κεφαλὰς, ὅσσοι δ' ὄλεθρον·
 δρυψαμένω δ' ὀνύχεσσι παρείας ἀμφί τε δειρὰς
 δεξιῶ ἥϊξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.
 155 θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν·
 ὥρμηναν δ' ἀνὰ θυμόν, ἃ περ τελέεσθαι ἔμελλον.
 τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέρσης
 Μαστορίδης· ὁ γὰρ οἶος ὀμηλικίην ἐκέκαστο
 ὄρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι·
 160 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 “κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·
 μνηστῆρσιν δὲ μάλιστα πιφασκόμενος τάδε εἶρω·
 τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς
 δὴν ἀπάνευθε φίλων ὦν ἔσσεται, ἀλλὰ πονεῖ ἤδη
 165 ἐγγὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει
 πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,
 οἱ νεμόμεσθ' Ἰθάκην ἐνδείελον· ἀλλὰ πολὺ πρὶν
 φραζώμεσθ', ὥς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ
 παυέσθων· καὶ γὰρ σφιν ἄφαρ τόδε λώϊόν ἐστιν.
 170 οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' ἐν εἰδῶς·
 καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα,
 ὥς οἱ ἐμυθεόμην, ὅτε Ἰλῖον εἰσανέβαινον
 Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.
 φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἅπο πάντας ἐταίρους
 175 ἄγνωστον πάντεσσιν εἰκοστῷ ἐνιαυτῷ
 οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται.”
 τὸν δ' αὖτ' Εὐρύμαχος Πολύβου πάις ἀντίον ἤυδα·
 “ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσι
 οἴκαδ' ἰών, μή πού τι κακὸν πάσχωσιν ὀπίσσω·

- 180 ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι.
 ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο
 φοιτῶσ', οὐδέ τε πάντες ἐναῖσιμοι· αὐτὰρ Ὀδυσσεὺς
 ὤλετο τῇλ', ὥς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ
 ὠφελές· οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,
 185 οὐδέ κε Τηλέμαχον κεχολωμένον ᾧδ' ἀνιείης,
 σῶ οἴκῳ δῶρον ποτιδέγμενος, αἶ κε πόρῃσιν.
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 αἶ κε νεώτερον ἄνδρα παλαιά τε πολλὰ τε εἰδὼς
 παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,
 190 αὐτῷ μὲν οἱ πρῶτον ἀνιηρέστερον ἔσται,
 [πρῆξαι δ' ἔμπης οὐ τι δυνήσεται εἵνεκα τῶνδε·]
 σοὶ δέ, γέρον, θωῆν ἐπιθήσομεν, ἣν κ' ἐνὶ θυμῷ
 τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.
 Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·
 195 μητέρα ἦν ἐς πατρὸς ἀνωγέτω ἀπονέεσθαι·
 οἱ δὲ γάμον τεύξουσιν καὶ ἄρτυνέουσιν ἔεδνα
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.
 οὐ γὰρ πρὶν παύσεσθαι δόιομαι νῆας Ἀχαιῶν
 μνηστῆρος ἀργαλέης, ἐπεὶ οὐ τινα δείδιμεν ἔμπης,
 200 οὐτ' οὖν Τηλέμαχον μάλα περ πολύμυθον ἐόντα,
 οὔτε θεοπροπίης ἐμπαζόμεθ', ἦν σύ, γεραιέ,
 μυθεῖαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.
 χρήματα δ' αὖτε κακῶς βεβρώσεται, οὐδέ ποτ' ἴσα
 ἔσσεται, ὅφρα κεν ἦ γε διατρίβῃσιν Ἀχαιοὺς
 205 ὄν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἡματα πάντα
 εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας
 ἐρχόμεθ', ἅς ἐπιεικὲς ὀπιούμεεν ἐστὶν ἐκάστῳ."
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠὔδα·
 "Εὐρύμαχ' ἠδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγανοί,
 210 ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω·

- ἤδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.
 ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἵκοσ' ἐταίρους,
 οἳ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.
 εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα
 215 νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο,
 ἦν τίς μοι εἴπησι βροτῶν ἧ ὅσσαν ἀκούσω
 ἐκ Διός, ἧ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
 εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,
 ἧ τ' ἂν τρυχόμενός περ ἔτι τλαίην ἐνιαυτόν.
 220 εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος,
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
 σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεῖξω
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω.”
 ἧ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 225 Μέντωρ, ὅς ρ' Ὀδυσῆος ἀμύμονος ἦεν ἐταῖρος,
 καὶ οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,
 πείθεσθαι τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
 “ κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·
 230 μὴ τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω
 σκηπτουῆχος βασιλεὺς μηδὲ φρεσὶν αἴσιμα εἰδώς,
 ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζοι·
 ὥς οὔ τις μέμνηται Ὀδυσσῆος θείοιο
 λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὥς ἥπιος ἦεν.
 235 ἀλλ' ἧ τοι μνηστῆρας ἀγήνορας οὔ τι μεγαίρω
 ἔρδειν ἔργα βίαία κακορραφίησι νόοιο·
 σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως
 οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.
 νῦν δ' ἄλλω δῆμῳ νεμεσίζομαι, οἷον ἅπαντες
 240 ἦσθ' ἄνεω, ἀτὰρ οὔ τι καθαπτόμενοι ἐπέεσσι
 παύρους μνηστῆρας καταπαύετε πολλοὶ ἐόντες.”

- τὸν δ' Ἐυηνορίδης Δειώκριτος ἀντίον ἤυδα·
 “ Μέντορ ἀταρτηρέ, φρένας ἤλεέ, ποῖον ἔειπες
 ἡμέας ὀτρύνων καταπαυέμεν· ἀργαλέον δὲ
 245 ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί.
 εἷ περ γάρ κ' Ὀδυσσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν
 δαινυμένους κατὰ δῶμα ἐὼν μνηστήρας ἀγανούς
 ἐξελάσαι μεγάραιο μενοινήσει' ἐνὶ θυμῷ,
 οὐ κέν οἱ κεχάροίτο γυνὴ μάλα περ χατέουσα
 250 ἔλθόντ', ἀλλὰ κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι,
 εἰ πλεόνεσσι μαχοίτο· σὺ δ' οὐ κατὰ μοῖραν ἔειπες.
 ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος,
 τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἥδ' Ἀλιθέρσης,
 οἳ τέ οἱ ἐξ ἀρχῆς πατρώοι εἰσιν ἐταῖροι.
 255 ἀλλ' οἶω, καὶ δητὰ καθήμενος ἀγγελιάων
 πεύσεται εἰν Ἰθάκῃ, τελείει δ' ὁδὸν οὐ ποτε ταύτην.”
 ὥς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν.
 οἳ μὲν ἄρ' ἐσκίδναντο ἐὰ πρὸς δῶμαθ' ἕκαστος,
 μνηστήρες δ' ἐς δῶματ' ἴσαν θείου Ὀδυσῆος.
 260 Τηλέμαχος δ' ἀπάνευθε κίων ἐπὶ θῖνα θαλάσσης,
 χεῖρας νυψάμενος πολιῆς ἀλὸς εὐχετ' Ἀθήνῃ·
 “ κλυθὶ μέν, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ
 καί μ' ἐν νηὶ κέλευσας ἐπ' ἡεροειδέα πόντον
 νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο
 265 ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί,
 μνηστήρες δὲ μάλιστα κακῶς ὑπερηνορέοντες.”
 ὥς ἔφατ' εὐχόμενος, σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη
 Μέντορι εἰδομένη ἡμὲν δέμας ἥδὲ καὶ αὐδὴν,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 270 “ Τηλέμαχ', οὐδ' ὅπιθεν κακὸς ἔσσειαι οὐδ' ἀνοήμων,
 εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἡῦ,
 οἷος κείνος ἔην τελέσαι ἔργον τε ἔπος τε·

οὐ τοι ἔπειθ' ἀλήη ὁδὸς ἔσσεται οὐδ' ἀτέλεστος.
 εἰ δ' οὐ κείνου γ' ἔσσι γόνος καὶ Πηνελοπείης,
 275 οὐ σέ γ' ἔπειτα ἔολπα τελευτήσῃν, ἅ μενοινᾷς.
 παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,
 οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.
 ἀλλ' ἐπεὶ οὐδ' ὄπιθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων
 οὐδέ σε πάγχυ γε μῆτις Ὀδυσσῆος προλέλοιπεν,
 280 ἔλπωρή τοι ἔπειτα τελευτῆσαι τάδε ἔργα.
 τῷ νῦν μνηστήρων μὲν ἕα βουλήν τε νόον τε
 ἀφραδέων, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι·
 οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,
 ὃς δὴ σφι σχεδὸν ἔστιν, ἐπ' ἡματι πάντας ὀλέσθαι.
 285 σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἦν σὺ μενοινᾷς·
 τοῖος γάρ τοι ἑταῖρος ἐγὼ πατρῷός εἰμι,
 ὃς τοι νῆα θοὴν στελέω καὶ ἄμ' ἔψομαι αὐτός.
 ἀλλὰ σὺ μὲν πρὸς δῶματ' ἰὼν μνηστήρσιν ὁμίλει,
 ὄπλισσόν τ' ἦια καὶ ἄγγεσιν ἄρσον ἅπαντα,
 290 οἶνον ἐν ἀμφιφορεῦσι καὶ ἄλφιστα, μυελὸν ἀνδρῶν,
 δέρμασιν ἐν πυκινόισιν· ἐγὼ δ' ἀνὰ δῆμον ἑταίρους
 αἰψ' ἐθελοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες
 πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἡδὲ παλαιαί·
 τᾶων μὲν τοι ἐγὼν ἐπιόψομαι, ἣ τις ἀρίστη,
 295 ὦκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ."

ὣς φάτ' Ἀθηναίη κούρη Διός· οὐδ' ἄρ' ἔτι δὴν
 Τηλέμαχος παρέμιμνεν, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν.
 βῆ δ' ἰέναι πρὸς δῶμα φίλον τετιημένος ἦτορ,
 εὔρε δ' ἄρα μνηστήρας ἀγήνορας ἐν μεγάροισιν
 300 αἶγας ἀνιεμένους σιάλους θ' εὔοντας ἐν αὐλῇ.
 Ἀντίοχος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο,
 ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 "Τηλέμαχ' ὑπαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο

ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,
 305 ἀλλὰ μοι ἐσθιέμεν καὶ πινέμεν, ὥς τὸ πάρος περ.
 ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί,
 νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θᾶσσον ἵκηαι
 εἰς Πύλον ἡγαθήην μετ' ἀγανοῦ πατρὸς ἀκουήν."

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦυδα·
 310 "Ἄντιώ, οὐ πῶς ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν
 δαίνυσθαί τ' ἀκέοντα καὶ εὐφραίνεσθαι ἔκκηλον.
 ἦ οὐχ ἄλῃς, ὥς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ
 κτήματ' ἐμὰ μνηστῆρες, ἐγὼ δ' ἔτι νήπιος ἦα;
 νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων
 315 πυνθάνομαι, καὶ δὴ μοι ἀέξεται ἔνδοθι θυμός,
 πειρήσω, ὥς κ' ὕμμι κακὰς ἐπὶ κῆρας ἰήλω,
 ἢ Πύλονδ' ἐλθὼν ἢ αὐτοῦ τῶδ' ἐνὶ δήμῳ.
 εἴμι μὲν, οὐδ' ἀλίῃ ὁδὸς ἔσσεται, ἦν ἀγορεύω,
 ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετῶν
 320 γίγνομαι· ὥς νύ που ὕμμι ἐείσατο κέρδιον εἶναι."

12 ἦ ῥα καὶ ἐκ χειρὸς χεῖρα σπάσας Ἄντινόοιο
 ῥεῖα· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο.
 οἱ δ' ἐπελώβευον καὶ ἐκερτόμεον ἐπέεσσιν.
 ὦδε δέ τις εἶπεν νέων ὑπερρηγορούντων·

325 "ἦ μάλα Τηλέμαχος φόνον ἦμιν μερμηρίζει.
 ἦ τινὰς ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος
 ἦ ὁ γε καὶ Σπάρτηθεν, ἐπεὶ νύ περ ἵεται αἰνῶς·
 ἢ καὶ εἰς Ἐφύρην ἐθέλει πίειραν ἄρουραν
 ἐλθεῖν, ὅφρ' ἔνθεν θυμοφθόρα φάρμακ' ἐνείκη,
 330 ἐν δὲ βάλλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσσει."

ἄλλος δ' αὖτ' εἶπεν νέων ὑπερρηγορούντων·
 "τίς δ' οἶδ', εἴ κε καὶ αὐτὸς ἰὼν κοίλῃς ἐπὶ νηὸς
 τῇλε φίλων ἀπόληται ἀλώμενος ὥς περ Ὀδυσσεύς;
 οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν·

335 κτήματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὔτε
τούτου μητέρι δοῖμεν ἔχειν ἢ δ' ὅς τις ὀπυίοι."

ὥς φάν, ὁ δ' ὑψόροφον θάλαμον κατεβήσето πατρὸς
εὐρύν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο
ἐσθῆς τ' ἐν χηλοῖσιν ἄλις τ' ἐνῶδες ἔλαιον.

340 ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπότοιο
ἔστασαν ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες
ἐξείης ποτὶ τοῖχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς
οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.
κληιστὰ δ' ἔπесαν σανίδες πυκινῶς ἀραρυῖαι
345 δικλίδες· ἐν δὲ γυνὴ ταμὴν νύκτας τε καὶ ἡμαρ
ἔσχ', ἥ πάντ' ἐφύλασσε νόου πολυῖδρείησιν,
Εὐρύκλει' Ὀππος θυγάτηρ Πεισηνορίδαο.
τὴν τότε Τηλέμαχος προσέφη θαλαμόνδε καλέσσας·
"μαῖ, ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον

350 ἡδύν, ὅτις μετὰ τὸν λαρώτατος, ὃν σὺ φυλάσσεις
κεῖνον ὀιομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι
διογενὴς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.
δώδεκα δ' ἔμπλησον καὶ πώμασιν ἄρσον ἅπαντας.
ἐν δέ μοι ἄλφита χεῦον ἐυραφέεσσι δοροῖσιν·

355 εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς.
αὐτὴ δ' οἷη ἴσθι. τὰ δ' ἀθρόα πάντα τετύχθω·
ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅπποτε κεν δὴ
μήτηρ εἰς ὑπερῶ' ἀναβῇ κοίτου τε μέδεται·
εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόοντα
360 νόστον πευσόμενος πατρὸς φίλου, ἣν που ἀκούσω."

ὥς φάτο, κώκυσευ δὲ φίλῃ τροφὸς Εὐρύκλεια,
καί ῥ' ὀλοφυρομένη ἔπεα πτερόοντα προσηύδα·

"τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα
ἔπλετο; πῇ δ' ἐθέλεις ἰέναι πολλὴν ἐπὶ γαῖαν
365 μῶνος ἐὼν ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης

διογενὴς Ὀδυσσεὺς ἀλλογνώτων ἐνὶ δῆμῳ.

οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,
ὥς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσσονται.

ἀλλὰ μὲν' αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ
370 πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλησθαι."

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·

“θάρσει, μαῖ, ἐπεὶ οὗ τοι ἄνευ θεοῦ ἦδε γε βουλή.

ἀλλ' ὅμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,

πρίν γ' ὅτ' ἂν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται,

375 ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,

ὥς ἂν μὴ κλαίουσα κατὰ χροῶα καλὸν ἰάπτῃ."

ὥς ἄρ' ἔφη, γρῆυς δὲ θεῶν μέγαν ὄρκον ἀπώμνυ.

αὐτὰρ ἐπεὶ ῥ' ὅμοσέν τε τελεύτησέν τε τὸν ὄρκον,

αὐτίκ' ἔπειτ' αἱ οἶνον ἐν ἀμφίφορεῦσιν ἄφυσσεν,

380 ἐν δέ οἱ ἄλφιτα χεῦεν ἑρραφέεσσι δοροῖσιν.

Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστήρσιν ὁμίλειν.

ἐνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.

Τηλεμάχῳ εἰκυῖα κατὰ πτόλιν ὥχετο πάντῃ,

καὶ ῥα ἐκάστῳ φωτὶ παρισταμένη φάτο μῦθον,

385 ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγειν.

ἢ δ' αὖτε Φρονίοιο Νοήμονα φαίδιμον υἱὸν

ῆττε νῆα θοὴν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.

δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγνυαί,

καὶ τότε νῆα θοὴν ἄλαδ' εἴρυσσε, πάντα δ' ἐν αὐτῇ

390 ὅπλ' ἐτίθει, τὰ τε νῆες εὐσσελμοὶ φορέουσιν.

στῆσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἐταῖροι

ἀθρόοι ἡγερέθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.

ἐνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.

βῆ ῥ' ἰέναι πρὸς δώματ' Ὀδυσσῆος θείοιο·

395 ἔνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευεν,

πλάζε δὲ πίνοντας, χειρῶν δ' ἔκβαλλε κύπελλα.

- οἱ δ' εὖδεν ὤρνυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν
 εἶατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν.
 αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη
 400 ἐκπροκαλεσσαμένη μεγάρων ἐν ναιεταόντων,
 Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν·
 “Τηλέμαχ', ἦδη μὲν τοι ἐκκνήμιδες ἐταῖροι
 εἶατ' ἐπῆρετμοι τὴν σὴν ποτιδέγμενοι ὁρμήν·
 ἀλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο.”
- 405 ὥς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη
 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαῖνε θεοῖο,
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
 εὖρον ἔπειτ' ἐπὶ θινὶ κάρη κομόωντας ἐταίρους.
 τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἱς Τηλεμάχοιο·
- 410 “δεῦτε, φίλοι, ἦια φερώμεθα· πάντα γὰρ ἦδη
 ἄθρο' ἐνὶ μεγάρῳ· μήτηρ δ' ἐμὴ οὐ τι πέπυσται,
 οὐδ' ἄλλαι δμωαί, μία δ' οἷη μῦθον ἄκουσεν.”
- ὥς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο.
 οἱ δ' ἄρα πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηὶ
 415 κάτθεσαν, ὥς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός.
 ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,
 νηὶ δ' ἐνὶ πρυμνῇ κατ' ἄρ' ἔξετο· ἄγχι δ' ἄρ' αὐτῆς
 ἔξετο Τηλέμαχος· τοὶ δὲ πρυμνήσι' ἔλυσαν,
 ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.
- 420 τοῖσιν δ' ἵκμενον οὖρον ἱεὶ γλαυκῶπις Ἀθήνη,
 ἀκραῇ Ζέφυρον, κελάδοντ' ἐπὶ οἶνοπα πόντον.
 Τηλέμαχος δ' ἐτάροισιν ἐποτρύννας ἐκέλευσεν
 ὅπλων ἄπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.
 ἰστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης
- 425 στῆσαν αἰείραντες, κατὰ δὲ προτόνοισιν ἔδησαν,
 ἔλκον δ' ἰστία λευκὰ ἐυστρέπτοισι βοεῦσιν.
 ἔπρησεν δ' ἄνεμος μέσον ἰστίον, ἀμφὶ δὲ κύμα

στείρη πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἥ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
430 δησάμενοι δ' ἄρα ὄπλα θοὴν ἀνὰ νῆα μέλαιναν
στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο,
λείβον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκώπιδι κούρη.
παννυχίη μὲν ῥ' ἦ γε καὶ ἧῶ πείρε κέλευθον.

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Γ.

Τὰ ἐν Πύλῳ

- ἥελιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,
οὐρανὸν ἐς πολύχαλκον, ἔν' ἀθανάτοισι φαείνοι
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν·
οἱ δὲ Πύλον, Νηλῆος ἐυκτίμενον πτολίεθρον,
5 Ἴξον· τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ῥέζον,
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ.
ἐννέα δ' ἔδραι ἔσαν, πεντηκόσιοι δ' ἐν ἐκάστη
εἶατο καὶ προύχοντο ἐκάστοθι ἐννέα ταύρους.
εὖθ' οἱ σπλάγχνα πάσαντο, θεῶ δ' ἐπὶ μῆρι' ἔκαιον,
10 οἱ δ' ἰθὺς κατάγοντο ἰδ' ἰστία νηὸς εἴσης
στεῖλαν ἀείραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί.
ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῦν', ἦρχε δ' Ἀθήνη.
τὸν προτέρῃ προσέειπε θεά, γλαυκῶπις Ἀθήνη·
“Τηλέμαχ', οὐ μὲν σε χρὴ ἔτ' αἰδοῦς, οὐδ' ἡβαιόν.
15 τούνεκα γὰρ καὶ πόντον ἐπέπλως, ὄφρα πύθῃαι
πατρός, ὅπου κύθε γαῖα καὶ ὄν τινα πότμον ἐπέσπεν.
ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἵπποδάμοιο·
εἶδομεν, ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθεν.
λίσσεσθαι δέ μιν αὐτός, ὅπως νημερτέα εἴπῃ·
20 ψεῦδος δ' οὐκ ἔρεει· μάλα γὰρ πεπνυμένος ἐστίν.”
τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤρδα·
“Μέντορ, πῶς τ' ἄρ' ἴω; πῶς τ' ἄρ' προσπτύξομαι αὐτόν;
οὐδέ τί πω μύθοισι πεπείρημαι πυκινοῖσιν·
αἰδῶς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.”

25 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
 “Τηλέμαχ', ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῇσι νοήσεις,
 ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ οἶώ
 οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.”

ὥς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη
 30 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαῖνε θεοῖο.
 ἱξον δ' ἐς Πυλίων ἀνδρῶν ἄγυρίν τε καὶ ἔδρας,
 ἔνθ' ἄρα Νέστωρ ἦστο σὺν υἱάσιν, ἀμφὶ δ' ἐταῖροι
 δαῖτ' ἐντυνόμενοι κρέα τ' ὥπτων ἄλλα τ' ἔπειρον.
 οἱ δ' ὥς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες,
 35 χερσὶν τ' ἠσπάζοντο καὶ ἐδριάσθαι ἄνωγον.
 πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν
 ἀμφοτέρων ἔλε χεῖρα καὶ ἵδρυσεν παρὰ δαιτὶ
 κῶεσιν ἐν μαλακοῖσιν ἐπὶ ψαμάθοις ἀλήισιν
 πὰρ τε κασιγνήτῳ Θρασυμῆδεϊ καὶ πατέρι ᾧ.
 40 δῶκε δ' ἄρα σπλάγχνων μοίρας, ἐν δ' οἶνον ἔχενεν
 χρυσεῖω δέπαϊ· δειδισκόμενος δὲ προσηύδα
 Παλλὰδ' Ἀθηναίην κούρην Διὸς αἰγιόχοιο·
 “εὐχέο νῦν, ᾧ ξεῖνε, Ποσειδάωνι ἄνακτι·
 τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.
 45 αὐτὰρ ἐπὴν σπείσῃς τε καὶ εὐξαι, ἥ θέμις ἐστίν,
 δὸς καὶ τούτῳ ἔπειτα δέπας μελιδέος οἶνου
 σπείσαι, ἐπεὶ καὶ τοῦτον οἶομαι ἀθανάτοισιν
 εὐχέσθαι· πάντες δὲ θεῶν χατέουσ' ἀνθρωποι.
 ἀλλὰ νεώτερός ἐστιν, ὁμηλικὴ δ' ἐμοὶ αὐτῷ·
 50 τούνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλειτον.”

ὥς εἰπὼν ἐν χειρὶ τίθει δέπας ἡδέος οἶνου·
 χαῖρε δ' Ἀθηναίη πεπνυμένῳ ἀνδρὶ δικαίῳ,
 οὐνεκα οἱ πρότερῃ δῶκε χρύσειον ἄλεισον.
 αὐτίκα δ' εὐχετο πολλὰ Ποσειδάωνι ἄνακτι·
 55 “κλῦθι, Ποσειδάον γαίηοχε, μηδὲ μεγέρης

ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα.

Νέστορι μὲν πρώτιστα καὶ υἷάσι κῦδος ὄπαζε,
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβὴν
σύμπασιν Πυλίοισιν ἀγακλειτῆς ἐκατόμβης.

60 δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,
οὐνεκα δεῦρ' ἰκόμεσθα θοῇ σὺν νηὶ μελαίνῃ."

ὥς ἄρ' ἔπειτ' ἡρᾶτο καὶ αὐτὴ πάντα τελεύτα.

δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.

ὥς δ' αὐτως ἡρᾶτο Ὀδυσσῆος φίλος υἱός.

65 οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·

"νῦν δὴ κάλλιόν ἐστι μέταλλῆσαι καὶ ἐρέσθαι

70 ξείνους, οἳ τινὲς εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς.

ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλείθ' ὕγρὰ κέλευθα;

ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,

οἷά τε ληιστῆρες, ὑπεῖρ ἄλλα, τοί τ' ἀλόωνται

ψυχὰς παρθέμενοι κακὸν ἄλλοδαποῖσι φέροντες;"

75 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα

θαρσήσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη

θῆχ', ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο

[ἢ δ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν].

"ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,

80 εἴρεαι, ὀππόθεν εἰμέν· ἐγὼ δέ κε τοι καταλέξω.

ἡμεῖς ἐξ Ἰθάκης ὑπονηίου εἰλήλουθμεν·

πρῆξις δ' ἢ δ' ἰδίῃ, οὐ δῆμιος, ἦν ἀγορεύω.

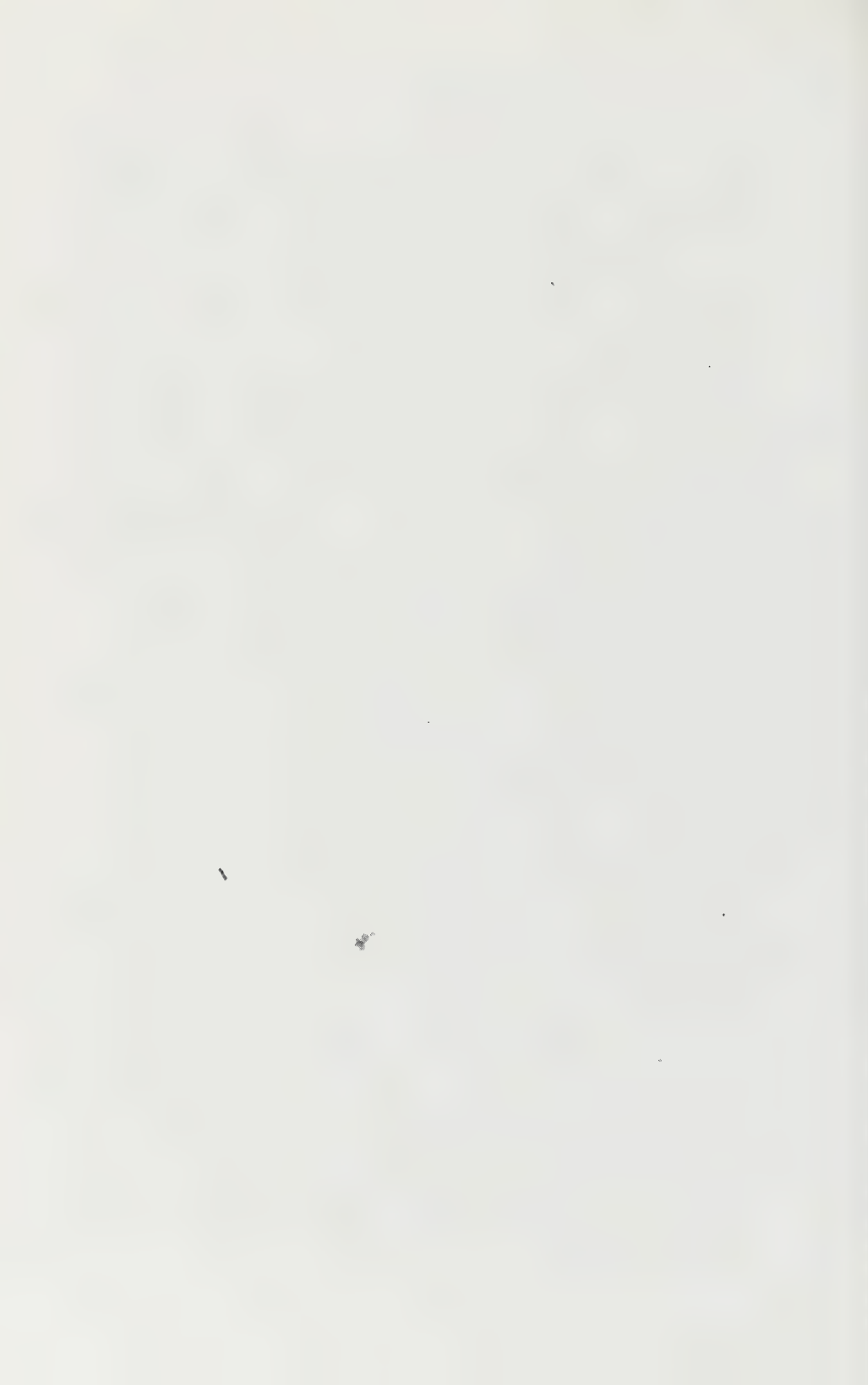
πατρὸς ἐμοῦ κλέος εὐρὺν μετέρχομαι, ἣν πού ἀκούσω,

δίου Ὀδυσσῆος ταλασίφρονος, ὃν ποτέ φασιν

85 σὺν σοὶ μάρνάμενον Τρώων πόλιν ἐξαλαπάξαι.

ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον,

- πευθόμεθ', ἥχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ,
 κείνου δ' αὖ καὶ ὀλεθρον ἀπευθέα θῆκε Κρονίων·
 οὐ γάρ τις δύναται σάφα εἰπέμεν, ὀππόθ' ὄλωλεν,
 90 εἴ θ' ὃ γ' ἐπ' ἠπείρου δάμῃ ἀνδράσι δυσμενέεσσιν,
 εἴ τε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.
 τούνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἶ κ' ἐθέλησθα
 κείνου λυγρὸν ὀλεθρον ἐνισπείν, εἴ που ὅπωπας
 ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλου μῦθον ἄκουσας
 95 πλαζομένου· πέρι γάρ μιν οἷζυρὸν τέκε μήτηρ.
 μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
 ἀλλ' εὖ μοι κατάλεξον, ὅπως ἦντησας ὀπωπῆς.
 λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
 ἢ ἔπος ἢέ τι ἔργον ὑποστὰς ἐξετέλεσεν
 100 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί,
 τῶν νῦν μοι μνηῆσαι, καὶ μοι νημερτὲς ἐνίσπες.”
 τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 “ὦ φίλ', ἐπεὶ μ' ἔμνησας οἷζύος, ἦν ἐν ἐκείνῳ
 δῆμῳ ἀνέτλημεν μένος ἄσχετοι υἱες Ἀχαιῶν,
 105 ἡμὲν ὅσα ξὺν νηυσὶν ἐπ' ἡεροειδέα πόντον
 πλαζόμενοι κατὰ ληΐδ', ὅπῃ ἄρξειεν Ἀχιλλεύς,
 ἡδ' ὅσα καὶ περὶ ἄστυ μέγα Πριάμοιο ἄνακτος
 μαρνάμεθ'· ἔνθα δ' ἔπειτα κατέκταθεν, ὅσσοι ἄριστοι·
 ἔνθα μὲν Αἴας κεῖται ἀρήιος, ἔνθα δ' Ἀχιλλεύς,
 110 ἔνθα δὲ Πάτροκλος θεόφιν μῆστωρ ἀτάλαντος,
 ἔνθα δ' ἐμὸς φίλος υἱός, ἅμα κρατερὸς καὶ ἀμύμων,
 Ἀντίλοχος, περὶ μὲν θείειν ταχὺς ἡδὲ μαχητῆς·
 ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακά· τίς κεν ἐκείνα
 πάντα γε μυθήσαιο καταβνητῶν ἀνθρώπων;
 115 οὐδ' εἰ πεντάετές γε καὶ ἐξάετες παραμίνων
 ἐξερέοις, ὅσα κεῖθι πάθον κακὰ δῖοι Ἀχαιοί, —
 πρὶν κεν ἀνιηθεῖς σὴν πατρίδα γαῖαν ἴκοιο.

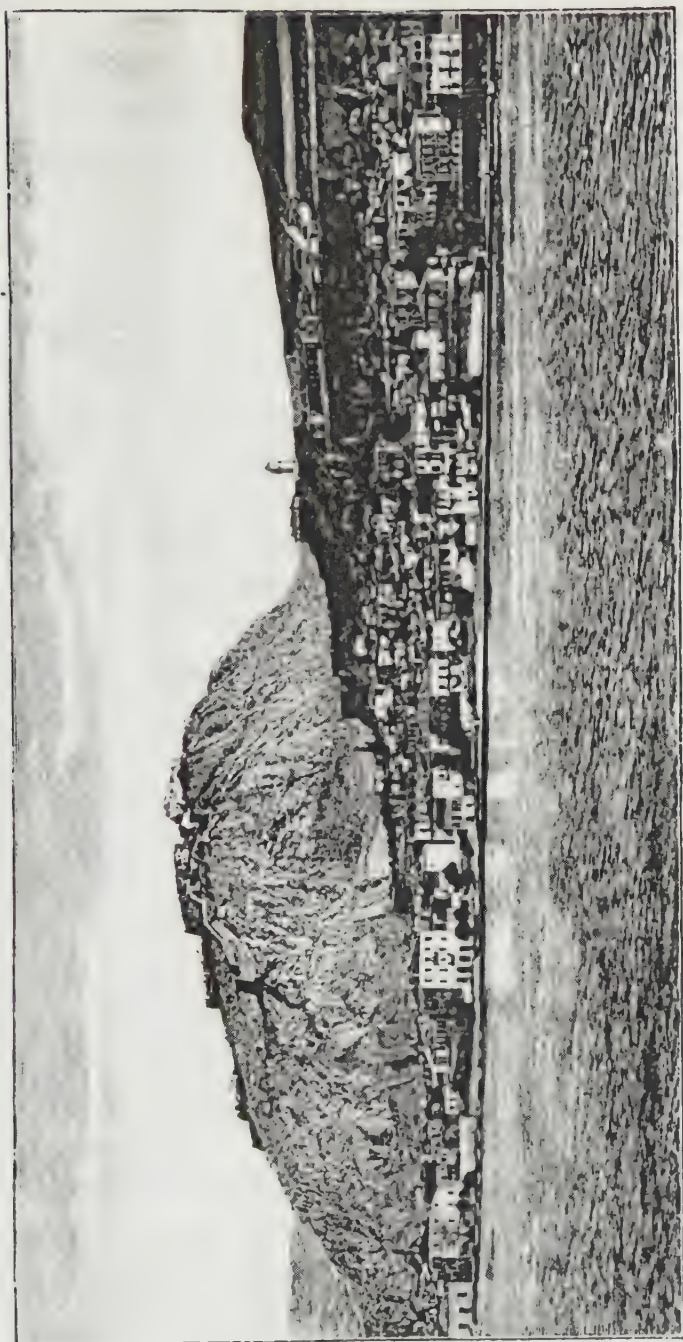




WALLS OF ILIOS.
(graph.)

- εἰνάετες γάρ σφιν κακὰ ράπτομεν ἀμφιέποντες
 παντοίοισι δόλοισι, μόγισ δ' ἐτέλεσσε Κρονίων.
 120 ἔνθ' οὗ τίς ποτε μῆτιν ὁμοιωθήμεναι ἄντην
 ἤθελ'. ἐπεὶ μάλα πολλὸν ἐνίκα διὸς Ὀδυσσεὺς
 παντοίοισι δόλοισι, πατὴρ τεός, εἰ ἐτεόν γε
 κείνου ἔκγονός ἐσσι· σέβας μ' ἔχει εἰσορόωντα.
 ἦ τοι γὰρ μῦθοί γε εἰκότες, οὐδέ κε φαίης
 125 ἄνδρα νεώτερον ὧδε εἰκότα μυθήσασθαι.
 ἔνθ' ἦ τοι εἴως μὲν ἐγὼ καὶ διὸς Ὀδυσσεὺς
 οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,
 ἀλλ' ἕνα θυμὸν ἔχοντε νόῳ καὶ ἐπίφρονι βουλῇ
 φραζόμεθ' Ἀργείοισιν, ὅπως ὅχ' ἄριστα γένοιτο.
 130 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν,
 βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,
 καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μῆδετο νόστον
 Ἀργείοις, ἐπεὶ οὗ τι νοήμονες οὐδὲ δίκαιοι
 πάντες ἔσαν· τῷ σφεων πολέες κακὸν οἶτον ἐπέσπον
 135 μῆνιος ἐξ ὀλοῆς γλαυκώπιδος ὀβριμοπάτρης,
 ἦ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκεν.
 τὼ δὲ καλεσσαμένῳ ἀγορὴν ἐς πάντας Ἀχαιοὺς,
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἡέλιον καταδύντα,
 οἱ δ' ἦλθον οἴνῳ βεβαρηότες νῆες Ἀχαιῶν,
 140 μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἄγειραν.
 ἔνθ' ἦ τοι Μενέλαος ἀνῶγει πάντας Ἀχαιοὺς
 νόστον μιμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,
 οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γάρ ῥα
 λαὸν ἐρυκακέειν ῥέξαι θ' ἱερὰς ἐκατόμβας,
 145 ὥς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιτο,
 νήπιος, οὐδὲ τὸ ἤδη, ὃ οὐ πείσεσθαι ἔμελλεν·
 οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἐόντων.
 ὥς τὼ μὲν χαλεποῖσιν ἀμειβομένῳ ἐπέεσσιν

- ἔστασαν· οἱ δ' ἀνόρουσαν ἐνκνήμιδες Ἀχαιοὶ
 150 ἤχῃ θεσπεσίῃ, δίχα δέ σφισιν ἦνδανε βουλή.
 νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὀρμαίνοντες
 ἀλλήλοισ· ἐπὶ γὰρ Ζεὺς ἤρτυε πῆμα κακοῖο·
 ἡῶθεν δ' οἱ μὲν νέας ἔλκομεν εἰς ἄλα δῖαν
 κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναῖκας,
 155 ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες
 αὖθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι ποιμένι λαῶν.
 ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὦκα
 ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντον.
 ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,
 160 οἴκαδε ἰέμενοι· Ζεὺς δ' οὗ πω μῆδετο νόστον,
 σχέτλιος, ὃς ῥ' ἔριν ὤρσε κακὴν ἐπὶ δεῦτερον αὖτις.
 οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας
 ἀμφ' Ὀδυσῆα ἄνακτα δαΐφρονα ποικιλομήτην,
 αὖτις ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες·
 165 αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἷ μοι ἔποντο,
 φεῦγον, ἐπεὶ γίγνωσκον, ὃ δὴ κακὰ μῆδετο δαίμων·
 φεῦγε δὲ Τυδῆος υἱὸς ἀρήιος, ὤρσε δ' ἐταίρους.
 ὁψὲ δὲ δὴ μετὰ νῶϊ κίε ξανθὸς Μενέλαος,
 ἐν Λέσβῳ δ' ἔκειχεν δολιχὸν πλόον ὀρμαίνοντας,
 170 ἣ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης,
 νήσου ἐπὶ Ψυρίης, αὐτὴν ἐπ' ἀριστερ' ἔχοντες,
 ἣ ὑπένερθε Χίοιο παρ' ἠνεμόεντα Μίμαντα.
 ἦτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὃ γ' ἡμῖν
 δεῖξε καὶ ἠνώγει πέλαγος μέσον εἰς Εὐβοίαν
 ✓ 175 τέμνειν, ὄφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν.
 ὦρτο δ' ἐπὶ λιγυρὸν οὖρος ἀήμεναι· αἱ δὲ μάλ' ὦκα
 ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν
 ἐννύχαια κατάγοντο· Ποσειδάωνι δὲ ταύρων
 πόλλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες.



NAUPLIA.
(From a Photograph.)

- 180 τέτρατον ἦμαρ ἔην, ὅτ' ἐν Ἄργεϊ νῆας εἶσας
 Τυδεΐδew ἔταροι Διομήδεος ἱπποδάμοιο
 ἴστασαν· αὐτὰρ ἐγὼ γε Πύλονδ' ἔχον, οὐδέ ποτ' ἔσβη
 οὔρος, ἐπεὶ δὴ πρῶτα θεὸς προέηκεν ἀῆναι.
 ὥς ἦλθον, φίλε τέκνον, ἀπενθήs, οὐδέ τι οἶδα
 185 κείνων, οἳ τ' ἐσάωθεν Ἀχαιῶν, οἳ τ' ἀπόλοντο.
 ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισιν
 πεύθομαι, ἣ θέμις ἐστί, δαήσεται, οὐδέ σε κεύσω.
 εἷ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμῶρους,
 οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός,
 190 εἷ δὲ Φιλοκτῆτην, Ποιάντιον ἀγλαὸν υἱόν·
 πάντας δ' Ἰδομενεὺς Κρήτην εἰσῆγαγ' ἐταίρους,
 οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὐ τιν' ἀπηύρα.
 Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἑόντες,
 ὥς τ' ἦλθ' ὥς τ' Αἰγισθος ἐμήσατο λυγρὸν ὄλεθρον.
 195 ἀλλ' ἦ τοι κείνος μὲν ἐπισμυγερώς ἀπέτισεν·
 ὥς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι
 ἀνδρός, ἐπεὶ καὶ κείνος ἐτίσατο πατροφονῆα,
 Αἰγισθον δολόμητιν ὃ οἳ πατέρα κλυτὸν ἔκτα.
 καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,
 200 ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων ἐν εἴπῃ."
 Ὅ τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·
 "ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
 καὶ λίην κείνος μὲν ἐτίσατο, καὶ οἳ Ἀχαιοὶ
 οἴσουσι κλέος εὐρὺ καὶ ἐσσομένοισι πυθέσθαι·
 205 αἶ γὰρ ἐμοὶ τοσσηνδε θεοὶ δύναμιν περιθεῖεν,
 τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,
 οἳ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.
 ἀλλ' οὐ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,
 πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἔμπησ."
 210 τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·

- “ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,
 φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς
 ἐν μεγάροις ἀέκητι σέθεν κακὰ μηχανάασθαι·
 εἰπέ μοι, ἥ ἐκὼν ὑποδάμνασαι, ἣ σέ γε λαοὶ
 215 ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῇ.
 \ τὶς δ' οἶδ', εἴ κέ ποτέ σφι βίας ἀποτίσεται ἐλθών,
 ἣ ὃ γε μῦθος ἐὼν ἣ καὶ σύμπαντες Ἀχαιοί.
 εἰ γάρ σ' ὥς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη,
 ὥς τότ' Ὀδυσσῆος περικήδετο κυδαλίμοιο
 220 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί·
 οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὰ φιλεῦντας,
 ὥς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη·
 εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ·
 τῷ κέν τις κείνων γε καὶ ἐκλεάθοιτο γάμοιο.”
 225 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·
 “ὦ γέρον, οὐ πω τοῦτο ἔπος τελέεσθαι οἶω·
 λῆν γὰρ μέγα εἶπες· ἄγῃ μ' ἔχει. οὐκ ἂν ἐμοί γε
 ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὥς ἐθέλοιεν.”
 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
 230 “Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
 ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι.
 βουλοίμην δ' ἂν ἐγὼ γε καὶ ἄλγεα πολλὰ μογήσας
 οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἡμάρ ἰδέσθαι,
 ἣ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὥς Ἀγαμέμνων
 235 ὤλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἧς ἀλόχοιο.
 ἀλλ' ἣ τοι θάνατον μὲν ὁμοῖον οὐδὲ θεοὶ περ
 καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὅππότε κεν δὴ
 μοῖρ' ὀλοὴ καθέλῃσι ταηλεγέος θανάτοιο.”
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·
 240 “Μέντορ, μηκέτι ταῦτα λεγόμεθα κηδόμενοί περ·
 κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλὰ οἱ ἤδη



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MYCENAE.
(From a Photograph.)

φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.
 νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι
 Νέστορ', ἐπεὶ περίοιδε δίκας ἡδὲ φρόνιν ἄλλων.
 245 τρὶς γὰρ δὴ μὴν φασιν ἀνάξασθαι γένε' ἀνδρῶν.
 ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράασθαι.
 ὦ Νέστορ Νηληιάδη, σὺ δ' ἀληθὲς ἐνίσπες.
 πῶς ἔθαν' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων;
 ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον
 250 Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω;
 ἦ οὐκ Ἄργεος ἦεν Ἀχαικοῦ, ἀλλὰ πῃ ἄλλη
 πλάζετ' ἐπ' ἀνθρώπους, ὃ δὲ θαρσήσας κατέπεφνε; ”
 τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ.
 “ τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθεῖα πάντ' ἀγορεύσω.
 255 ἦ τοι μὲν τάδε καὐτὸς οἶεαι, ὥς περ ἐτύχθη.
 εἰ ζῶν γ' Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν
 Ἀτρεΐδης Τροίηθεν ἰών, ξανθὸς Μενέλαος.
 τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαίαν ἔχευαν,
 ἀλλ' ἄρα τὸν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν
 260 κείμενον ἐν πεδίῳ ἐκὰς ἄστεος, οὐδέ κέ τίς μιν
 κλαῦσεν Ἀχαιιάδων· μάλα γὰρ μέγα μήσατο ἔργον.
 ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους
 ἦμεθ'· ὃ δ' εὐκῆλος μυχῶ Ἄργεος ἱπποβότοιο
 πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.
 265 ἦ δ' ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικὲς
 δῖα Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν·
 παρ δ' ἄρ' ἔην καὶ αἰοιδὸς ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν
 Ἀτρεΐδης Τροίηνδε κιῶν εἴρυσθαι ἄκοιτιν.
 ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδῃσε δαμῆναι,
 270 δὴ τότε τὸν μὲν αἰοιδὸν ἄγων ἐς νῆσον ἐρήμην
 κάλλιπεν οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι,
 τὴν δ' ἐθέλων ἐθέλουσιν ἀνήγαγεν ὄνδε δόμονδε.

- πολλά δὲ μῆρί' ἔκῃε θεῶν ἱεροῖς ἐπὶ βωμοῖς,
 πολλά δ' ἀγάλματ' ἀνῆψεν, ὑφάσματά τε χρυσόν τε,
 275 ἐκτελέσας μέγα ἔργον, ὃ οὐ ποτε ἔλλπετο θυμῷ.
 ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίῃθεν ἰόντες,
 Ἀτρεΐδης καὶ ἐγώ, φίλα εἰδότες ἀλλήλοισιν·
 ἀλλ' ὅτε Σούνιον ἶρὸν ἀφικόμεθ', ἄκρον Ἀθηνέων,
 ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων
 280 οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνεν
 πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,
 Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων
 νῆα κυβερνήσαι, ὁπότε σπέρχοιεν ἅελλαι.
 ὣς ὁ μὲν ἔνθα κατέσχετ' ἐπειγόμενός περ ὁδοῖο,
 285 ὄφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἰὼν ἐπὶ οἶνοπα πόντον
 ἐν νηυσὶ γλαφυρῇσι Μαλειάων ὄρος αἰπὺν
 ἶξε θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς
 ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' αὐτμένα χεῦεν,
 290 κύματά τε τροφέοντο πελώρια ἴσα ὄρεσσιν.
 ἔνθα διατμήξας τὰς μὲν Κρήτην ἐπέλασσεν,
 ἦχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα.
 ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἅλα πέτρῃ
 ἐσχατιῇ Γόρτυνος ἐν ἡεροειδέϊ πόντῳ·
 295 ἔνθα Νότος μέγα κῦμα ποτὶ σκαιὸν ῥίον ὠθεῖ,
 ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κῦμ' ἀποέργει.
 αἱ μὲν ἄρ' ἔνθ' ἦλθον, σπουδῇ δ' ἥλυξαν ὄλεθρον
 ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν
 κύματ'· ἀτὰρ τὰς πέντε νέας κυανοπρωρείους
 300 Αἰγύπτῳ ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ.
 ὣς ὁ μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων
 ἠλᾶτο ξὺν νηυσὶ κατ' ἀλλοθρόους ἀνθρώπους·
 τόφρα δὲ ταῦτ' Αἴγισθος ἐμήσατο οἴκοθι λυγρά.



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GATE OF LIONS, MYCENAE.

(From a Photograph.)

- 305 ἐπτάετες δ' ἥνασσε πολυχρῦσοιο Μυκῆνης,
 304 κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ.
 τῷ δέ οἱ ὀγδοάτῳ κακὸν ἤλυθε δῖος Ὀρέστης
 ἅψ' ἀπ' Ἀθηναίων, κατὰ δ' ἔκτανε πατροφονῆα,
 Αἰγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.
 ἦ τοι ὁ τὸν κτείνας δαῖνυ τάφον Ἀργείοισιν
 310 μητρός τε στυγερῆς καὶ ἀνάλκιδος Λιγίσθοιο·
 αὐτῆμαρ δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος
 πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν.
 καὶ σύ, φίλος, μὴ δηθὰ δόμων ἄπο τῇλ' ἀλάλησο,
 κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν
 315 οὕτω ὑπερφιάλους· μή τοι κατὰ πάντα φάγωσιν
 κτήματα δασσάμενοι, σὺ δὲ τηϋσίην ὁδὸν ἔλθῃς.
 ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα
 ἐλθεῖν· κεῖνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,
 ἐκ τῶν ἀνθρώπων, ὅθεν οὐκ ἔλποιτό γε θυμῷ
 320 ἐλθέμεν, ὃν τινα πρῶτον ἀποσφῆλωσιν ἅελλαι
 ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ
 αὐτόετες οἰχνεῦσιν, ἐπεὶ μέγα τε δεινόν τε.
 ἀλλ' ἴθι νῦν σὺν νηὶ τε σῇ καὶ σοῖς ἐτάροισιν·
 εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι,
 325 παρ δέ τοι νῆες ἐμοί, οἳ τοι πομπῆς ἔσονται
 ἐς Λακεδαίμονα διὰν, ὅθι ξανθὸς Μενέλαος.
 λίσσεσθαι δέ μιν αὐτός, ἵνα νημερτὲς ἐνίσπη·
 ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν."
 ὣς ἔφατ', ἥελιος δ' ἄρ' ἔδν καὶ ἐπὶ κνέφας ἦλθεν.
 330 τοῖσι δὲ καὶ μετέειπε θεά, γλαυκῶπις Ἀθήνη·
 "ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·
 ἀλλ' ἄγε τάμνετε μὲν γλώσσας, κεράασθε δὲ οἶνον,
 ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισιν
 σπείσαντες κοῖτοιο μεδώμεθα· τοῖο γὰρ ὥρη.

- 335 ἤδη γὰρ φάος οἴχεθ' ὑπὸ ζόφον, οὐδὲ ἔοικεν
 δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι."
 ἦ ῥα Διὸς θυγάτηρ, οἱ δ' ἔκλυνον αὐδησάσης.
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
 340 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν·
 γλώσσας δ' ἐν πυρὶ βάλλον, ἀνιστάμενοι δ' ἐπέλειβον.
 αὐτὰρ ἐπεὶ σπείσαν τε πῖον θ', ὅσον ἤθελε θυμός,
 δὴ τότε Ἀθηναίη καὶ Τηλέμαχος θεοειδῆς
 ἄμφω ἰέσθην κοίλῃν ἐπὶ νῆα νέεσθαι.
 345 Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσιν·
 "Ζεὺς τό γ' ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὥς ὑμεῖς παρ' ἐμεῖο θοὴν ἐπὶ νῆα κίοιτε
 ὥς τέ τευ ἦ παρὰ πάμπαν ἀνείμονος ἠδὲ πενιχροῦ,
 ᾧ οὐ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ,
 350 οὔτ' αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν.
 αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλά.
 οὐ θὴν δὴ τοῦδ' ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς
 νηὸς ἐπ' ἰκριόφιν καταλέξεται, ὄφρ' ἂν ἐγὼ γε
 ζῶω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,
 355 ξείνους ξεινίζειν, ὃς τίς κ' ἐμὰ δῶμαθ' ἵκηται."
 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
 "εὖ δὴ ταῦτά γ' ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικεν
 Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.
 ἀλλ' οὗτος μὲν νῦν σοὶ ἅμ' ἔψεται, ὄφρα κεν εὖδῃ
 360 σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν
 εἶμ', ἵνα θαρσύνω θ' ἐτάρους εἶπω τε ἕκαστα.
 οἷος γὰρ μετὰ τοῖσι γεραίτερος εὐχομαι εἶναι·
 οἱ δ' ἄλλοι φιλότῃ νεώτεροι ἄνδρες ἔπονται,
 πάντες ὁμηλική μεγαθύμου Τηλεμάχοιο.
 365 ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίνῃ

νῦν· ἀτὰρ ἤωθεν μετὰ Καύκωνας μεγαθύμους
 εἴμ', ἔνθα χρεῖός μοι ὀφέλλεται, οὐ τι νέον γε
 οὐδ' ὀλίγον. σὺ δὲ τοῦτον, ἐπεὶ τεὸν ἵκετο δῶμα,
 πέμψον σὺν δίφρῳ τε καὶ νίει· δὸς δέ οἱ ἵππους,
 370 οἷ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι."

ὥς ἄρα φωνήσας' ἀπέβη γλαυκῶπις Ἀθήνη
 φήνῃ εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας.
 θαύμαζεν δ' ὁ γεραίός, ὅπως ἶδεν ὀφθαλμοῖσιν·
 Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν
 375 "ὦ φίλος, οὐ σε ἔολπα κακὸν καὶ ἀναλκιν ἔσεσθαι,
 εἰ δὴ τοι νέῳ ᾧδε θεοὶ πομπῆες ἔπονται.
 οὐ μὲν γάρ τις ὄδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,
 ἀλλὰ Διὸς θυγάτηρ, κυδίστη τριτογένεια,
 ἧ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.
 380 ἀλλὰ ἄνασσ' ἴληθι, δίδωθι δέ μοι κλέος ἐσθλόν,
 αὐτῷ καὶ παίδεσσι καὶ αἰδοίῃ παρακοίτι·
 σοὶ δ' αὖ ἐγὼ ρέξω βοῦν ἦνιν εὐρυμέτωπον
 ἀδμήτην, ἣν οὐ πῶ ὑπὸ ζυγὸν ἤγαγεν ἀνήρ·
 τήν τοι ἐγὼ ρέξω χρυσὸν κέρασιν περιχεύας."

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.
 τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ,
 νιάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλά.
 ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοιοῦτο ἀνακτος,
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε·

390 τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασσεν
 οἶνον ἡδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ
 ᾧξεν ταμίῃ καὶ ἀπὸ κρήδεμνον ἔλυσεν·
 τοῦ ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνῃ
 εὐχετ' ἀποσπένδων κούρῃ Διὸς αἰγιόχοιο.

395 αὐτὰρ ἐπεὶ σπείσάν τε πῖον θ', ὅσον ἤθελε θυμός,
 οἱ μὲν κακκείμενοι ἔβαν οἰκόνδε ἕκαστος,

- τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότα Νέστωρ,
 Τηλέμαχον φίλον υἱὸν Ὀδυσσῆος θείοιο,
 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ,
 400 πὰρ δ' ἄρ' ἐνμμελίην Πεισίστρατον ὄρχαμον ἀνδρῶν,
 ὃς οἱ ἔτ' ἠΐθεος παίδων ἦν ἐν μεγάροισιν.
 αὐτὸς δ' αὖτε καθεῦδε μυχῶ δόμου ὑψηλοῖο,
 τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 405 ὦρνυτ' ἄρ' ἐξ εὐνῇφι Γερήνιος ἱππότα Νέστωρ,
 ἐκ δ' ἐλθὼν κατ' ἄρ' ἔζετ' ἐπὶ ξεστοῖσι λίθοισιν,
 οἷ οἱ ἔσαν προπάροιθε θυράων ὑψηλάων
 λευκοί, ἀποστίλβοντες ἀλείφατος· οἷς ἔπι μὲν πρὶν
 Νηλεὺς ἵζεσκεν θεόφιν μῆστωρ ἀτάλαντος·
 410 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἀιδόσδε βεβήκειν,
 Νέστωρ αὖ τὸτ' ἐφῆζε Γερήνιος, οὔρος Ἀχαιῶν,
 σκῆπτρον ἔχων. περὶ δ' υἷες ἀολλέες ἠγερέθοντο
 ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε
 Περσεύς τ' Ἀρητός τε καὶ ἀντίθεος Θρασυμήδης·
 415 τοῖσι δ' ἔπειθ' ἔκτος Πεισίστρατος ἦλυνεν ἥρως·
 πὰρ δ' ἄρα Τηλέμαχον θεοείκελον εἶσαν ἄγοντες.
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
 “καρπαλίμως μοι, τέκνα φίλα, κρηγήνατ' ἐέλδωρ,
 ὄφρ' ἦ τοι πρῶτιστα θεῶν ἰλάσσομ' Ἀθήνην,
 420 ἦ μοι ἐναργῆς ἦλθε θεοῦ ἐς δαῖτα θάλειαν.
 ἀλλ' ἄγ' ὁ μὲν πεδίονδ' ἐπὶ βοῦν ἵτω, ὄφρα τάχιστα
 ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνὴρ·
 εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
 πάντας ἰὼν ἐτάρους ἀγέτω, λιπέτω δὲ δὺ οἴους·
 425 εἷς δ' αὖ χρυσοχόον Λαέρκεια δεῦρο κeléσθω
 ἐλθεῖν, ὄφρα βοδὸς χρυσὸν κέρασιν περιχεύῃ.
 οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἶπατε δ' εἴσω

- δμωῆσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,
 ἔδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ."
- 430 ὥς ἔφαθ', οἳ δ' ἄρα πάντες ἐποίπνουν. ἦλθε μὲν ἄρ βοῦς
 ἐκ πεδίου, ἦλθον δὲ θεῆς παρὰ νηὸς εἵσης
 Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
 ὄπλ' ἐν χερσὶν ἔχων χαλκήϊα, πείρατα τέχνης,
 ἄκμονά τε σφῦράν τ' ἐνποίητόν τε πυράγρην,
- 435 οἷσιν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη
 ἱρῶν ἀντιώσασα. γέρων δ' ἱππηλάτα Νέστωρ
 χρυσὸν ἔδωχ'· ὁ δ' ἔπειτα βοὸς κέρασιν περίχευεν
 ἀσκήσας, ἵν' ἄγαλμα θεὰ κεχάροίτο ἰδοῦσα.
 βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων.
- 440 χέρνιβα δέ σφ' Ἄρητος ἐν ἀνθεμόεντι λέβητι
 ἦλυνθεν ἐκ θαλάμοιο φέρων, ἐτέρῃ δ' ἔχεν οὐλὰς
 ἐν κανέῳ. πέλεκυν δὲ μινεπτόλεμος Θρασυμήδης
 ὄξυν ἔχων ἐν χειρὶ παράστατο βοῦν ἐπικόψων.
 Περσεὺς δ' ἀμνίον εἶχε. γέρων δ' ἱππηλάτα Νέστωρ
- 445 χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη
 εὐχετ' ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλων.
 αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλοντο,
 αὐτίκα Νέστορος υἱὸς ὑπέρθυμος Θρασυμήδης
 ἦλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας
- 450 αὐχενίους, λῦσεν δὲ βοὸς μένος. αἱ δ' ὀλόλυξαν
 θυγατέρες τε νιοὶ τε καὶ αἰδοίη παράκοιτις
 Νέστορος, Εὐρυδίκη πρέσβα Κλυμένειο θυγατρῶν.
 οἳ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης
 ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος ὄρχαμος ἀνδρῶν.
- 455 τῆς δ' ἐπεὶ ἐκ μέλαν αἶμα ῥύη, λίπε δ' ὀστέα θυμός,
 αἰψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον
 πάντα κατὰ μοῖραν, κατὰ τε κνίσση ἐκάλυψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 460 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρα κάη καὶ σπλάγχνα πάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτων δ' ἀκροπόρους ὀβελούς ἐν χερσίν ἔχοντες.

τόφρα δὲ Τηλέμαχον λούσεν καλὴ Πολυκάστη,
 465 Νέστορος ὀπλοτάτη θυγάτηρ Νηληιάδαο.
 αὐτὰρ ἐπεὶ λούσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα,
 ἔκ ρ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·
 παρ δ' ὃ γε Νέστορ' ἰὼν κατ' ἄρ' ἔξετο, ποιμένα λαῶν.
 470 οἱ δ' ἐπεὶ ὥπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
 δαίνυνθ' ἐζόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο
 οἶνον οἰνοχοεῦντες ἐνὶ χρυσέοις δεπάεσσιν.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖσι δὲ μύθων ἤρχε Γερήνιος ἱππότης Νέστωρ·
 475 “παῖδες ἐμοί, ἄγε Τηλεμάχῳ καλλίτριχας ἵππους
 ζεύξαθ' ὑφ' ἄρματ' ἄγοντες, ἵνα πρήσσησιν ὁδοῖο.”

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο,
 καρπαλίμως δ' ἐζευξαν ὑφ' ἄρμασιν ὠκέας ἵππους.
 ἐν δὲ γυνὴ ταμὶή σῖτον καὶ οἶνον ἔθηκεν
 480 ὄψα τε, οἷα ἔδουσι διοτρεφεές βασιλῆες.
 ἂν δ' ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον·
 παρ δ' ἄρα Νεστορίδης Πεισίστρατος ὄρχαμος ἀνδρῶν
 ἐς δίφρον τ' ἀνέβαινε καὶ ἡνία λάξετο χερσίν·
 μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην
 485 ἐς πεδίον, λιπέτην δὲ Πύλον αἰπὺ πτολίεθρον.
 οἱ δὲ πανημέριοι σείον ζυγὸν ἀμφὶς ἔχοντες.
 δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγνυαί,
 ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,
 υἱέος Ὀρτιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.

490 ἔνθα δὲ νύκτ' ἄεσαν, ὁ δὲ τοῖς παρ' ξείνια θῆκεν.

ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
ἵππους τε ζεύγνυντ' ἀνά θ' ἄρματα ποικίλ' ἔβαινον·

[ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπον.]

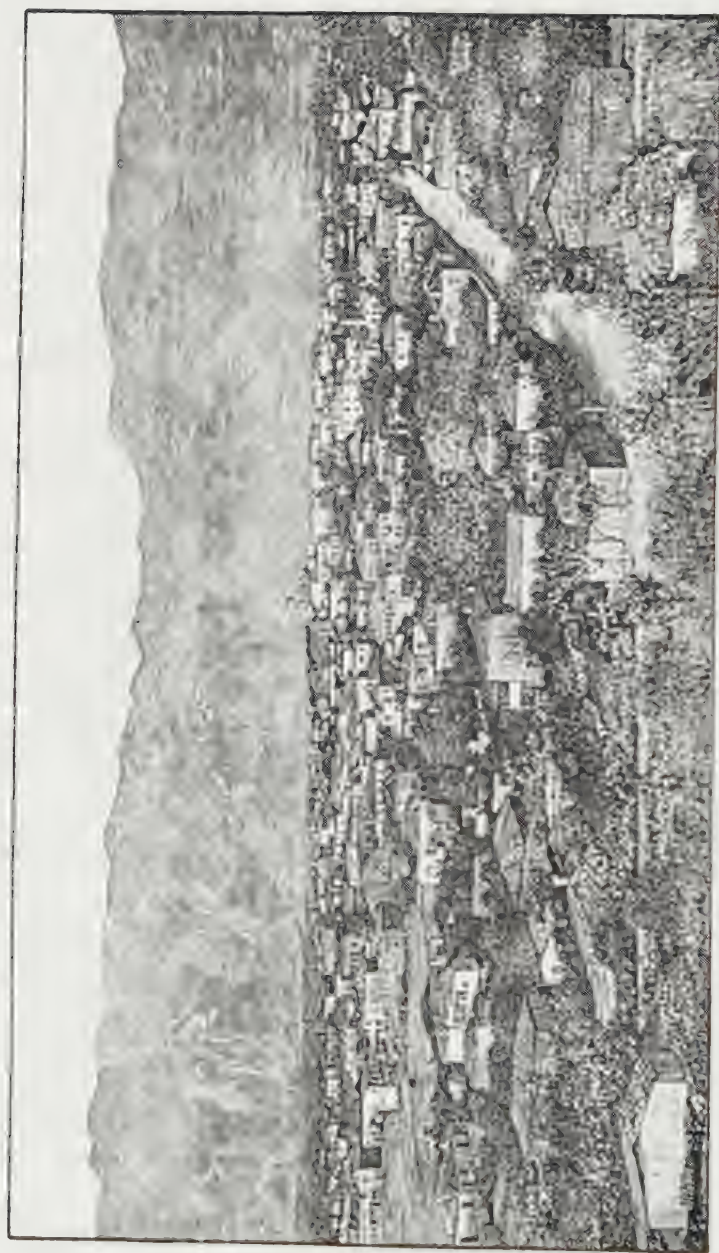
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.

495 ἶξον δ' ἐς πεδῖον πυρρηφόρον, ἔνθα δ' ἔπειτα
ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.
δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγνυαί,

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Δ.

Τὰ ἐν Λακεδαίμονι.

- οἱ δ' ἴξον κοίλῃν Λακεδαίμονα κητώεσσαν,
πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο·
τὸν δ' εὖρον δαινύντα γάμον πολλοῖσιν ἔτησιν
υἱέος ἠδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.
5 τὴν μὲν Ἀχιλλῆος ῥηξήνορος υἱεὶ πέμπεν·
ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσεν
δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.
τὴν ἄρ' ὃ γ' ἐνθ' ἵπποισι καὶ ἄρμασι πέμπει νέεσθαι
Μυρμιδόνων προτὶ ἄστυ περικλυτόν, οἷσιν ἄνασσεν.
10 υἱεὶ δὲ Σπάρτῃθεν Ἀλέκτορος ἤγετο κούρην,
ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης
ἐκ δούλης· Ἑλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινήν,
Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.
15 ὥς οἱ μὲν δαίνυντο καθ' ὑπερεφές μέγα δῶμα
γείτονες ἠδὲ ἔται Μενελάου κυδαλίμοιο
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
φορμίζων, δοιὼ δὲ κυβιστητῇρε κατ' αὐτούς,
μολπῆς ἐξάρχοντος, ἐδίνεον κατὰ μέσσους.
20 τῷ δ' αὖτ' ἐν προθύροισι δόμων αὐτῷ τε καὶ ἵππῳ,
Τηλέμαχος θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός,
στῆσαν. ὁ δὲ προμολὼν ἶδετο κρείων Ἑτεωνεύς,
ὄτρηρὸς θεράπων Μενελάου κυδαλίμοιο,
βῆ δ' ἵμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,



SPARTA.

(H. B. H. & Co. Photographs.)

- 25 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 “ ξείνω δὴ τινε τώδε, διοτρεφὲς ᾧ Μενέλαε,
 ἄνδρε δῶω, γενεῇ δὲ Διὸς μέγαλοιο ἔικτον.
 ἀλλ' εἴπ', ἣ σφωιν καταλύσομεν ὠκέας ἵππους,
 ἣ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ.”
- 30 τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
 “ οὐ μὲν νήπιος ἦσθα, Βοηθοῖδῃ Ἑτεωνεῦ,
 τὸ πρίν· ἀτὰρ μὲν νῦν γε πάις ὥς νήπια βάζεις.
 ἣ μὲν δὴ νῶι ξεινήια πολλὰ φαγόντε
 ἄλλων ἀνθρώπων δεῦρ' ἰκόμεθ', αἶ κέ ποθι Ζεὺς
- 35 ἐξοπίσω περ παύσῃ οἰζύος. ἀλλὰ λυ' ἵππους
 ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι.”
 ὥς φάθ', ὁ δὲ megάροιο διέσσυτο, κέκλετο δ' ἄλλους
 ὀτρηροὺς θεράποντας ἅμα σπένσθαι ἐοῖ αὐτῷ.
 οἱ δ' ἵππους μὲν ἔλυσαν ὑπὸ ζυγοῦ ἰδρώοντας,
- 40 καὶ τοὺς μὲν κατέδησαν ἐφ' ἱππείησι κάπησιν,
 παρ δ' ἔβαλον ζειάς, ἀνὰ δὲ κρῖ λευκὸν ἔμιξαν,
 ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα,
 αὐτοὺς δ' εἰσήγον θεῖον δόμον. οἱ δὲ ἰδόντες
 θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος·
- 45 ὥς τε γὰρ ἡελίου αἴγλη πέλεν ἠὲ σελήνης
 δῶμα καθ' ὑπερεφὲς Μενελάου κυδαλίμοιο.
 αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,
 ἐς ῥ' ἀσαμίνθους βάντες ἐνξέστας λούσαντο.
 τοὺς δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρῖσαν ἐλαίῳ,
- 50 ἀμφὶ δ' ἄρα χλαίνας οὖλας βάλον ἠδὲ χιτῶνας,
 ἐς ῥα θρόνους ἔζοντο παρ' Ἀτρεΐδην Μενέλαον.
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῇ ὑπὲρ ἀργυρέοιο λέβητος,
 νύσασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
- 55 σῖτον δ' αἰδοίῃ ταμὶν παρέθηκε φέρουσα,

εἶδατα πόλλ' ἐπιθεῖσα χαριζομένη παρεόντων.
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰείρας
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.
 τὼ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·

60 “ σίτου θ' ἄπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα
 δείπνου πασσαμένῳ εἰρησόμεθ', οἳ τινὲς ἔστων
 ἀνδρῶν· οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκῆων,
 ἀλλ' ἀνδρῶν γένος ἔστ' ἐδιοτρεφένων βασιλῆων
 σκηπτούχων, ἐπεὶ οὗ κε κακοὶ τοιούσδε τέκοιεν.”

65 ὥς φάτο, καὶ σφιν νῶτα βοὸς παρὰ πίονα θῆκεν
 ὅπτ' ἐν χερσὶν ἐλών, τά ῥά οἱ γέρα πάρθεσαν αὐτῷ.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱὸν

70 ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·
 “ φράζεο, Νεστορίδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,
 χαλκοῦ τε στεροπὴν καὶ δώματα ἡχῆεντα
 χρυσοῦ τ' ἡλέκτρου τε καὶ ἀργύρου ἥδ' ἐλέφαντος.
 Ζηνὸς που τοιήδε γ' Ὀλυμπίου ἔνδοθεν αὐλή,

75 ὅσσα τὰδ' ἄσπετα πολλὰ· σέβας μ' ἔχει εἰσορόωντα.”

τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

“ τέκνα φίλ', ἧ τοι Ζηνὶ βροτῶν οὐκ ἂν τις ἐρίζοι·
 ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·

80 ἀνδρῶν δ' ἧ κέν τίς μοι ἐρίσσεται ἢ καὶ οὐκὶ
 κτήμασιν. ἧ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεῖς
 ἠγαγόμην ἐν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον,
 Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεῖς,
 Αἰθιοπὰς θ' ἰκόμην καὶ Σιδονίους καὶ Ἑρεμβοὺς
 85 καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κερατὶ τελέθουσιν·
 τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.

- ἔνθα μὲν οὔτε ἄναξ ἐπιδευῆς οὔτε τι ποιμὴν
 τυροῦ καὶ κρειῶν οὔδὲ γλυκεροῖο γάλακτος,
 ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θῆσθαι.
 90 εἶος ἐγὼ περὶ κείνα πολὺν βίον συνναγείρων
 ἡλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνεν
 λάθρῃ, ἀνωιστί, δόλῳ οὐλομένης ἀλόχοιο·
 ὧς οὐ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω.
 καὶ πατέρων τάδε μέλλετ' ἀκουέμεν, οἳ τινες ὑμῖν
 95 εἰσὶν, ἐπεὶ μάλα πολλὰ πάθον, καὶ ἀπώλεσα οἶκον
 εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.
 ὧν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν
 ναίειν, οἱ δ' ἄνδρες σόοι ἔμμεναι, οἱ τότε ὄλοντο
 Τροίῃ ἐν εὐρείῃ ἐκὰς Ἄργεος ἵπποβότοιο.
 100 ἀλλ' ἔμψης πάντας μὲν ὀδυρόμενος καὶ ἀχεύων
 πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν
 ἄλλοτε μὲν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὔτε
 παύομαι· αἰψήρως δὲ κόρος κρυεροῖο γόοιο·
 τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχνύμενός περ,
 105 ὥς ἐνός, ὅς τέ μοι ὕπνον ἀπεχθαίρει καὶ ἔδωδῃν
 μνωομένῳ, ἐπεὶ οὐ τις Ἀχαιῶν τόσσα μόγησεν,
 ὅσσ' Ὀδυσσεὺς ἐμόγησε καὶ ἥρατο. τῷ δ' ἄρ' ἔμελλεν
 αὐτῷ κήδε' ἔσσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον
 κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὔδέ τι ἴδμεν,
 110 ζῶει ὃ γ' ἢ τέθνηκεν. ὀδύρονταί νύ που αὐτὸν
 Λαέρτης θ' ὁ γέρον καὶ ἐχέφρων Πηνελόπεια
 Τηλέμαχος θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ."
 ὧς φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ἡμέρον ὦρσε γόοιο.
 δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατρὸς ἀκούσας,
 115 χλαῖναν πορφυρέην αὐτ' ὀφθαλμοῖν ἀνασχὼν
 ἀμφοτέρησιν χερσὶ. νόησε δέ μιν Μενέλαος,
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,

- ἥέ μιν αὐτὸν πατρὸς εἴσειε μνησθῆναι
 ἥ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιο.
- 120 εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑφορόφοιο
 ἦλυνθεν Ἀρτέμιδι χρυσηλακάτῳ ἐικυῖα.
 τῇ δ' ἄρ' ἄμ' Ἀδρήστη κλισίην εὐτυκτον ἔθηκεν,
 Ἀλκίππη δὲ τάπητα φέρειν μαλακοῦ ἐρίοιο,
- 125 Φυλῶ δ' ἀργύρεον τάλαρον φέρει, τὸν οἱ ἔδωκεν
 Ἀλκάνδρη, Πολύβοιο δάμαρ, ὃς ἔναι' ἐνὶ Θήβης
 Αἰγυπτίης, ὅθι πλεῖστα δόμοις ἐν κτήματα κείται·
 ὃς Μενελάῳ δῶκε δὺ ἀργυρέας ἀσαμίνθους,
 δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.
- 130 χωρὶς δ' αὖθ' Ἑλένη ἄλοχος πόρε κάλλιμα δῶρα·
 χρυσέην τ' ἠλακάτην τάλαρόν θ' ὑπόκυκλον ὅπασσεν
 ἀργύρεον, χρυσῶ δ' ἐπὶ χεῖλεα κεκράαντο.
 τὸν ῥά οἱ ἀμφίπολος Φυλῶ παρέθηκε φέρουσα
 νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ
- 135 ἠλακάτῃ τετάνυστο ἰοδνεφὲς εἶρος ἔχουσα.
 ἔζετο δ' ἐν κλισμῶ, ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.
 αὐτίκα δ' ἥ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·
 “ἴδμεν δῆ, Μενέλαε διοτρεφές, οἳ τινες οἷδε
 ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;
 140 ψεύσομαι ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός.
 οὐ γάρ πώ τινά φημι εἰκότα ὧδε ιδέσθαι
 οὔτ' ἄνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορόωσαν,
 ὥς ὃδ' Ὀδυσσῆος μεγαλήτορος νῆϊ ἔοικεν,
 Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ
- 145 κείνος ἀνὴρ, ὅτ' ἐμεῖο κυνώπιδος εἵνεκ' Ἀχαιοὶ
 ἦλθεθ' ὑπὸ Τροίην πόλεμον θρασὺν ὀρμαίνοντες.”
 τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
 “οὔτῳ νῦν καὶ ἐγὼ νοέω, γύναι, ὥς σὺ εἰσκεις·

- κείνου γὰρ τοιοῖδε πόδες τοιαῖδε τε χεῖρες
 150 ὀφθαλμῶν τε βολαὶ κεφαλῇ τ' ἐφύπερθέ τε χαῖται.
 καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἀμφ' Ὀδυσῆι
 μυθεόμην, ὅσα κείνος οἰζύσας ἐμόγησεν
 ἀμφ' ἐμοί, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἵβεν
 χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών."
- 155 τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ἤνδα·
 "Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 κείνου μὲν τοι ὅδ' υἱὸς ἐτήτυμον, ὥς ἀγορεύεις·
 ἀλλὰ σαόφρων ἐστί, ἵεμεσσᾶται δ' ἐνὶ θυμῷ
 ὧδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν
- 160 ἅντα σέθεν, τοῦ νῶι θεοῦ ὥς τερπόμεθ' αὐδῇ.
 αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππότα Νέστωρ
 τῷ ἄμα πομπὸν ἔπεσθαι· ἐέλδετο γάρ σε ιδέσθαι,
 ὄφρα οἱ ἦ τι ἔπος ὑποθήσῃαι ἢ τι ἔργον.
 πολλὰ γὰρ ἄλγε' ἔχει πατρὸς πάις οἰχομένοιο
- 165 ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσσητῆρες ἔωσιν,
 ὥς νῦν Τηλεμάχῳ ὁ μὲν οἷχεται, οὐδέ οἱ ἄλλοι
 εἴσ', οἳ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα."
- τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
 "ὦ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ
- 170 ἵκεθ', ὃς εἵνεκ' ἐμείο πολέας ἐμόγησεν ἀέθλους·
 καὶ μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων
 Ἀργείων, εἰ νῶιν ὑπεῖρ ἄλα νόστον ἔδωκεν
 νηυσὶ θεῇσι γενέσθαι Ὀλύμπιος εὐρύοπα Ζεὺς.
 καὶ κέ οἱ Ἀργεῖ νάσσα πόλιν καὶ δώματ' ἔτευξα,
- 175 ἐξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ ᾧ
 καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,
 αἱ περυναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.
 καί κε θάμ' ἐνθάδ' ἔοντες ἐμισγόμεθ'· οὐδέ κεν ἡμέας
 ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε,

180 πρίν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν.
ἀλλὰ τὰ μὲν που μέλλεν ἀγασσεσθαι θεὸς αὐτός,
ὃς κείνον δύστηνον ἀνόστιμον οἶον ἔθηκεν."

ὥς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἥμερον ὥρσε γόοιο.
κλαῖε μὲν Ἀργεῖη Ἑλένη, Διὸς ἐκγεγαυῖα,

185 κλαῖε δὲ Τηλέμαχος τε καὶ Ἀτρεΐδης Μενέλαος·
οὐδ' ἄρα Νέστορος υἱὸς ἀδακρύτῳ ἔχεν ὅσσε·
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,
τόν ῥ' Ἡοῦς ἔκτεινε φαιινῆς ἀγλαὸς υἱός·
τοῦ ὃ γ' ἐπιμνησθεὶς ἔπεα πτερόεντ' ἀγόρευεν·

190 "Ἀτρεΐδῃ, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι
Νέστωρ φάσ' ὃ γέρων, ὅτ' ἐπιμνησάμεθα σεῖο
οἴσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν·
καὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι· οὐ γὰρ ἐγὼ γε
τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ ἥως

195 ἔσσεται ἡριγένεια· νεμεσσωμαί γε μὲν οὐδὲν
κλαίειν, ὃς κε θάνησι βροτῶν καὶ πότμον ἐπίσπη.
τοῦτό νυ καὶ γέρας οἶον οἰζυροῖσι βροτοῖσιν,
κεῖρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.
καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεός, οὗ τι κάκιστος
200 Ἀργείων· μέλλεις δὲ σὺ ἰδμεναι· οὐ γὰρ ἐγὼ γε
ἤντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι
Ἀντίλοχον, περὶ μὲν θείειν ταχὺν ἡδὲ μαχητὴν."

τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
"ὦ φίλ', ἐπεὶ τόσα εἶπες, ὅσ' ἂν πεπνυμένος ἀνὴρ

205 εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἶη·
τοίου γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάζεις.
ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος, ᾧ τε Κρονίων
ὄλβον ἐπικλῶσῃ γαμέοντί τε γενομένῳ τε,
ὥς νῦν Νέστορι δῶκε διαμπερὲς ἥματα πάντα
210 αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν,

- υἷεας αὖ πινυτούς τε καὶ ἔγχεσιν εἶναι ἀρίστους.
 ἡμεῖς δὲ κλαυθμὸν μὲν ἑάσομεν, ὃς πρὶν ἐτύχθη,
 δόρπον δ' ἐξαὐτίς μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ
 χευάντων. μῦθοι δὲ καὶ ἡῶθέν περ ἔσονται
 215 Τηλεμάχῳ καὶ ἔμοι διαειπέμεν ἀλλήλοισιν.”
 ὣς ἔφατ', Ἀσφαλίων δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχενεν,
 ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 ἔνθ' αὐτ' ἄλλ' ἐνόησ' Ἑλένη Διὸς ἐκγεγαυῖα.
 220 αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον,
 νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον ἀπάντων.
 ὃς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μιγείη,
 οὐ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,
 οὐδ' εἴ οἱ κατατεθναίῃ μήτηρ τε πατήρ τε,
 225 οὐδ' εἴ οἱ προπάραιθεν ἀδελφεὸν ἢ φίλον υἱὸν
 χαλκῷ δηϊόωεν, ὃ δ' ὀφθαλμοῖσιν ὀρῶτο.
 τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα
 ἐσθλά, τά οἱ Πολύδαμνα πόρεν Θῶνος παράκοιτις
 Αἰγυπτίῃ, τῇ πλείστα φέρει ζεῖδωρος ἄρουρα
 230 φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα πολλὰ δὲ λυγρά·
 ἱητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων
 ἀνθρώπων· ἥ γὰρ Παιήονός εἰσι γενέθλης.
 αὐτὰρ ἐπεὶ ῥ' ἐνέηκε κέλευσέ τε οἶνοχοῆσαι,
 ἐξαὐτίς μύθοισιν ἀμειβομένη προσέειπεν·
 235 “Ἀτρεΐδῃ Μενέλαε διοτρεφὲς ἡδὲ καὶ οἶδε
 ἀνδρῶν ἐσθλῶν παῖδες, ἀτὰρ θεὸς ἄλλοτε ἄλλῳ
 Ζεὺς ἀγαθόν τε κακόν τε διδοῖ. δύναται γὰρ ἅπαντα·
 ἥ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισιν
 καὶ μύθοις τέρπεσθε· εἰκότα γὰρ καταλέξω.
 240 πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·

- ἀλλ' οἷον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί.
 αὐτόν μιν πληγῇσιν ἀεικελίῃσι δαμάσσας,
 245 σπείρα κάκ' ἀμφ' ὥμοισι βαλὼν, οἰκῇ ἐοικὼς
 ἀνδρῶν δυσμενέων κατέδν πόλιν εὐρυάγνιαν.
 ἄλλω δ' αὐτὸν φωτὶ κατακρύπτων ἦισκεν,
 δέκτῃ, ὃς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.
 τῷ ἱκελος κατέδν Τρώων πόλιν· οἱ δ' ἀβάκησαν
 250 πάντες· ἐγὼ δέ μιν οἷη ἀνέγνων τοῖον ἐόντα,
 καὶ μιν ἀνειρώτων· ὁ δὲ κερδοσύνη ἀλέεινεν.
 ἀλλ' ὅτε δῆ μιν ἐγὼ λόεον καὶ χρῖον ἐλαίῳ,
 ἀμφὶ δὲ εἴματα ἔσσα καὶ ὥμοσα καρτερὸν ὄρκον
 μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,
 255 πρὶν γε τὸν ἐς νῆας τε θοὰς κλισίας τ' ἀφικέσθαι,
 καὶ τότε δῆ μοι πάντα νόον κατέλεξεν Ἀχαιῶν.
 πολλοὺς δὲ Τρώων κτείνας ταναήκεϊ χαλκῷ
 ἦλθε μετ' Ἀργείους, κατὰ δὲ φρόνιν ἤγαγε πολλήν.
 ἔνθ' ἄλλαι Τρῳαὶ λίγ' ἐκώκουν· αὐτὰρ ἐμὸν κῆρ
 260 χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι
 ἀψ οἰκόνδ', αἴτην δὲ μετέστενον, ἣν Ἀφροδίτη
 δῶχ', ὅτε μ' ἤγαγ' ἐκεῖσε φίλης ἀπὸ πατρίδος αἵης,
 παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε
 οὗ τευ δευόμενον, οὗτ' ἄρ φρένας οὔτε τι εἶδος."
 265 τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
 "ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.
 ἤδη μὲν πολέων ἐδάην βουλήν τε νόον τε
 ἀνδρῶν ἡρώων, πολλήν δ' ἐπελήλυθα γαῖαν·
 ἀλλ' οὗ πω τοιοῦτον ἐγὼν ἶδον ὀφθαλμοῖσιν,
 270 οἷον Ὀδυσσῆος ταλασίφρονος ἔσκε φίλον κῆρ.
 οἷον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
 ἵππῳ ἐνὶ ξεστῷ, ἔν' ἐνήμεθα πάντες ἄριστοι

- Ἄργείων Τρώεσσι φόον καὶ κῆρα φέροντες.
 ἦλθες ἔπειτα σὺ κείσε· κελυσέμεναι δέ σ' ἔμελλεν
 275 δαίμων, ὃς Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι·
 καὶ τοι Δηίφοβος θεοείκελος ἔσπετ' ἰούσῃ.
 τρὶς δὲ περιστρίψας κοῖλον λόχον ἀμφοφώσα,
 ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,
 πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.
 280 αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ δῖος Ὀδυσσεὺς
 ἦμενοι ἐν μέσσοισιν ἀκούσαμεν, ὥς ἐβόησας.
 νῶι μὲν ἀμφοτέρω μενεήναμεν ὀρμηθέντες
 ἢ ἐξελθέμεναι ἢ ἔνδοθεν αἰψ' ὑπακοῦσαι·
 ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱμένῳ περ.
 285 ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν νῆες Ἀχαιῶν,
 Ἄντικλος δὲ σέ γ' οἶος ἀμείψασθαι ἐπέεσσιν
 ἤθελεν. ἀλλ' Ὀδυσσεὺς ἐπὶ μάστακα χερσὶ πίεζεν
 νωλεμέως κρατερῇσι, σάωσε δὲ πάντας Ἀχαιοὺς·
 τόφρα δ' ἔχ', ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη."
 290 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·
 "Ἄτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 ἄλγιον· οὐ γάρ οἱ τι τά γ' ἤρκεσε λυγρὸν ὄλεθρον,
 οὐδ' εἴ οἱ κραδίη γε σιδηρὴ ἔνδοθεν ἦεν.
 ἀλλ' ἄγετ' εἰς εὐνὴν τράπεθ' ἡμέας, ὄφρα καὶ ἦδη
 295 ὕπνω ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες."
 ὣς ἔφατ', Ἀργεῖη δ' Ἑλένη δμῳῇσι κέλευσεν
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
 πορφύρε' ἐμβαλέειν στορέσαι τ' ἐφύπερθε τάπητας,
 χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.
 300 αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,
 δέμνια δὲ στόρεσαν, ἐκ δὲ ξείνους ἄγε κῆρυξ.
 οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
 Τηλέμαχος θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός·

- Ἀτρεΐδης δὲ καθεῦδε μυχῶ δόμου ὑψηλοῖο,
 305 παρ δ' Ἑλένη τανύπεπλος ἐλέξατο, δῖα γυναικῶν.
 ἦμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἥως,
 ὦρνυτ' ἄρ' ἐξ εὐνῇφι βοὴν ἀγαθὸς Μενέλαος
 εἵματα ἐσσύμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὦμω,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 310 βῆ δ' ἔμεν ἐκ θαλάμοιο θεῶ ἐναλίγκιος ἄντην,
 Τηλεμάχῳ δὲ παρῖζεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “τίπτε δέ σε χρεῖῳ δεῦρ' ἦγαγε, Τηλέμαχ' ἦρως,
 ἐς Λακεδαίμονα δῖαν ἐπ' εὐρέα νῶτα θαλάσσης;
 δῆμιον ἦ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες.”
 315 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦυδα·
 “Ἀτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 ἤλυθον, εἴ τινα μοι κληιδόνα πατρὸς ἐνίσποις.
 ἐσθίεται μοι οἶκος, ὄλωλε δὲ πίονα ἔργα·
 δυσμενέων δ' ἀνδρῶν πλείους δόμος, οἳ τέ μοι αἰεὶ
 320 μῆλ' ἀδινὰ σφάζουσιν καὶ εἰλίποδας ἔλικας βοῦς,
 μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.
 τούνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἵ κ' ἐθέλησθα
 κείνου λυγρὸν ὀλεθρον ἐνισπεῖν, εἴ που ὅπωπας
 ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλου μῦθον ἄκουσας
 325 πλαζομένου· περὶ γάρ μιν οἰζυρὸν τέκε μήτηρ.
 μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
 ἀλλ' εὖ μοι κατάλεξον, ὅπως ἦντησας ὀπωπῆς.
 λίσσομαι, εἴ ποτέ τοί τι πατήρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
 ἦ ἔπος ἤέ τι ἔργον ὑποστὰς ἐξετέλεσεν
 330 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί,
 τῶν νῦν μοι μνῆσαι καὶ μοι νημερτὲς ἐνίσπες.”
 τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
 “ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ
 ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἑόντες.



MENELAUS.
(After the original.)

- 335 ὥς δ' ὁπότ' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος
 νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς
 κνημοὺς ἐξερέησι καὶ ἄγkea ποιήεντα
 βοσκομένη, ὃ δ' ἔπειτα ἐὴν εἰσήλυθεν εὐνὴν,
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφῆκεν,
 340 ὥς Ὀδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 τοῖος ἔων, οἷός ποτ' ἐυκτιμένη ἐνὶ Λέσβῳ
 ἐξ ἔριδος Φιλομηλεΐδῃ ἐπάλαισεν ἀναστάς,
 καδ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,
 345 τοῖος ἔων μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
 ταῦτα δ', ἃ μ' εἰρωτᾶς καὶ λίσσεαι, οὐκ ἂν ἐγὼ γε
 ἄλλα παρὲς εἵπομι παρακλιδόν, οὐδ' ἀπατήσω,
 ἀλλὰ τὰ μὲν μοι ἔειπε γέρων ἄλιος νημερτής,
 350 τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω.
 Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι
 ἔσχον, ἐπεὶ οὗ σφιν ἔρεξα τεληέσσας ἐκατόμβας.
 οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφετμέων.
 νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ
 355 Αἰγύπτου προπάροιθε, Φάρον δέ ἐ κικλήσκουσιν,
 τόσσον ἄνευθ', ὅσσον τε πανημερίῃ γλαφυρῇ νηὺς
 ἦνυσεν, ἧ λιγὺς οὖρος ἐπιπνείησιν ὄπισθεν·
 ἐν δὲ λιμὴν ἐύορμος, ὅθεν τ' ἀπὸ νῆας εἰσας
 ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.
 360 ἔνθα μ' ἐείκοσιν ἡματ' ἔχον θεοί, οὐδέ ποτ' οὔροι
 πνείοντες φαίνονθ' ἀλιαέες, οἳ ῥά τε νηῶν
 πομπῆες γίγνονται ἐπ' εὐρέα νῶτα θαλάσσης.
 καὶ νύ κεν ἦια πάντα κατέφθιτο καὶ μένέ' ἀνδρῶν,
 εἰ μὴ τίς με θεῶν ὀλοφύρατο καὶ με σάωσεν,
 365 Πρωτέος ἱφθίμου θυγάτηρ ἀλίοιο γέροντος,

- Εἰδοθέη· τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα.
 ἦ μ' οἷω ἔρροντι συνήντετο νόσφιν ἐταίρων·
 αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάασκον
 γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.
 370 ἦ δέ μεν ἄγχι σταῖσα ἔπος φάτο φώνησέν τε·
 'νήπιός εἰς, ὦ ξεῖνε, λίην τόσον ἦδὲ χαλίφρων,
 ἦε ἐκὼν μεθίεις καὶ τέρπεται ἄλγεα πάσχων;
 ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμωρ
 εὐρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἐταίρων.'
 375 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'ἐκ μὲν τοι ἐρέω, ἦ τις σύ πέρ ἐσσι θεάων,
 ὥς ἐγὼ οὐ τι ἐκὼν κατερύκομαι, ἀλλὰ νυ μέλλω
 ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.
 ἀλλὰ σύ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασιν,
 380 ὃς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.'
 ὣς ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
 'τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 πωλεῖται τις δεῦρο γέρων ἄλιος νημερτῆς
 385 ἀθάνατος Πρωτεὺς Αἰγύπτιος, ὃς τε θαλάσσης
 πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμῶς·
 τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἦδὲ τεκέσθαι.
 τὸν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,
 ὃς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου,
 390 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσειαι ἰχθυόεντα·
 καὶ δέ κέ τοι εἴπησι, διοτρεφές, αἶ κ' ἐθέλῃσθα,
 ὅττι τοι ἐν μεγάροισι κακὸν τ' ἀγαθὸν τε τέτυκται
 οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλήν τε.'
 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 395 'αὐτὴ νῦν φράζευ σὺ λόχον θείοιο γέροντος,
 μὴ πῶς με προῖδὼν ἡὲ προδαεὶς ἀλέηται·

- ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι.
 ὥς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο διὰ θεάων·
 'τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 400 ἦμος δ' ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκη,
 τῆμος ἄρ' ἐξ ἁλὸς εἴσι γέρων ἄλιος νημερτῆς
 πνοιῇ ὑπο Ζεφύροιο μελαίνῃ φρικὴ καλυφθεὶς,
 ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέεσσι γλαφυροῖσιν·
 ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἀλοσύδνης
 405 ἀθρόαι εὐδουσιν, πολιτῆς ἁλὸς ἐξαναδῦσαι,
 πικρὸν ἀποπνεῖν οὐσαι ἁλὸς πολυβενθέος ὁδμήν.
 ἔνθα σ' ἐγὼν ἀγαγοῦσα ἄμ' ἡοὶ φαινομένηφιν
 εὐνάσω ἐξείης· σὺ δ' ἐν κρίνασθαι ἐταίρους
 τρεῖς, οἳ τοι παρὰ νηυσὶν ἐυσσέλμοισιν ἄριστοι.
 410 πάντα δέ τοι ἐρέω ὀλοφώϊα τοῖο γέροντος.
 φώκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν·
 αὐτὰρ ἐπὶ πᾶσας πεμπάσσεται ἡδὲ ἴδεται,
 λέξεσθαι ἐν μέσσησι νομεὺς ὥς πῶεσι μῆλων.
 τὸν μὲν ἐπὶ πρῶτα κατευνηθέντα ἴδῃσθε,
 415 καὶ τότε ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε,
 αὐθι δ' ἔχειν μεμαῶτα, καὶ ἐσσύμενόν περ ἀλύξαι.
 πάντα δὲ γιγνόμενος πειρήσεται, ὅσσ' ἐπὶ γαῖαν
 ἐρπετὰ γίγνονται, καὶ ὕδωρ καὶ θεσπιδαῖς πῦρ·
 ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλον τε πιέζειν.
 420 ἀλλ' ὅτε κεν δῆ σ' αὐτὸς ἀνείρηται ἐπέεσσιν,
 τοῖος ἑὸν, οἷόν κε κατευνηθέντα ἴδῃσθε,
 καὶ τότε δῆ σκέσθαι τε βίης λῦσαί τε γέροντα,
 ἥρως, εἴρεσθαι δέ, θεῶν ὅς τις σε χαλέπτει,
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.
 425 ὥς εἰποῦσ' ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
 αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἕστασαν ἐν ψαμάθοισιν,
 ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κιώντι.

- αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,
 δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἦλυθεν ἀμβροσίῃ νύξ·
 430 δὴ τότε κοιμήθημεν ἐπὶ ῥήγμῳι θαλάσσης.
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυπόροιο
 ἦια πολλὰ θεοὺς γοννύμενος· αὐτὰρ ἐταίρους
 τρεῖς ἄγον, οἷσι μάλιστα πεποίθεα πᾶσαν ἐπ' ἰθύν.
 435 τόφρα δ' ἄρ' ἦ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον
 τέσσαρα φωκᾶν ἐκ πόντου δέρματ' ἔνικεν·
 πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.
 εὐνὰς δ' ἐν ψαμάθοισι διαγλάψας ἀλίησιν
 ἦστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἦλθομεν αὐτῆς·
 440 ἐξείης δ' εὐνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστω.
 ἔνθα κεν αἰνότατος λόχος ἔπλετο· τεῖρε γὰρ αἰνῶς
 φωκᾶν ἀλιοτρεφέων ὀλοώτατος ὁδμή·
 τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθεῖη;
 ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειαρ·
 445 ἀμβροσίην ὑπὸ ῥῖνα ἐκάστω θῆκε φέρουσα
 ἡδὺ μάλα πνείουσιν, ὅλεσσε δὲ κήτεος ὁδμήν.
 πᾶσαν δ' ἡοῖν μένομεν τετληότι θυμῷ·
 φῶκαι δ' ἐξ ἀλὸς ἦλθον ἀολλέες. αἱ μὲν ἔπειτα
 ἐξῆς εὐνάζοντο παρὰ ῥήγμῳι θαλάσσης·
 450 ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἀλός, εὔρε δὲ φώκας
 ζατρεφέας, πάσας δ' ἄρ' ἐπώχετο, λέκτο δ' ἀριθμόν.
 ἐν δ' ἡμέας πρῶτους λέγε κήτεσιν, οὐδέ τι θυμῷ
 ὠίσθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.
 ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας
 455 βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης,
 ἀλλ' ἦ τοι πρῶτιστα λέων γένετ' ἠυγένειος,
 αὐτὰρ ἔπειτα δράκων καὶ πάρδαλις ἡδὲ μέγας σῦς·
 γίγνεται δ' ὕγρον ὕδωρ καὶ δένδρεον ὑψιπέτηλον·

ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.

460 ἀλλ' ὅτε δὴ ῥ' ἀνίαζ' ὁ γέρων ὀλοφώια εἰδώς,
καὶ τότε δὴ μ' ἐπέεσσιν ἀνειρόμενος προσέειπεν·
' τίς νύ τοι, Ἀτρέος υἱέ, θεῶν συμφράσσατο βουλάς,
ὄφρα μ' ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή;'

ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
465 'οἴσθα, γέρον· τί με ταῦτα παρατροπέων ἐρεεῖνεις;
ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ
εὐρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.
ἀλλὰ σύ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασιν,
ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,
470 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.'

ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
' ἀλλὰ μάλ' ὤφελles Δίί τ' ἄλλοισίν τε θεοῖσιν
ρέξας ἱερὰ κάλ' ἀναβαινέμεν, ὄφρα τάχιστα
σὴν ἐς πατρίδ' ἴκοιο πλέων ἐπὶ οἴνοπα πόντον.
475 οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἰκέσθαι
οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν,
πρὶν γ' ὅτ' ἂν Αἰγύπτῳ διπετεὸς ποταμοῖο
αὖτις ὕδωρ ἔλθῃς ῥέξης θ' ἱερὰς ἐκατόμβας
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν·
480 καὶ τότε τοι δώσουσιν ὁδὸν θεοί, ἣν σὺ μενοινᾷς.'

ὥς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
οὐνεκά μ' αὖτις ἄνωγεν ἐπ' ἡεροειδέα πόντον
Αἰγυπτόνδ' ἰέναι δολιχὴν ὁδὸν ἀργαλήν τε.
ἀλλὰ καὶ ὥς μύθοισιν ἀμειβόμενος προσέειπον·
485 'ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὥς σὺ κελεύεις·
ἀλλ' ἄγε μοι τόδε εἰπέ καὶ ἀτρεκέως κατάλεξον,
ἣ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοί,
οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,
ἦέ τις ὦλετ' ὀλέθρῳ ἀδενκέι ἧς ἐπὶ νηὸς

- 490 ἥ ἐ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπενσεν·
 ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 ·· Ἀτρεΐδῃ, τί με ταῦτα διείρεαι; οὐδέ τί σε χρὴ
 ἰδμεναι, οὐδὲ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι
 δὴν ἄκλαυτον ἔσσεσθαι, ἐπὴν ἐὺ πάντα πύθῃαι.
- 495 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο·
 ἄρχοι δ' αὖ δύο μῶνοι Ἀχαιῶν χαλκοχιτώνων
 ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρῆσθα.
 εἷς δ' ἔτι που ζωὸς κατερύκεται εὐρέι πόντῳ.
 Αἴας μὲν μετὰ νηυσὶ δάμη δολιχηρέτοισιν.
- 500 Γυρῆσί μιν πρῶτα Ποσειδάων ἐπέλασσε
 πέτρησιν μεγάλῃσι καὶ ἐξεσάωσε θαλάσσης·
 καὶ νῦ κεν ἔκφυγε κῆρα καὶ ἐχθόμενός περ Ἀθήνῃ,
 εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη·
 φῆ ῥ' ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης.
- 505 τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδῆσαντος·
 αὐτίκ' ἔπειτα τρίαιναν ἔλὼν χερσὶ στιβαρῆσιν
 ἤλασε Γυραίην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·
 καὶ τὸ μὲν αὐτόθι μέινει, τὸ δὲ τρύφος ἔμπεσε πόντῳ,
 τῷ ῥ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·
- 510 τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα.
 ὥς ὁ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πῖεν ἄλμυρὸν ὕδωρ.
 σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἡδ' ὑπάλυξεν
 ἐν νηυσὶ γλαφυρῆσι· σάωσε δὲ πότνια Ἥρη.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειῶν ὄρος αἰπὺν
- 515 ἰξέσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα
 πόντον ἐπ' ἰχθυόεντα φέρειν βαρέα στενάχοντα,
 ἀγροῦ ἐπ' ἐσχατιήν, ὅθι δώματα ναῖε Θυέστης
 τὸ πρὶν, ἀτὰρ τότ' ἔναιε Θυεστιάδης Αἰγισθος.
 ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων,
- 520 ἂψ δὲ θεοὶ οὔρου στρέψαν, καὶ οἴκαδ' ἵκοντο,

ἦ τοι ὁ μὲν χαίρων ἐπεβήσετο πατρίδος αἴης
 καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ
 δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἶδε γαῖαν.
 τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπός, ὃν ῥα καθείσεν
 525 Αἰγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν
 χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὃ γ' εἰς ἐνιαυτόν,
 μὴ ἐ λάθοι παριών, μνήσαιο δὲ θούριδος ἀλκῆς.
 βῆ δ' ἵμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.
 αὐτίκα δ' Αἰγισθος δολίην ἐφράσσατο τέχνην·
 530 κρινάμενος κατὰ δῆμον εἰέκοσι φῶτας ἀρίστους
 εἶσε λόχον, ἐτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.
 αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα ποιμένα λαῶν
 ἵπποισιν καὶ ὄχεσφιν, ἀεικέα μερμηρίζων.
 τὸν δ' οὐκ εἰδὼτ' ὄλεθρον ἀνήγαγε καὶ κατέπεφνε
 535 δειπνίσσας, ὥς τις τε κατέκτανε βοῦν ἐπὶ φάτνῃ.
 οὐδέ τις Ἀτρεΐδew ἐτάρων λίπεθ', οἳ οἱ ἔποντο,
 οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.
 ὣς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
 κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ
 540 ἦθελ' ἔτι ζῶειν καὶ ὄρᾶν φάος ἡελίοιο.
 αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,
 δὴ τότε με προσέειπε γέρων ἄλιος νημερτής·
 'μηκέτι, Ἀτρεὺς υἱέ, πολλὸν χρόνον ἀσκελὲς οὕτως
 κλαῖ, ἐπεὶ οὐκ ἄνυσίν τινα δῆομεν· ἀλλὰ τάχιστα
 545 πείρα, ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἴκηαι.
 ἦ γάρ μιν ζωόν γε κιχήσεται, ἦ κεν Ὀρέστης
 κτεῖνεν ὑποφθάμενος, σὺ δέ κεν τάφου ἀντιβολήσαιο.'
 ὣς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγῆνωρ
 αὐτίς ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἰάνθη,
 550 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
 'τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,

- ὃς τις ἔτι ζωὸς κατερύκεται εὐρέϊ πόντῳ
 ἢ ἐθανών· ἐθέλω δὲ καὶ ἀχνύμενός περ ἀκοῦσαι.
 ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 555 ' υἱὸς Λαέρτew, Ἰθάκῃ ἐνὶ οἰκίᾳ ναίων·
 τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,
 νύμφης ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκη
 ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι·
 οὐ γάρ οἱ πάρα νῆες ἐπήρητμοι καὶ ἐταῖροι,
 560 οἳ κέν μιν πέμπουσιν ἐπ' εὐρέα νῶτα θαλάσσης.
 σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφὲς ᾧ Μενέλαε,
 Ἄργει ἐν ἵπποβότῳ θανέειν καὶ πότμον ἐπισπῆν,
 ἀλλὰ σ' ἐς Ἥλύσιον πεδίον καὶ πείρατα γαίης
 ἀθάνατοι πέμπουσιν, ὅθι ξανθὸς Ῥαδάμανθς,
 565 τῇ περ ῥήϊστη βιοτὴ πέλει ἀνθρώποισιν·
 οὐ νιφετός, οὔτ' ἄρ χειμῶν πολὺς οὔτε ποτ' ὄμβρος,
 ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνεύοντος ἀήτας
 Ὀκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους·
 οὐνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἐσσι·'
 570 ὣς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
 αὐτὰρ ἐγὼν ἐπὶ νῆας ἅμ' ἀντιθέοις ἐτάροισιν
 ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κiónτι.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,
 δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·
 575 δῆ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥώς,
 νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν,
 ἐν δ' ἱστοὺς τιθέμεσθα καὶ ἱστία νηυσὶν εἴσης,
 ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον,
 580 ἐξῆς δ' ἐξόμενοι πολὴν ἅλα τύπτον ἐρετμοῖς.
 ἅψ δ' εἰς Αἰγύπτιο διυπετέος ποταμοῖο
 στῆσα· νέας καὶ ἔρεξα τεληέσσας ἐκατόμβας.

- αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἐόντων,
 χεῦ' Ἀγαμέμνονι τύμβον, ἔν' ἄσβεστον κλέος εἶη.
 585 ταῦτα τελευτήσας νεόμην, ἔδοσαν δέ μοι οὔρον
 ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἔπεμψαν.
 ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,
 ὄφρα κεν ἑνδεκάτῃ τε δυωδεκάτῃ τε γένηται·
 καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα,
 590 τρεῖς ἵππους καὶ δίφρον εὖξοον· αὐτὰρ ἔπειτα
 δώσω καλὸν ἄλειςον, ἵνα σπένδῃσθα θεοῖσιν
 ἀθανάτοις ἐμέθεν μεμνημένος ἥματα πάντα.”
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·
 “Ἄτρεΐδῃ, μὴ δὴ με πολὺν χρόνον ἐνθάδ' ἔρυκε.
 595 καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην
 ἥμενος, οὐδέ κέ μ' οἶκον ἔλοι πόθος οὐδὲ τοκῆων·
 αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων
 τέρπομαι· ἀλλ' ἤδη μοι ἀνιάζουσιν ἐταῖροι
 ἐν Πύλῳ ἡγαθή, σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.
 600 δῶρον δ', ὅττι κέ μοι δοίης, κειμήλιον ἔστω·
 ἵππους δ' εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ
 ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεις
 εὐρέος, ὧ ἔνι μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον
 πυροὶ τε ζεῖαί τε ἰδ' εὐρυφυῆς κρῖ λευκόν.
 605 ἐν δ' Ἰθάκῃ οὐτ' ἄρ δρόμοι εὐρέες οὔτε τι λειμών·
 αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.
 οὐ γάρ τις νήσων ἱππήλατος οὐδ' ἐνλείμων,
 αἷ θ' ἀλὶ κεκλίεται· Ἰθάκῃ δέ τε καὶ περὶ πασέων.”
 ὣς φάτο, μείδῃσεν δὲ βοὴν ἀγαθὸς Μενέλαος,
 610 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “αἵματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις·
 τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι γάρ.
 δῶρων δ', ὅσσ' ἐν ἐμῷ οἴκῳ κειμήλια κείται,

δώσω, ὃ κάλλιστον καὶ τιμηέστατόν ἐστιν·

615 δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ
ἔστιν ἅπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράανται,
ἔργον δ' Ἡφαίστοιο. πόρεν δέ ἐ Φαίδιμος ἥρως,
Σιδονίων βασιλεύς, ὃθ' ἐὸς δόμος ἀμφεκάλυψεν
κείσέ με νοστήσαντα· τέιν δ' ἐθέλω τόδ' ὀπάσσαι.”

620 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
δαιτυμόνες δ' ἐς δώματ' ἴσαν θείου βασιλῆος.
οἱ δ' ἦγον μὲν μῆλα, φέρον δ' ἐνήνορα οἶνον·
σῖτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον·
ὥς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο.

625 μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο
δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες
ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.
Ἀντίνοος δὲ καθῆστο καὶ Εὐρύμαχος θεοειδής,
ἄρχοι μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἄριστοι.

630 τοῖς δ' υἱὸς Φρονίοιο Νοήμων ἐγγύθεν ἐλθὼν
Ἀντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·
“Ἀντίνο', ἡ ρά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί,
ὅππότε Τηλέμαχος νεῖτ' ἐκ Πύλου ἡμαθόεντος;
νῆά μοι οἷχετ' ἄγων, ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς

635 Ἥλιδ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι
δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοὶ
ἀδμῆτες· τῶν κέν τιν' ἐλασσάμενος δαμασαίμην.”

ὥς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο
ἐς Πύλον οἴχεσθαι Νηληΐον, ἀλλὰ πού αὐτοῦ

640 ἀγρῶν ἡ μήλοισι παρέμμεναι ἢ ἐσσυώτῃ.

τὸν δ' αὖτ' Ἀντίνοος προσέφη Εὐπείθεος υἱός·

“νημερτές μοι ἐνισπε, πότ' ὥχετο καὶ τίνες αὐτῷ
κούροι ἔποντ' Ἰθάκης ἐξαίρετοι; ἦ ἐοὶ αὐτοῦ
θῆγές τε δμῶές τε; δύναϊτό κε καὶ τὸ τελέσσαι.

645 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐν εἰδῶ,
 ἧ σε βίῃ ἀέκοντος ἀπηύρα νῆα μέλαιναν,
 ἦε ἐκὼν οἱ δῶκας, ἐπεὶ προσπτύξατο μύθῳ."

τὸν δ' υἱὸς Φρονόιοιό Νοήμων ἀντίον ἤϊδα·

"αὐτὸς ἐκὼν οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,
 650 ὅππότε ἄνῆρ τοιοῦτος ἔχων μελεδήματα θυμῷ
 αἰτίζη; χαλεπὸν κεν ἀνήνασθαι δόσιν εἶη.
 κοῦροι δ', οἱ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,
 οἳ οἱ ἔποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντα νόησα
 Μέντορα ἢ θεόν, τῷ δ' αὐτῷ πάντα ἐώκειν.

655 ἀλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα δῖον
 χθιζὸν ὑπηοῖον, τότε δ' ἔμβη νηὶ Πύλονδε."

ὥς ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρός,
 τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγῆνωρ.
 μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.

660 τοῖσιν δ' Ἀντίνοος μετέφη Ἐυπείθεος υἱός,
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
 πῖμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην·
 "ὦ πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη
 Τηλεμάχῳ ὁδὸς ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι.

665 ἐκ τοσσῶνδ' ἀέκητι νέος πάις οἴχεται αὐτως
 νῆα ἐρυσσάμενος κρίνας τ' ἀνὰ δῆμον ἀρίστους.
 ἄρξει καὶ προτέρῳ κακὸν ἔμμεναι· ἀλλὰ οἱ αὐτῷ
 Ζεὺς ὀλέσειε βίην πρὶν ἥβης μέτρον ἰκέσθαι.
 ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἵκοσ' ἐταίρους,
 670 ὄφρα μιν αὐτὸν ἰόντα λοχήσομαι ἠδὲ φυλάξω
 ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
 ὡς ἂν ἐπισμυγερῶς ναυτίλλεται εἵνεκα πατρός."

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδὲ κέλευον.
 αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.

675 οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος

- μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμενον·
 κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς
 αὐλῆς ἐκτὸς ἐών, οἱ δ' ἔνδοθι μῆτιν ὕφαινον.
 βῆ δ' ἵμεν ἀγγελέων διὰ δώματα Πηνελοπέιῃ.
 680 τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια·
 “κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγαυοί;
 ἦ εἰπέμεναι δμῳῇσιν Ὀδυσσῆος θείοιο
 ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;
 μὴ μνηστεύσαντες μῆδ' ἄλλοθ' ὁμιλήσαντες
 685 ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν.
 οἱ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλόν,
 κτῆσιν Τηλεμάχοιο δαῖφρονος· οὐδέ τι πατρῶν
 ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἐόντες,
 οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,
 690 οὔτε τινα ῥέξας ἐξαίσιον οὔτε τι εἰπὼν
 ἐν δήμῳ, ἧ τ' ἐστὶ δίκη θείων βασιλῆων·
 ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίῃ.
 κείνος δ' οὐ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἐώργειν·
 ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ αἰκεία ἔργα
 695 φαίνεται, οὐδέ τις ἔστι χάρις μετόπισθ' ἐνεργέων.”
 τὴν δ' αὖτε προσέειπε Μέδων πεπνυμένα εἰδώς·
 “αἶ γὰρ δὴ, βασιλεία, τόδε πλείστον κακὸν εἶη.
 ἀλλὰ πολὺ μείζον τε καὶ ἀργαλεώτερον ἄλλο
 μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων.
 700 Τηλέμαχον μεμάασι κατακτάμεν ὀξεί χαλκῷ
 οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν
 ἐς Πύλον ἡγαθήν ἥδ' ἐς Λακεδαίμονα διῖαν.”
 ὣς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,
 δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τῷ δέ οἱ ὄσσε
 705 δακρυόφι πλήσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
 ὁψὲ δὲ δὴ μιν ἔπεσσιν ἀμειβομένη προσέειπεν·

- “κῆρυνξ, τίπτε δέ μοι πάις οἷχεται; οὐδέ τί μιν χρεὼ
 νηῶν ὠκυπόρων ἐπιβαινέμεν, αἷ θ' ἄλως ἵπποι
 ἀνδράσι γίγνονται, περώωσι δὲ πουλὺν ἐφ' ὑγρῇν.
 710 ἦ ἵνα μῆδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λήπῃται;”
 τὴν δ' ἡμέμβετ' ἔπειτα Μέδων πεπνυμένα εἰδώς·
 “οὐκ οἶδ', ἦ τίς μιν θεὸς ὥρορεν, ἦε καὶ αὐτοῦ
 θυμὸς ἐφωρμήθη ἵμεν ἐς Πύλον, ὅφρα πύθῃται
 πατρὸς ἐοῦ ἦ νόστον ἦ ὅν τινα πότμον ἐπέσπεν.”
 715 ὥς ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος.
 τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔτλη
 δίφρῳ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,
 ἀλλ' ἄρ' ἐπ' οὐδοῦ ἵξε πολυκμήτου θαλάμοιο
 οἴκτρ' ὀλοφυρομένη. περὶ δὲ δμῳαὶ μινύριζον
 720 πᾶσαι, ὅσαι κατὰ δῶματ' ἔσαν, νέαι ἡδὲ παλαιαί.
 τῆς δ' ἀδινὸν γοόωσα μετηύδα Πηνελόπεια·
 “κλῦτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν
 ἐκ πασέων, ὅσσαι μοι ὁμοῦ τράφεν ἡδὲ γέγοντο·
 ἦ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
 725 παντοίης ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν,
 ἐσθλόν, τοῦ κλέος εὐρὺν καθ' Ἑλλάδα καὶ μέσον Ἄργος·
 νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρεΐψαντο θύελλαι
 ἀκλέα ἐκ μεγάρων, οὐδ' ὀρμηθέντος ἄκουσα.
 σχέτλιαί, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη
 730 ἐκ λεχέων μ' ἀνεγείραι, ἐπιστάμεναι σάφα θυμῷ,
 ὅππότε' ἐκείνος ἔβη κοίλῃν ἐπὶ νῆα μέλαιναν.
 εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα·
 τῷ κε μάλ' ἦ κεν ἔμεινε καὶ ἐσσύμενός περ ὁδοῖο,
 ἦ κέ με τεθνηκυῖαν ἐνὶ μεγάροισιν ἔλειπεν.
 735 ἀλλὰ τις ὀτρηνῶς Δολίον καλέσειε γέροντα,
 δμῶ' ἐμόν, ὃν μοι δῶκε πατὴρ ἔτι δεῦρο κιούσῃ,
 καί μοι κῆπον ἔχει πολυδένδρεον, ὅφρα τάχιστα

Λαέρτη τάδε πάντα παρεζόμενος καταλέξῃ,
 εἰ δὴ πού τινα κεῖνος ἐνὶ φρεσὶ μῆτιν ὑφῆνας
 740 ἐξελθὼν λαοῖσιν ὀδύρεται, οἱ μεμάασιν
 ὃν καὶ Ὀδυσσῆος φθῖσαι γόνον ἀντιθέοιο.”

τὴν δ' αὖτε προσέειπε φίλῃ τροφὸς Εὐρύκλεια·
 “νύμφα φίλῃ, σὺ μὲν ἄρ με κατάκτανε νηλέϊ χαλκῷ
 ἢ ἔα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω.
 745 ἦδ' ἐγὼ τάδε πάντα, πόρον δέ οἱ, ὅσσα κέλευεν,
 σῖτον καὶ μέθυ ἡδύ· ἐμεῦ δ' ἔλετο μέγαν ὄρκον
 μὴ πρὶν σοὶ ἐρέειν, πρὶν δωδεκάτην γε γενέσθαι
 ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,
 ὥς ἂν μὴ κλαίουσα κατὰ χροῶα καλὸν ἰάπτῃς.
 750 ἀλλ' ὕδρηναμένη, καθαρὰ χροῖ εἵμαθ' ἐλοῦσα,
 εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν
 εὐχέ' Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο·
 ἢ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.
 μηδὲ γέροντα κάκου κεκακωμένον· οὐ γὰρ οἶω
 755 πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο
 ἔχθεσθ', ἀλλ' ἔτι πού τις ἐπέσσεται, ὃς κεν ἔχῃσιν
 δώματά θ' ὑπερεφέα καὶ ἀπόπροθι πίνοντας ἀγρούς.”

ὣς φάτο, τῆς δ' εὐνησε γόνον, σχέθε δ' ὅσσε γόοιο.
 ἢ δ' ὕδρηναμένη, καθαρὰ χροῖ εἵμαθ' ἐλοῦσα
 760 εἰς ὑπερῷ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξίν,
 ἐν δ' ἔθετ' οὐλοχύτας κανέῳ, ἡρᾶτο δ' Ἀθήνῃ·
 “κλῦθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνῃ,
 εἷ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς
 ἢ βοδὸς ἢ ὄϊος κατὰ πίνονα μῆρ' ἔκην,
 765 τῶν νῦν μοι μνῆσαι καί μοι φίλον νῖα σάωσον,
 μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας.”
 ὣς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρῆς.
 μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα·

ᾧδε δέ τις εἶπεςκε νέων ὑπερηνορέοντων·

770 “ἦ μάλα δὴ γάμον ἄμμι πολυμνήστη βασιλεια
ἀρτύνει, οὐδέ τι οἶδεν, ὃ οἱ φόνος νῦν τέτυκται.”

ὣς ἄρα τις εἶπεςκε, τὰ δ' οὐκ ἴσαν, ὥς ἐτέτυκτο.
τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπεν·

“δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε
775 πάντας ὁμῶς, μή πού τις ἀπαγγείλῃσι καὶ εἴσω.
ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν
μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν.”

ὣς εἰπὼν ἐκρίνατ' ἐείκοσι φῶτας ἀρίστους,
βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.
780 νῆα μὲν οὖν πάμπρωτον ἀλὸς βένθοσδε ἔρυσσαν,
ἐν δ' ἰστόν τ' ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,
ἥρτύναντο δ' ἔρετμὰ τροποῖς ἐν δερματίνοισιν,
πάντα κατὰ μοῖραν, ἀνά θ' ἰστία λευκὰ πέτασσαν·
τεύχεα δέ σφ' ἥνεικαν ὑπέρθυμοι θεράποντες.

785 ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί·
ἐνθα δὲ δόρπον ἔλοντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.

ἡ δ' ὑπερωίῳ αὖθι περίφρων Πηνελόπεια
κεῖτ' ἄρ' ἄσιτος, ἄπαστος ἐδητύος ἡδὲ ποτητός,
ὀρμαίνουσ', ἧ οἱ θάνατον φύγοι υἱὸς ἀμύμων,
790 ἧ ὃ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείῃ.
ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὁμίλῳ
δείσας, ὅπποτε μιν δόλιον περὶ κύκλον ἄγωσιν,
τόσσα μιν ὀρμαίνουσιν ἐπήλυθε νήδυμος ὕπνος·
εὗδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἄψευα πάντα.

795 ἐνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.
εἰδῶλον ποίησε, δέμας δ' ἥικτο γυναικί,
Ἰφθίμῃ κούρῃ μεγαλήτορος Ἰκαρίοιο,
τὴν Εὐμήλος ὄπυιε Φερῆς ἐνὶ οἰκίᾳ ναίων.
πέμπε δέ μιν πρὸς δώματ' Ὀδυσσῆος θείοιο,

- 800 εἴως Πηνελόπειαν ὀδυρομένην γοόωσαν
 παύσειε κλαυθμοῖο γοοῖό τε δακρυόεντος.
 ἐς θάλαμον δ' εἰσῆλθε παρὰ κληῖδος ἱμάντα,
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν·
 “εὐδεις, Πηνελόπεια, φίλον τετιημένῃ ἦτορ.
- 805 οὐ μὲν σ' οὐδὲ ἑῶσι θεοὶ ῥεῖα ζῶντες
 κλαίειν οὐδ' ἀκάχησθαι, ἐπεὶ ῥ' ἔτι νόστιμός ἐστιν
 σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτῆμένός ἐστιν.”
 τὴν δ' ἡμείβετ' ἔπειτα περίφρων Πηνελόπεια
 ἥδ' ἄλκιμα κνώσσουσ' ἐν ὀνείρεϊσι πύλῃσιν·
- 810 “τίπτε, κασιγνήτη, δεῦρ' ἦλυθες; οὐ τι πάρος γε
 πωλέ', ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις.
 καί με κέλεαι παύσασθαι οἰζύος ἥδ' ὀδυνάων
 πολλέων, αἷ μ' ἐρέθουσιν κατὰ φρένα καὶ κατὰ θυμόν,
 ἥ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
- 815 παντοίῃς ἀρετῇσι κεकाσμένον ἐν Δαναοῖσιν,
 ἐσθλόν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος·
 νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηός,
 νῆπιος, οὔτε πόνων ἐν εἰδῶς οὔτ' ἀγοράων.
 τοῦ δὲ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκείνου·
- 820 τοῦ δ' ἀμφιτρομέω καὶ δεΐδια, μή τι πάθῃσιν,
 ἥ ὅ γε τῶν ἐνὶ δήμῳ, ἔν' οἴχεται, ἥ ἐνὶ πόντῳ·
 δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανόωνται,
 ἰέμενοι κτεῖναι πρὶν πατρίδα γαῖαν ἰκέσθαι.”
 τὴν δ' ἀπαμειβόμενον προσέφη εἰδῶλον ἄμαυρόν·
- 825 “θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δεΐδιθι λῆν·
 τοίη γάρ οἱ πομπὸς ἄμ' ἔρχεται, ἣν τε καὶ ἄλλοι
 ἀνέρες ἡρήσαντο παρεστάμεναι, δύναται γάρ,
 Παλλὰς Ἀθηναίη· σὲ δ' ὀδυρομένην ἑλεαίρει·
 ἥ νῦν με προέηκε τεῖν τάδε μυθήσασθαι.”
- 830 τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·

“εἰ μὲν δὴ θεός ἐσσι θεοῖό τε ἔκλυες αὐδῆς,
 εἰ δ’ ἄγε μοι καὶ κέϊνον διζυρόν καταλέξον,
 ἧ που ἔτι ζῶει καὶ ὄρᾳ φάος ἡελίοιο,
 ἧ ἤδη τέθνηκε καὶ εἰν Ἀίδαο δόμοισιν.”

835 τὴν δ’ ἀπαμειβόμενον προσέφη εἰδῶλον ἄμανρόν·

“οὐ μὲν τοι κέϊνόν γε διηνεκέως ἀγορεύσω,
 ζῶει ὃ γ’ ἧ τέθνηκε· κακὸν δ’ ἀνεμώλια βάζειν.”

ὣς εἰπὼν σταθμοῖο παρὰ κληῖδα λιάσθη
 ἐς πνοιάς ἀνέμων. ἧ δ’ ἐξ ὕπνου ἀνόρουσεν

840 κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη,
 ὥς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῶ.

μνηστῆρες δ’ ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα
 Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὀρμαίνοντες.
 ἔστι δέ τις νῆσος μέσση ἀλὶ πετρῆεσσα,

845 μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
 Ἀστερίς, οὐ μεγάλη· λιμένες δ’ ἐνὶ ναύλοχοι αὐτῇ
 ἀμφίδυμοι· τῇ τόν γε μένον λοχόωντες Ἀχαιοί.

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Ι.

Ἀλκίνου ἀπόλογοι.

Κυκλώπεια.

- τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
“ Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,
ἦ τοι μὲν τόδε καλὸν ἀκουέμεν ἔστιν αἰδοῦ
τοιοῦδ', οἷος ὅδ' ἔστί, θεοῖς ἐναλίγκιος αὐδήν.
5 οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι
ἢ ὅτ' ἐυφροσύνη μὲν ἔχῃ κάτα δῆμον ἅπαντα,
δαιτυμόνες δ' ἀνὰ δώματ' ἀκονάζωνται αἰδοῦ
ἡμενοὶ ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι
σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσων
10 οἶνοχόος φορέησι καὶ ἐγχείῃ δεπάεσσιν ·
τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.
σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόεντα
εἴρεσθ', ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω ·
τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω,
15 κήδε' ἐπεὶ μοι πολλὰ δόσαν θεοὶ Οὐρανίωνες.
νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὅφρα καὶ ὑμεῖς
εἶδεν', ἐγὼ δ' ἂν ἔπειτα φυγὼν ὑπο νηλεὲς ἡμαρ
ὑμῖν ξείνος ἔω καὶ ἀπόπροθι δώματα ναίων.
εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν
20 ἀνθρώποισι μέλω, καί μεν κλέος οὐρανὸν ἵκει.
ναιετάω δ' Ἰθάκην ἐνδείελον · ἐν δ' ὄρος αὐτῇ



CORFÙ
(Part of a Photograph of the)

- Νήριτον εἰνοσίφυλλον, ἀριπρεπές· ἀμφὶ δὲ νῆσοι
 πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλησιν,
 Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.
 25 αὐτὴ δὲ χθαμαλὴ πανυπερτάτῃ εἶν' ἀλλ' κεῖται
 πρὸς Ζόφον, αἱ δέ τ' ἄνευθε πρὸς ἧώ τ' ἡέλιόν τε,
 τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὐ τοι ἐγὼ γε
 ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.
 ἦ μὲν μ' αὐτόθ' ἔρυκε Καλυψὼ δία θεάων,
 30 [ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι·]
 ὥς δ' αὐτως Κίρκη κατερήτυεν ἐν μεγάροισιν
 Αἰαίῃ δολόεσσα, λιλαιομένη πόσιν εἶναι·
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.
 ὥς οὐδὲν γλύκιον ἧς πατρίδος οὐδὲ τοκῆων
 35 γίγνεται, εἴ περ καὶ τις ἀπόπροθι πίονα οἶκον
 γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,
 ὃν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἰόντι.
 Ἴλιόθεν με φέρων ἄνεμος Κικόνεσσι πελασσεν,
 40 Ἴσμάρῳ. ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς·
 ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες
 δασσάμεθ', ὥς μή τις μοι ἀτεμβόμενος κίοι ἴσης.
 ἔνθ' ἦ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας
 ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.
 45 ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα
 ἔσφαζον παρὰ θῖνα καὶ εἰλίποδας ἔλικας βοῦς·
 τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,
 οἳ σφιν γεῖτονες ἦσαν, ἅμα πλέονες καὶ ἀρείους,
 ἠπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων
 50 ἀνδράσι μάρνασθαι, καὶ ὅθι χρὴ πεζὸν ἔοντα.
 ἦλθον ἔπειθ', ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρη,
 ἠέριοι· τότε δὴ ῥα κακὴ Διὸς αἶσα παρέστη

- ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσιν,
 55 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν.
 ὄφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ ἑόντας.
 ἦμος δ' ἥελιος μετενίσσεται βουλυτόνδε,
 καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιοὺς.
 60 ἔξ δ' ἀφ' ἐκάστης νηὸς ἐυκνήμιδες ἐταῖροι
 ὦλονθ' · οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.
 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.
 οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,
 65 πρὶν τινα τῶν δειλῶν ἐτάρων τρὶς ἕκαστον αὖσαι,
 οἱ θάνον ἐν πεδίῳ Κικόνων ὑπο δηωθέντες.
 νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψεν
 γαῖαν ὁμοῦ καὶ πόντον · ὁρώρει δ' οὐρανόθεν νύξ.
 70 αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσαι, ἱστία δέ σφιν
 τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο.
 καὶ τὰ μὲν ἐς νῆας κάθεμεν δείσαντες ὀλεθρον,
 αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἡπειρόνδε.
 ἔνθα δύο νύκτας δύο τ' ἡματα συνεχὲς αἰεὶ
 75 κείμεθ' ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
 ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐνπλόκαμος τέλεσ' Ἡώς,
 ἱστοὺς στησάμενοι ἀνά θ' ἱστία λεύκ' ἐρύσαντες
 ἡμεθα, τὰς δ' ἄνεμός τε κυβερνήταί τ' ἴθυνον.
 καὶ νύ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν ·
 80 ἀλλὰ με κῦμα ῥόος τε περιγνάμπτοντα Μάλειαν
 καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.
 ἔνθεν δ' ἐννήμαρ φερόμην ὁλοοῖς ἀνέμοισιν
 πόντον ἐπ' ἰχθυόεντα · ἀτὰρ δεκάτῃ ἐπέβημεν

- γαίης Λωτοφάγων, οἳ τ' ἄνθινον εἶδαρ ἔδουσιν.
 85 ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
 αἶψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἐταῖροι.
 αὐτὰρ ἐπεὶ σίτιοί τ' ἐπασσάμεθ' ἡδὲ ποτῆτος,
 δῆ τότ' ἐγὼν ἐτάρους προῖεν πεύθεσθαι ἰόντας,
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
 90 ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας.
 οἱ δ' αἶψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν.
 οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάροισιν ὄλεθρον
 ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.
 τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπόν,
 95 οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι,
 ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισιν
 λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.
 τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,
 νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας
 100 αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους
 σπερχομένους κηῶν ἐπιβαινέμεν ὤκειάων,
 μή πῶς τις λωτοῖο φαγὼν νόστοιο λάθηται.
 οἱ δ' αἶψ' εἰσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐζόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.
 105 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.
 Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων
 ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν
 οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρώωσιν,
 ἀλλὰ τά γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,
 110 πυροὶ καὶ κριθαὶ ἡδ' ἄμπελοι, αἳ τε φέρουσιν
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.
 τοῖσιν δ' οὔτ' ἀγοραὶ βουλευφόροι οὔτε θέμιστες,
 ἀλλ' οἳ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα
 ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος

- 115 παίδων ἢδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν.
 νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται,
 γαίης Κυκλώπων οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
 ὑλήεσσ'· ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν
 ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
 120 οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἳ τε καθ' ὕλην
 ἄλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.
 οὔτ' ἄρα ποίμνησιν καταῖσχεται οὔτ' ἀρότοισιν,
 ἀλλ' ἢ γ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα
 ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας.
 125 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρηοι,
 οὐδ' ἄνδρες νηῶν ἐνι τέκτονες, οἳ κε κάμοιεν
 νῆας ἐυσσέλμους, αἳ κεν τελέοιεν ἕκαστα
 ἄστέ' ἐπ' ἀνθρώπων ἱκνεύμεναι, οἷά τε πολλὰ
 ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·
 130 οἳ κέ σφιν καὶ νῆσον ἐυκτιμένην ἐκάμοντο.
 οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα·
 ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὄχθας
 ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ
 135 εἰς ὥρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὔδας.
 ἐν δὲ λιμὴν ἐύορμος, ἔν' οὐ χρεὼ πείσματος ἔστιν,
 οὔτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,
 ἀλλ' ἐπικέλσαντας μέναι χρόνον, εἰς ὃ κε ναυτέων
 θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται.
 140 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ,
 κρήνη ὑπὸ σπείρους· περὶ δ' αἶγαιροι πεφύασιν.
 ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευεν
 νύκτα δι' ὀρφναίην, οὐδὲ προυφαίνεται ἰδέσθαι·
 ἀῆρ γὰρ περὶ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη
 145 οὐρανόθεν προύφαινε, κατείχετο δὲ νεφέεσσιν.

ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν,
οὐτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
εἰσίδομεν, πρὶν νῆας ἐνσσελμούς ἐπικέλσαι.

150 κελσάσῃσι δὲ νηυσὶ καθείλομεν ἰστία πάντα,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης·
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ διαν.

ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἡώς,
νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.

155 ὥρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
αἶγας ὀρεσκώους, ἵνα δειπνήσειαν ἐταῖροι.

αὐτίκα καμπύλα τόξα καὶ αἶγανέας δολιχαύλους
εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.

160 νῆες μὲν μοι ἔποντο δυνώδεκα, ἐς δὲ ἐκάστην
ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἶψι.
ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
ἦμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός,
ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι

165 ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες.
Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων,
καπνόν τ' αὐτῶν τε φθογγὴν οἶων τε καὶ αἰγῶν.

ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.

170 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἡώς,
καὶ τότε ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

‘ ἄλλοι μὲν νῦν μίμνεντ', ἐμοὶ ἐρίηρες ἐταῖροι·

αὐτὰρ ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,

175 ἢ ῥ' οἳ γ' ὕβρισται τέ καὶ ἄγριοι οὐδὲ δίκαιοι,
ἦε φιλόξενοι, καὶ σφιν νόος ἐστὶ θεοудής.'

- ὥς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἑταίρους
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 180 ἑξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.
 ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἑόντα,
 ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἶδομεν ἄγχι θαλάσσης
 ὑψηλόν, δάφνησι κατηρεφές. ἔνθα δὲ πολλὰ
 μῆλ', οἷές τε καὶ αἶγες, ἰαύεσκον · περὶ δ' αὐλὴν
 185 ὑψηλὴν δέδμητο κατωρυχέεσσι λίθοισιν
 μακρῆσίν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν.
 ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὃς ῥα τὰ μῆλα
 οἶος ποιμαίνεσκεν ἀπόπροθεν · οὐδὲ μετ' ἄλλους
 πωλεῖτ', ἀλλ' ἀπάνευθεν ἑὼν ἀθεμίστια ἦδη.
 190 καὶ γὰρ θαῦμα τέτυκτο πελώριον, οὐδὲ ἑώκειν
 ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ῥίῳ ὑλῆεντι
 ὑψηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ' ἄλλων.
 δὴ τότε τοὺς ἄλλους κελόμεν ἐρίηρας ἑταίρους
 αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι,
 195 αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους
 βῆν · ἀτὰρ αἶγεον ἀσκὸν ἔχον μέλανος οἶνοιο
 ἡδέος, ὃν μοι ἔδωκε Μάρων Ἐυάνθεος υἱός,
 ἱρεὺς Ἀπόλλωνος, ὃς Ἰσμαρον ἀμφιβεβήκειν,
 οὐνεκά μιν σὺν παιδὶ περισχόμεθ' ἡδὲ γυναικὶ
 200 ἀζόμενοι · ᾧκει γὰρ ἐν ἄλσεϊ δεινδρήεντι
 Φοῖβου Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα ·
 χρυσοῦ μὲν μοι ἔδωκ' ἐνεργέος ἑπτὰ τάλαντα,
 δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
 οἶνον ἐν ἀμφιφορεῦσι δυώδεκα πᾶσιν ἀφύσσας
 205 ἡδὺν ἀκηράσιον, θεῖον ποτόν · οὐδέ τις αὐτὸν
 ἡείδη δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
 ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμὴν τε μί' οἷη.

τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,
 ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
 210 χεῦ', ὁδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὀδῶδεν
 θεσπεσίῃ· τότ' ἂν οὐ τοι ἀποσχέσθαι φίλον ἦεν.
 τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἦα
 κωρύκῳ· αὐτίκα γάρ μοι οἶσατο θυμὸς ἀγῆνωρ
 ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκὴν,
 215 ἄγριον, οὔτε δίκας εὐ εἰδότα οὔτε θέμιστας.

καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
 εὔρομεν, ἀλλ' ἐνόμηνε νομὸν κάτα πίονα μῆλα.
 ἐλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἕκαστα.
 ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ
 220 ἀρνῶν ἡδ' ἐρίφων· διακεκριμένοι δὲ ἕκασται
 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
 χωρὶς δ' αὖθ' ἔρσαι. ναῖον δ' ὀρῶ ἄγγεα πάντα,
 γαυλοὶ τε σκαφίδες τε, тетυγμένα, τοῖς ἐνάμελγεν.
 ἔνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσοντ' ἐπέεσσιν
 225 τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα
 καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας
 σηκῶν ἐξελάσαντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ·
 ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,
 ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίῃ.
 230 οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἔσεσθαι.

ἔνθα δὲ πῦρ κήαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ
 τυρῶν αἰνύμενοι φάγομεν μένομέν τέ μιν ἔνδον
 ἤμενοι, εἰς ἐπῆλθε νέμων. φέρε δ' ὄβριμον ἄχθος
 ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἷη,
 235 ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν·
 ἡμεῖς δὲ δέισαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρον.
 αὐτὰρ ὃ γ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα
 πάντα μάλ', ὅσος ἤμελγε, τὰ δ' ἄρσενά λείπε θύρηφιν,

- ἀρνειούς τε τράγους τε, βαθείης ἔντοθεν αὐλῆς.
 240 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰέρας,
 ὄβριμον · οὐκ ἂν τὸν γε δύω καὶ εἴκοσ' ἄμαξαι
 ἐσθλαὶ τετράκυκλοι ἀπ' οὔδεος ὀχλίσσειαν ·
 τόσσην ἡλίβατον πέτρην ἐπέθηκε θύρῃσιν.
 ἐζόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,
 245 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρνον ἦκεν ἐκάστη.
 αὐτίκα δ' ἤμισυ μὲν θρέψας λευκοῖο γάλακτος
 πλεκτοῖς ἐν ταλάροισιν ἀμνησάμενος κατέθηκεν,
 ἤμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἴη
 πίνειν αἰνυμένῳ καὶ οἱ ποτιδόρπιον εἴη.
 250 αὐτὰρ ἐπεὶ δὴ σπεύσσε πονησάμενος τὰ ἂ ἔργα,
 καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἶρετο δ' ἡμέας ·
 'ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
 ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,
 οἰά τε ληιστῆρες, ὑπεῖρ ἄλλα, τοί τ' ἀλόωνται
 255 ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες;'
 ὥς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ,
 δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.
 ἀλλὰ καὶ ὥς μιν ἔπεσσιν ἀμειβόμενος προσέειπον
 'ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
 260 παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης,
 οἴκαδε ἰέμενοι, ἄλλην ὁδὸν ἄλλα κέλευθα
 ἦλθομεν · οὕτω που Ζεὺς ἤθελε μητίσασθαι.
 λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,
 τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστίν ·
 265 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς
 πολλούς. ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γούνα
 ἰκόμεθ', εἴ τι πόροις ξεινήιον ἢ καὶ ἄλλως
 δοίης δωτίνην, ἣ τε ξείνων θέμις ἐστίν.
 ἀλλ' αἰδεῖο, φέριστε, θεούς · ἰκέται δέ τοί εἰμεν,

- 270 Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε ξείνων τε,
 ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.
 ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλεί θυμῷ·
 'νήπιός εἰς, ὦ ξεῖν', ἥ τηλόθεν εἰλήλουθας,
 ὃς με θεοὺς κέλεαι ἦ δειδόμεν ἦ ἀλέασθαι·
 275 οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν
 οὐδὲ θεῶν μακάρων, ἐπεὶ ἦ πολὺ φέρτεροί εἰμεν·
 οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην
 οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύοι.
 ἀλλὰ μοι εἴφ', ὅπη ἔσχες ἰὼν ἐνεργέα νῆα,
 280 ἥ που ἐπ' ἐσχατιῆς, ἥ καὶ σχεδόν, ὄφρα δαείω.
 ὥς φάτο πειράζων, ἐμὲ δ' οὐ λάθην εἰδότα πολλά,
 ἀλλὰ μιν ἄψορρον προσέφην δολίοις ἐπέεσσιν·
 'νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων
 πρὸς πέτρησι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,
 285 ἄκρη προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν·
 αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.'
 ὥς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο νηλεί θυμῷ,
 ἀλλ' ὃ γ' ἀναΐξας ἐτάροις ἐπὶ χεῖρας ἱαλλεν,
 σὺν δὲ δύω μάρψας ὥς τε σκύλακας ποτὶ γαίῃ
 290 κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαῖαν.
 τοὺς δὲ διὰ μελεῖστί ταμῶν ὠπλίσσατο δόρπον·
 ἦσθιε δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,
 ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα.
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
 295 σχέτλια ἔργ' ὀρόωντες, ἀμηχανίῃ δ' ἔχε θυμόν.
 αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν
 ἀνδρόμεα κρέ' ἔδωκ καὶ ἐπ' ἄκρητον γάλα πίνων,
 κεῖτ' ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μήλων.
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν
 300 ἄσσον ἰὼν, ξίφος ὃξὺ ἐρυσσάμενος παρὰ μηροῦ,

- οὐτάμεναι πρὸς στῆθος, ὅθι φρένες ἦπαρ ἔχουσιν,
 χεῖρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρυκεν.
 αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·
 οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλῶν
 305 χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν.
 ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡὼ δῖαν·
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡώς,
 καὶ τότε πῦρ ἀνέκαιε καὶ ἡμελγε κλυτὰ μῆλα,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυνον ἦκεν ἐκάστη.
 310 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἄ ἔργα,
 σὺν δ' ὃ γε δὴ αὖτε δύω μάρψας ὠπλίσσατο δειπνον.
 δειπνήσας δ' ἄντρον ἐξήλασε πίονα μῆλα,
 ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα
 ἀψ' ἐπέθηχ', ὥς εἴ τε φαρέτρη πῶμ' ἐπιθείη.
 315 πολλῇ δὲ ροίζῳ πρὸς ὄρος τρέπε πίονα μῆλα
 Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,
 εἴ πως τισαίμην, δοίη δέ μοι εὖχος Ἀθήνη.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.
 Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῶ,
 320 χλωρὸν ἐλαῖνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη
 αὐανθέν· τὸ μὲν ἄμμες εἰσκομεν εἰσορόωντες
 ὅσσον θ' ἰστὸν νηὸς εἰκοσόροιο μελαίνης,
 φορτίδος εὐρείης, ἣ τ' ἐκπεράα μέγα λαῖτμα·
 τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι.
 325 τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστὰς
 καὶ παρέθηκεν ἑτάροισιν, ἀποξῦσαι δὲ κέλευσα.
 οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθόωσα παραστὰς
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέῳ.
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,
 330 ἦ ῥα κατὰ σπείους κέχυτο μεγάλ' ἥλιθα πολλή·
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,

- ὅς τις τολμήσειεν ἔμοι σὺν μοχλὸν αἰείρας
 τρῦσαι ἐπ' ὀφθαλμῶ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.
 οἱ δ' ἔλαχον, τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἐλέσθαι,
 335 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην.
 ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων.
 αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα
 πάντα μάλ', οὐδέ τι λείπε βαθείης ἔντοθεν αὐλῆς,
 ἣ τι οἰσάμενος, ἣ καὶ θεὸς ὧς ἐκέλευσεν.
 340 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰείρας,
 ἐξόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἅ ἔργα,
 σὺν δ' ὃ γε δὴ αὖτε δῶμα μάρψας ὠπλίσσατο δόρπον.
 345 καὶ τότε γὰρ ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς,
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο·
 'Κύκλωψ, τῇ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
 ὄφρ' εἰδῆς, οἶόν τι ποτὸν τόδε νηὺς ἐκεκεύθην
 ἡμετέρῃ. σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας
 350 οἴκαδε πέμψεις· σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτῶς.
 σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἴκοιτο
 ἀνθρώπων πολέων, ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας;
 ὧς ἐφάμην, ὃ δ' ἔδεκτο καὶ ἔκπινεν· ἦσατο δ' αἰνῶς
 ἡδὺ ποτὸν πίνων καὶ μ' ἦτεε δεύτερον αὐτὶς·
 355 'δός μοι ἔτι πρόφρων, καί μοι τεὸν οὔνομα εἰπέ
 αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.
 καὶ γὰρ Κυκλώπεσσι φέρει ζεῖδωρος ἄρουρα
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·
 ἀλλὰ τὸδ' ἄμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.'
 360 ὧς φάτ', ἀτὰρ οἱ αὐτὶς ἐγὼ πόρον αἶθοπα οἶνον.
 τρὶς μὲν ἔδωκα φέρων, τρὶς δ' ἔκπινεν ἀφραδίῃσιν.
 αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,

καὶ τότε δὴ μιν ἔπεισσι προσηύδων μελιχίοισιν ·

365 ‘Κύκλωψ, εἰρωτᾶς μ’ ὄνομα κλυτόν, αὐτὰρ ἐγώ τοι
ἐξερέω · σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης.

Οὔτις ἐμοί γ’ ὄνομα · Οὔτιν δέ με κικλήσκουσιν
μήτηρ ἠδὲ πατὴρ ἠδ’ ἄλλοι πάντες ἐταῖροι.’

ὥς ἐφάμην, ὁ δέ μ’ αὐτίκ’ ἀμείβετο νηλεί θυμῷ ·

370 ‘Οὔτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισιν,
τοὺς δ’ ἄλλους πρόσθεν · τὸ δέ τοι ξεινήιον ἔσται.’

ἦ καὶ ἀνακλινθεὶς πέσεν ὕπτιος, αὐτὰρ ἔπειτα
κέϊτ’ ἀποδοχμῶσας παχὺν αὐχένα, καδ δέ μιν ὕπνος
ῥρει πανδαμάτωρ · φάρυγος δ’ ἐξέσσυτο οἶνος
ψωμοί τ’ ἀνδρόμεοι · ὁ δ’ ἐρεύγετο οἶνοβαρείων.

375 καὶ τότ’ ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς,
εἷως θερμαίνοιτο · ἔπεισσι δὲ πάντας ἐταίρους
θάρσυνον, μή τίς μοι ὑποδείσας ἀναδύη.

ἀλλ’ ὅτε δὴ τάχ’ ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν
ἄψεσθαι χλωρός περ ἐών, διεφαίνετο δ’ αἰνῶς,

380 καὶ τότ’ ἐγὼν ἄσσον φέρον ἐκ πυρός, ἀμφὶ δ’ ἐταῖροι
ἴσταντ’ · αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων.

οἱ μὲν μοχλὸν ἐλόντες ἐλάινον, ὃξὺν ἐπ’ ἄκρῳ,
ὀφθαλμῷ ἐνέρεισαν · ἐγὼ δ’ ἐφύπερθεν ἐρεισθεὶς
δίνεον, ὥς ὅτε τις τρυπῷ δόρυ νήιον ἀνὴρ

385 τρυπάνῳ, οἱ δέ τ’ ἔνερθεν ὑποσσείουσιν ἱμάντι
ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεὶ.

ὥς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες
δινέομεν, τὸν δ’ αἶμα περίρρεε θερμὸν ἰόντα.

πάντα δέ οἱ βλέφαρ’ ἀμφὶ καὶ ὀφρύας εὔσεν αὐτμῇ
γλήνης καιομένης, σφαραγεῦντο δέ οἱ πυρὶ ρίζαι.

390 ὥς δ’ ὅτ’ ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἤε σκέπαρνον
εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα

φαρμάσων · τὸ γὰρ αὖτε σιδήρου γε κράτος ἐστίν ·

- ὥς τοῦ σίζ' ὀφθαλμὸς ἐλαϊνέῳ περὶ μοχλῶ.
 395 σμερδαλέον δὲ μέγ' ὤμωξεν, περὶ δ' ἴαχε πέτρη,
 ἡμεῖς δὲ δείσαντες ἀπесσύμεθ' · αὐτὰρ ὁ μοχλὸν
 ἐξέρυσ' ὀφθαμοῖο πεφυρμένον αἵματι πολλῶ.
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων,
 αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνυν, οἷ ῥά μιν ἀμφὶς
 400 ὥκεον ἐν σπήεσσι δι' ἄκριας ἠνεμοέσσας.
 οἱ δὲ βοῆς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος,
 ιστάμενοι δ' εἶροντο περὶ σπέος, ὅττι ἐ κήδοι ·
 ' τίπτε τόσον, Πολύφημ', ἀρημένος ὧδε βόησας
 νύκτα δι' ἀμβροσίην καὶ ἀύπνους ἄμμε τίθησθα ;
 405 ἦ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει ;
 ἦ μή τίς σ' αὐτὸν κτείνει δόλῳ ἢ βίηφιν ;'
 τοὺς δ' αὐτ' ἐξ ἄντρον προσέφη κρατερὸς Πολύφημος ·
 ' ὦ φίλοι, Οὐτίς με κτείνει δόλῳ οὐδὲ βίηφιν.'
 οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον :
 410 ' εἰ μὲν δὴ μή τίς σε βιάζεται οἷον ἔοντα,
 νοῦσόν γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέασθαι,
 ἀλλὰ σύ γ' εὐχεο πατρὶ Ποσειδάωνι ἄνακτι.'
 ὥς ἄρ' ἔφαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,
 ὥς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.
 415 Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνῃσιν
 χερσὶ ψηλαφῶν ἀπὸ μὲν λίθον εἴλε θυράων,
 αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
 εἴ τινα που μετ' ὅεσσι λάβοι στείχοντα θύραζε ·
 οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
 420 αὐτὰρ ἐγὼ βούλεον, ὅπως ὅχ' ἄριστα γένοιτο,
 εἴ τιν' ἐταίροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῶ
 εὐροίμην · πάντας δὲ δόλους καὶ μῆτιν ὕφαινον
 ὥς τε περὶ ψυχῆς · μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.

- 425 ἄρσενες οἷες ἦσαν ἐντρεφέες δασύμαλλοι,
 καλοί τε μεγάλοι τε, ἰοδυφές εἶρος ἔχοντες ·
 τοὺς ἀκέων συνέεργον ἐνστρεφέεσσι λύγοισιν,
 τῆς ἐπὶ Κύκλωψ εὖδε πέλωρ ἀθεμίστια εἰδώς,
 430 σύντρεϊς αἰνύμενος · ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκεν,
 τῷ δ' ἐτέρῳ ἐκάτερθεν ἵτην σῶοντες ἐταίρους.
 τρεῖς δὲ ἕκαστον φῶτ' οἷες φέρον · αὐτὰρ ἐγὼ γε —
 ἀρνειὸς γὰρ ἔην μῆλων ὃχ' ἄριστος ἀπάντων,
 τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς
 κείμην · αὐτὰρ χερσὶν ἁώτου θεσπεσίῳ
 435 νωλεμέως στρεφθεὶς ἐχόμεν τετληότι θυμῷ.
 ὣς τότε μὲν στενάχοντες ἐμείναμεν Ἡῷ δῖαν ·
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡώς,
 καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,
 θήλειαι δὲ μέμηκον ἀνήμελκτοι περὶ σηκούς ·
 440 οὐθατα γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνῃσι κακῇσιν
 τειρόμενος πάντων οἴων ἐπεμαίετο νῶτα
 ὀρθῶν ἐσταότων · τὸ δὲ νήπιος οὐκ ἐνόησεν,
 ὥς οἱ ὑπ' εἰροπόκων οἴων στέρνοισι δέδεντο.
 ὕστατος ἀρνειὸς μῆλων ἔστειχε θύραζε
 445 λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι.
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος ·
 ' κριὲ πέπον, τί μοι ὦδε διὰ σπέος ἔσσυο μῆλων
 ὕστατος ; οὐ τι πάρος γε λελειμμένος ἔρχεαι οἴῳ,
 ἀλλὰ πολὺ πρῶτος νέμειαι τέρεν' ἄνθεα ποίης
 450 μακρὰ βιβάς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις,
 πρῶτος δὲ σταθμόνδε λιλαίειαι ἀπονέεσθαι
 ἐσπέριος · νῦν αὖτε πανύστατος. ἦ σύ γ' ἄνακτος
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσεν
 σὺν λυγροῖς ἐτάροισι δαμασσάμενος φρένας οἴνω,
 455 Οὔτις, ὃν οὐ πῶ φημι πεφυγμένον εἶναι ὀλεθρον.

εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο
 εἰπεῖν, ὅππῃ κείνος ἐμὸν μένος ἤλασκάζει·
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη
 θεινομένου ραίοιτο πρὸς οὔδεϊ, καὶ δέ κ' ἐμὸν κῆρ
 460 λωφήσειε κακῶν, τά μοι οὔτιδανδ' ὀρέν Οὔτις.'

ὥς εἰπὼν τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.
 ἐλθόντες δ' ἠβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς
 πρῶτος ὑπ' ἀρνειοῦ λυόμην, ὑπέλυσα δ' ἐταίρους.
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,
 465 πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα
 ἰκόμεθ'. ἀσπασίοι δὲ φίλοις ἐτάροισι φάνημεν,
 οἳ φύγομεν θάνατον, τοὺς δὲ στενάχοντο γοῶντες.
 ἀλλ' ἐγὼ οὐκ εἶων, ἀνὰ δ' ὄφρ' ὕσι νεῦον ἐκάστω,
 κλαίειν, ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα

470 πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ.
 οἳ δ' αἰψ' εἰσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐζόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.
 ἀλλ' ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας,
 καὶ τότ' ἐγὼ Κύκλωπα προσηύδων κερτομίοισιν·

475 'Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους
 ἔδμεναι ἐν σπῇ γλαφυρῷ κρατερῇφι βίηφιν.
 καὶ λίην σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,
 σχέτλι', ἐπεὶ ξείνους οὐχ ἄζεο σῶ ἐνὶ οἴκῳ
 ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.'

480 ὥς ἐφάμην, ὃ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον,
 ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλοιο,
 καὶ δ' ἔβαλε προπάροιθε νεὸς κυανοπρώροιο
 τυτθόν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι.

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
 485 τὴν δ' αἶψ' ἡπειρόνδε παλιρρόθιον φέρε κῦμα,
 πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.

- αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοντὸν
 ὣσα παρέξ, ἐτάροισι δ' ἐποτρύννας ἐκέλευσα
 ἐμβαλέειν κώπης, ἵν' ὑπὲκ κακότητα φύγοιμεν,
 490 κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσον.
 ἀλλ' ὅτε δὴ δις τόσσον ἄλα πρήσσοντες ἀπῆμεν,
 καὶ τότε δὴ Κύκλωπα προσηύδων· ἀμφὶ δ' ἐταῖροι
 μειλιχίοις ἐπέεσσιν ἐρήτουν ἄλλοθεν ἄλλος·
 'σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;
 495 ὃς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα
 αὖτις ἐς ἡπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.
 εἰ δὲ φθεγξαμένου τευ ἦ αὐδήσαντος ἄκουσεν,
 σὺν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νῆια δοῦρα
 μαρμάρῳ ὀκριόεντι βαλὼν· τόσσον γὰρ ἴησιν.'
 500 ὣς φάσαν, ἀλλ' οὐ πείθον ἐμὸν μεγαλήτορα θυμόν,
 ἀλλὰ μιν ἄσφορρον προσέφην κεκοτηότι θυμῷ·
 'Κύκλωψ, αἶ κέν τίς σε καταθνητῶν ἀνθρώπων
 ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτύν,
 φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
 505 νιὸν Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκί' ἔχοντα.'
 ὣς ἐφάμην, ὃ δέ μ' οἰμῶξας ἡμείβετο μύθῳ·
 'ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἰκάνει.
 ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἡὺς τε μέγας τε,
 Τηλέμος Εὐρυνίδης ὃς μαντοσύνη ἐκέκαστο
 510 καὶ μαντευόμενος κατεγῆρα Κυκλώπεσσιν·
 ὃς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
 χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.
 ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
 ἐνθάδ' ἐλεύσεσθαι μεγάλην ἐπιειμένον ἀλκὴν·
 515 νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὔτιδανὸς καὶ ἄκιυς
 ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἔδαμάσσατο οἶνῳ.
 ἀλλ' ἄγε δεῦρ', Ὀδυσσεῦ, ἵνα τοι παρ ξείνια θείω



NEPTUNE

by the artist, 1800

πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον ·
τοῦ γὰρ ἐγὼ πάις εἰμί, πατὴρ δ' ἐμὸς εὔχεται εἶναι ·
520 αὐτὸς δ', αἶ κ' ἐθέλῃσ', ἰήσεται, οὐδέ τις ἄλλος
οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.'

ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον ·
'αἶ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
εὖνιν ποιήσας πέμψαι δόμον Ἄιδος εἴσω,
525 ὥς οὐκ ὀφθαλμόν γ' ἰήσεται οὐδ' ἐνοσίχθων.'

ὧς ἐφάμην, ὁ δ' ἔπειτα Ποσειδάωνι ἄνακτι
εὔχετο χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα ·
'κλῦθι, Ποσειδάον γαίηοχε κυανοχαῖτα,
εἰ ἐτεόν γε σός εἰμι, πατὴρ δ' ἐμὸς εὔχεται εἶναι,
530 δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἰκέσθαι
[υἷὸν Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκί' ἔχοντα].
ἀλλ' εἰ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
οἶκον ἐνκτίμενον καὶ ἐὴν ἐς πατρίδα γαίαν,
ὃψὲ κακῶς ἔλθοι, ὀλέσας ἄπο πάντας ἐταῖρους,
535 νηὸς ἐπ' ἀλλοτρίης, εὗροι δ' ἐν πῆματα οἴκῳ.'

ὧς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης.
αὐτὰρ ὃ γ' ἐξαῦτις πολὺ μείζονα λᾶαν ἀείρας
ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ ἱν' ἀπέλεθρον,
καδ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρώροιο
540 τυτθόν, ἐδεύησεν δ' οἰήιον ἄκρον ἰκέσθαι.
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης ·
τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἰκέσθαι.

ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι
νῆες εὖσσελμοι μένον ἀθρόαι, ἀμφὶ δ' ἐταῖροι
545 εἶατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεῖ,
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης·
μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες

δασσάμεθ', ὥς μή τίς μοι ἀτεμβόμενος κίοι ἴσῃς.

550 ἀρνεῖον δ' ἐμοὶ οἴῳ ἐυκνήμιδες ἑταῖροι
μήλων δαιομένων δόσαν ἔξοχα · τὸν δ' ἐπὶ θινὶ
Ζηνὶ κελαινεφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,
ρέξας μηρί' ἔκαιον · ὃ δ' οὐκ ἐμπάζετο ἱρῶν,
ἀλλ' ὃ γε μερμήριζεν, ὅπως ἀπολοίατο πᾶσαι
555 νῆες εὐσσελμοὶ καὶ ἐμοὶ ἐρίηρες ἑταῖροι.

ὥς τότε μὲν πρόπαν ἦμαρ ἐς ἡέλιον καταδύντα
ἦμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ ·

ἦμος δ' ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.

560 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
δὴ τότε ἐγὼν ἐτάροισιν ἐποτρύνας ἐκέλευσα
αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι ·
οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
ἑξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.

565 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους."

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Κ.

[Ἄλκινου ἀπόλογοι.]

Τὰ περὶ Αἰόλου καὶ Λαιστρυγόνων καὶ Κίρκης.

- “ Αἰολίην δ’ ἐς νῆσον ἀφικόμεθ’ · ἔνθα δ’ ἔναιεν
Αἴολος Ἴπποτάδης, φίλος ἀθανάτοισι θεοῖσιν,
πλωτῇ ἐνὶ νήσῳ · πᾶσαν δέ τέ μιν πέρι τείχος
χάλκεον ἄρρηκτον, λισσῇ δ’ ἀναδέδρομε πέτρη.
5 τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγάασιν,
ἕξ μὲν θυγατέρες, ἕξ δ’ υἱέες ἡβῶντες ·
ἐνθ’ ὃ γε θυγατέρας πόρεν νιάσιν εἶναι ἀκοίτις.
οἱ δ’ αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδνῇ
δαίνυνται, παρὰ δέ σφιν ὀνείατα μυρία κεῖται,
10 κνιστῆεν δέ τε δῶμα περιστεναχίζεται αὐλῇ
ῥήματα · νύκτας δ’ αὖτε παρ’ αἰδοίης ἀλόχοισιν
εὖδουσ’ ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχουσιν.
καὶ μὲν τῶν ἰκόμεσθα πόλιν καὶ δώματα καλά.
μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἕκαστα,
15 Ἴλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν ·
καὶ μὲν ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.
ἀλλ’ ὅτε δὴ καὶ ἐγὼν ὁδὸν ἤτεον ἥδὲ κέλευον
πεμπέμεν, οὐδέ τι κείνος ἀνήνατο, τεύχε δὲ πομπήν.
δῶκε δέ μ’ ἐκδείρας ἀσκὸν βοὸς ἐννεώροιο,
20 ἔνθα δὲ βυκτῶν ἀνέμων κατέδησε κέλευθα ·

κεῖνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων,
 ἡμὲν πανέμεναι ἥδ' ὀρνύμεν, ὃν κ' ἐθέλῃσιν.

25 νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ
 ἀργυρέῃ, ἵνα μή τι παραπνεύσῃ ὀλίγον περ ·
 αὐτὰρ ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἀῖναι,
 ὄφρα φέροι νῆάς τε καὶ αὐτούς · οὐδ' ἄρ' ἔμελλεν
 ἐκτελέειν · αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν.

ἐννήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,
 τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα,
 30 καὶ δὴ πυρπολέοντας ἐλεύσσομεν ἐγγὺς ἑόντες ·
 εὐθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα,
 αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τω ἄλλω
 δῶχ' ἐτάρων, ἵνα θᾶσσον ἰκοίμεθα πατρίδα γαίαν ·
 οἱ δ' ἔταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον
 35 καὶ μ' ἔφασαν χρυσόν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι
 δῶρα παρ' Αἰόλου μεγαλήτορος Ἴπποτάδαο.
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον ·
 'ὦ πόποι, ὥς ὃδε πᾶσι φίλος καὶ τίμιός ἐστιν
 ἀνθρώποις, ὅτεών τε πόλιν καὶ γαίαν ἵκηται.
 40 πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ
 ληίδος, ἡμεῖς δ' αὖτε ὁμῇν ὁδὸν ἐκτελέσαντες
 οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες ·
 καὶ νῦν οἱ τάδ' ἔδωκε χαριζόμενος φιλότῃ
 Αἴολος. ἀλλ' ἄγε θᾶσσον ἰδῶμεθα, ὅττι τάδ' ἐστίν,
 45 ὅσσοις τις χρυσός τε καὶ ἄργυρος ἀσκῶ ἔνεστιν.'

ὧς ἔφασαν, βουλὴ δὲ κακὴ νίκησεν ἐταίρων ·
 ἀσκὸν μὲν λῦσαν, ἄνεμοι δ' ἐκ πάντες ὄρουσαν.
 τοὺς δ' αἰψ' ἀρπάξασα φέρεν πόντονδε θύελλα
 κλαίοντας, γαίης ἀπο πατρίδος. αὐτὰρ ἐγὼ γε
 50 ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα,
 ἡὲ πεσὼν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,

ἦ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετείην.

ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ
κείμην. αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ

55 αὗτις ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι.

ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,

αἶψα δὲ δεῖπνον ἔλοντο θεῆς παρὰ νηυσὶν ἑταῖροι.

αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἠδὲ ποτῆτος,

δὴ τότ' ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἑταῖρον

60 βῆν εἰς Αἰόλου κλυτὰ δώματα · τὸν δὲ κίχανον

δαινύμενον παρὰ ἧ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν.

ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ

ἐζόμεθ' · οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἔκ τ' ἐρέοντο ·

‘ πῶς ἦλθες, Ὀδυσσεῦ ; τίς τοι κακὸς ἔχραε δαίμων ;

65 ἦ μὲν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἀφίκοιο

πατρίδα σὴν καὶ δῶμα καὶ εἴ πού τοι φίλον ἐστίν.’

ὣς φάσαν, αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ ·

‘ ἄασάν μ' ἔταροί τε κακοὶ πρὸς τοῖσί τε ὕπνος

σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι · δύναμις γὰρ ἐν ὑμῖν.’

70 ὣς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν,

οἱ δ' ἄνεω ἐγένοντο · πατὴρ δ' ἠμείβετο μύθῳ ·

‘ ἔρρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζώνωντων ·

οὐ γὰρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν

ἄνδρα τόν, ὅς κε θεοῖσιν ἀπέχθεται μακάρεσσιν ·

75 ἔρρε, ἐπεὶ ἄρα θεοῖσιν ἀπεχθόμενος τόδ' ἰκάνεις.’

ὣς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.

ἔνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἦτορ.

τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς

ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνετο πομπή.

80 ἐξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,

ἐβδομάτῃ δ' ἰκόμεσθα Λάμου αἰπὺ πτολίεθρον,

Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμῆν

- ἡπύει εἰσελάων, ὁ δέ τ' ἐξελάων ὑπακούει.
 ἔνθα κ' αὖπνος ἀνὴρ δοιοὺς ἐξήρατο μισθούς,
 85 τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων·
 ἐγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθoi.
 ἐνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἦλθομεν, ὃν πέρι πέτρη
 ἡλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,
 ἀκταὶ δὲ προβλήτες ἐνανταὶ ἀλλήλησιν
 90 ἐν στόματι προύχουσιν, ἀραιή δ' εἰσοδός ἐστιν,
 ἐνθ' οἳ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.
 αἱ μὲν ἄρ' ἔντοσθεν λιμένος κοίλοιο δέδεντο
 πλησῖαι· οὐ μὲν γάρ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ,
 οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνη·
 95 αὐτὰρ ἐγὼν οἷος σχέθον ἔξω νῆα μέλαιναν,
 αὐτοῦ ἐπ' ἐσχατιῇ, πέτρης ἐκ πείσματα δήσας.
 ἔστην δὲ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθὼν·
 ἔνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνετο ἔργα,
 καπνὸν δ' οἷον ὀρώμεν ἀπὸ χθονὸς αἰσسونτα.
 100 δὴ τότε ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰόντας,
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
 ἄνδρε δὺν κρίνας τρίτατον κήρυχ' ἅμ' ὀπάσσας.
 οἱ δ' ἴσαν ἐκβάντες λείην ὁδόν, ἧ περ ἄμαξαι
 ἄστυδ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὕλην,
 105 κούρη δὲ ξύμβληντο πρὸ ἄστεος ὕδρευούσῃ,
 θυγατέρ' ἰφθίμῃ Λαιστρυγόνος Ἀντιφάταο.
 ἡ μὲν ἄρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον
 Ἀρτακίην· ἔνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον·
 οἱ δὲ παριστάμενοι προσεφώνεον ἕκ τ' ἐρέοντο,
 110 ὅς τις τῶνδ' εἴη βασιλεὺς καὶ τοῖσιν ἀνάσσοι·
 ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑπερεφές δῶ.
 οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δῶματα, τὴν δὲ γυναιῖκα
 εὖρον, ὅσῃν τ' ὄρεος κορυφήν, κατὰ δ' ἔστυγον αὐτήν.

- ἡ δ' αἴψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,
 115 ὃν πόσιν, ὃς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον.
 αὐτίχ' ἕνα μάρψας ἐτάρων ὠπλίσσατο δεῖπνον ·
 τῷ δὲ δὺ' αἵξαντε φυγῇ ἐπὶ νῆας ἰκέσθην.
 αὐτὰρ ὁ τεῦχε βοὴν διὰ ἄστεος · οἳ δ' αἰόντες
 φοίτων ἵφθιμοι Λαιστρυγόνες ἄλλοθεν ἄλλος,
 120 μυριοί, οὐκ ἄνδρεσσιν εἰκότες, ἀλλὰ Γίγασιν.
 οἳ ῥ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισιν
 βάλλον · ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρώρειν
 ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἅμα ἀγνυμενάων ·
 ἰχθῦς δ' ὥς πείροντες ἀτερπέα δαῖτα φέροντο.
 125 ὄφρ' οἳ τοὺς ὄλεκον λιμένος πολυβενθέος ἐντός,
 τόφρα δ' ἐγὼ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 τῷ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρώροιο.
 αἴψα δ' ἐμοῖς ἐτάροισιν ἐποτρύνας ἐκέλευσα
 ἐμβαλέειν κώπης, ἵν' ὑπὲκ κακότητα φύγοιμεν ·
 130 οἳ δ' ἅλα πάντες ἀνέρριψαν δείσαντες ὄλεθρον.
 ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας
 νηὺς ἐμή · αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.
 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.
 135 Αἰαΐην δ' ἐς νῆσον ἀφίκομεθ' · ἔνθα δ' ἔναιεν
 Κίρκη εὐπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
 αὐτοκασιγνήτη ὀλοόφρονος Αἰήταο ·
 ἄμφω δ' ἐκγεγάτην φαεσιμβρότου Ἡελίοιο
 μητρός τ' ἐκ Πέρσης, τὴν Ὀκεανὸς τέκε παῖδα.
 140 ἔνθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ
 ναύλοχον ἐς λιμένα, καὶ τις θεὸς ἡγεμόνευεν.
 ἔνθα τότε ἐκβάντες δύο τ' ἥματα καὶ δύο νύκτας
 κείμεθ' ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
 ἀλλ' ὅτε δὴ τρίτον ἦμαρ εὐπλόκαμος τέλεσ' Ἡώς,

- 145 καὶ τότε ἔγὼν ἐμὸν ἔγχος ἑλὼν καὶ φάσγανον ὀξὺ
 καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπὴν,
 εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπὴν τε πυθοίμην.
 ἔστην δὲ σκοπιὴν ἐς παιπαλόεσσιν ἀνελθὼν,
 καὶ μοι εἰείσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης,
 150 Κίρκης ἐν μεγάροισι, διὰ δρυμὰ πυκνὰ καὶ ὕλην.
 μερμήριξα δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἐλθεῖν ἡδὲ πυθέσθαι, ἐπεὶ ἴδον αἶθοπα καπνόν.
 ὦδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,
 πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης
 155 δειπνον ἐταίροισιν δόμεναι προέμεν τε πυθέσθαι.
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
 καὶ τότε τίς με θεῶν ὀλοφύρατο μῶνον ἑόντα,
 ὅς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν
 ἤκεν. ὁ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ ὕλης
 160 πιόμενος· δὴ γάρ μιν ἔχεν μένος ἡελίοιο·
 τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνηστιν μέσα νῶτα
 πληῆξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησεν,
 καδ δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτατο θυμός.
 τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς
 165 εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ
 εἶασ'· αὐτὰρ ἐγὼ σπασάμην ῥῶπάς τε λύγους τε,
 πείσμα δ', ὅσον τ' ὄργυιαν, ἐυστρεφὲς ἀμφοτέρωθεν
 πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,
 βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν
 170 ἔγχει ἐρειδόμενος, ἐπεὶ οὐ πως ἦεν ἐπ' ὤμου
 χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.
 καδ δ' ἔβαλον προπάροιθε νεὸς, ἀνέγειρα δ' ἐταίρους
 μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·
 'ὦ φίλοι, οὐ γάρ πω καταδυσόμεθ' ἀχνύμενοί περ
 175 εἰς Ἀίδαο δόμους, πρὶν μόρσιμον ἡμαρ ἐπέλθῃ·

ἀλλ' ἄγετ', ὄφρ' ἐν νηὶ θεῇ βρῶσίς τε πόσις τε,
μνησόμεθα βρώμης, μηδὲ τρυνχόμεθα λιμῷ.'

ὥς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο,
ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἀλὸς ἀτρυγέτοιο
180 θηήσαντ' ἔλαφον · μάλα γὰρ μέγα θηρίον ἦεν.
αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,
χεῖρας νυψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.

ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥελιον καταδύντα
ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ ·
185 ἡμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἡμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον ·
'κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἐταῖροι ·
190 ὦ φίλοι, οὐ γάρ τ' ἴδμεν, ὅπη ζόφος οὐδ' ὅπη ἥως,
οὐδ' ὅπη ἥελιος φαεσίμβροτος εἶσ' ὑπὸ γαίαν,
οὐδ' ὅπη ἀννεῖται · ἀλλὰ φραζόμεθα θᾶσσον,
εἴ τις ἔτ' ἔσται μῆτις. ἐγὼ δ' οὐκ οἶομαι εἶναι.
εἶδον γὰρ σκοπιὴν ἐς παιπαλόεσσιν ἀνελθὼν
195 νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται ·
αὕτη δὲ χθαμαλὴ κεῖται · καπνὸν δ' ἐνὶ μέσση
ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην.'

ὥς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ
μνησαμένοις ἔργων Λαιστρυγόνος Ἀντιφάταο
200 Κύκλωπός τε βίης μεγαλήτορος ἀνδροφάγοιο.
κλαῖον δὲ λιγέως θαλερὸν κατὰ δάκρυ χέοντες ·
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.
αὐτὰρ ἐγὼ δίχα πάντας ἐυκνήμιδας ἐταίρους
ἡρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὅπασσα ·
205 τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής.
κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλομεν ὦκα ·

- ἐκ δ' ἔθορε κλῆρος μεγαλήτορος Εὐρυλόχοιο.
 βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἵκοσ' ἑταῖροι
 κλαίοντες · κατὰ δ' ἅμμε λίπον γοόοντας ὀπισθεν.
 210 εὐρον δ' ἐν βήσσησι τετυγμένα δώματα Κίρκης
 ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ ·
 ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἢ δὲ λέοντες,
 τοὺς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.
 οὐδ' οἳ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε
 215 οὐρῇσιν μακρῇσι περισσαίνοντες ἀνέστησαν.
 ὥς δ' ὅτ' ἂν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἰόντα
 σαίνωσ', αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ,
 ὥς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἢ δὲ λέοντες
 σαῖνον · τοὶ δ' ἔδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.
 220 ἔσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο,
 Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὀπὶ καλῇ,
 ἱστὸν ἐποιχομένης μέγαν ἄμβροτον, οἷα θεάων
 λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.
 τοῖσι δὲ μύθων ἦρχε Πολίτης ὄρχαμος ἀνδρῶν,
 225 ὅς μοι κήδιστος ἐτάρων ἦν κεδνότατός τε ·
 ' ὦ φίλοι, ἔνδον γάρ τις ἐποιχομένη μέγαν ἱστὸν
 καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμυκεν,
 ἢ θεὸς ἢ γυνή · ἀλλὰ φθέγγώμεθα θᾶσσον.'
 ὥς ἄρ' ἐφώνησεν, τοὶ δὲ φθέγγοντο καλεῦντες.
 230 ἦ δ' αἰψ' ἐξελθοῦσα θύρας ὦϊξε φαεινὰς
 καὶ κάλει · οἳ δ' ἅμα πάντες αἰδρεῖνσιν ἔποντο ·
 Εὐρύλοχος δ' ὑπέμεινεν, οἰσάμενος δόλον εἶναι.
 εἶσεν δ' εἰσαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,
 ἐν δέ σφιν τυρόν τε καὶ ἄλφита καὶ μέλι χλωρόν
 235 οἴνω Πραμνεῖω ἐκύκα · ἀνέμισγε δὲ σίτῳ
 φάρμακα λύγρ', ἵνα πάγχυ λαθοῖατο πατρίδος αἴης.
 αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα

ράβδῳ πεπληγυῖα κατὰ συφείοισιν ἐέργνυ.

οἱ δὲ συνῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε
240 καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος, ὥς τὸ πάρος περ.

ὥς οἱ μὲν κλαίοντες ἐέρχατο, τοῖσι δὲ Κίρκη
πάρ ρ' ἄκυλον βάλανόν τε βάλεν καρπὸν τε κρανείης
ἔδμεναι, οἷα σύες χαμαιευνάδες αἰὲν ἔδουσιν ·

Εὐρύλοχος δ' αἰψ' ἦλθε θοὴν ἐπὶ νῆα μέλαιναν ·

245 ἀγγελίην ἐτάρων ἐρέων καὶ ἀδευκέα πότμον.

οὐδέ τι ἐκφάσθαι δύνατο ἔπος ἰμένός περ,
κῆρ ἄχεϊ μεγάλῳ βεβολημένος · ἐν δέ οἱ ὅσσε
δακρυόφιν πίμπλαντο, γόον δ' ὠίετο θυμός.

ἀλλ' ὅτε δὴ μιν πάντες ἀγασσάμεθ' ἐξερέοντες,
250 καὶ τότε τῶν ἄλλων ἐτάρων κατέλεξεν ὄλεθρον ·

‘ἦομεν, ὥς ἐκέλευες, ἀνὰ δρυμά, φαίδιμ' Ὀδυσσεύ ·

εὖρομεν ἐν βήσσησι τετυγμένα δώματα καλὰ

[ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ].

ἔνθα δέ τις μέγαν ἰστὸν ἐποικομένη λίγ' αἶδεν

255 ἣ θεὸς ἦε γυνή · τοὶ δὲ φθέγγοντο καλεῦντες ·

ἣ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαιινὰς

καὶ κάλει · οἱ δ' ἄμα πάντες αἰδρεῖσιν ἔποντο ·

αὐτὰρ ἐγὼν ὑπέμεινα, οἰσάμενος δόλον εἶναι.

οἱ δ' ἄμ' αἰστώθησαν ἀολλές, οὐδέ τις αὐτῶν

260 ἐξεφάνη · δηρὸν δὲ καθήμενος ἐσκοπίαζον·

ὥς ἔφατ', αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλον

ὤμουν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα ·

τὸν δ' αἰψ' ἠνώγεα αὐτὴν ὁδὸν ἠγήσασθαι.

αὐτὰρ ὃ γ' ἀμφοτέρησι λαβὼν ἐλλίσσετο γούνων

265 [καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα].

‘μή μ' ἄγε κεῖσ' ἀέκοντα, διοτρεφές, ἀλλὰ λίπ' αὐτοῦ ·

οἶδα γάρ, ὥς οὔτ' αὐτὸς ἐλεύσει οὔτε τιν' ἄλλον

ἄξεις σῶν ἐτάρων. ἀλλὰ ξὺν τοῖσδεσι θᾶσσον

φεύγωμεν · ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἡμαρ.'

270 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον
'Εὐρύλοχ', ἧ τοι μὲν σὺ μὲν' αὐτοῦ τῷδ' ἐνὶ χώρῳ
ἔσθων καὶ πίνων κοίλῃ παρὰ νηὶ μελαίνῃ ·
αὐτὰρ ἐγὼν εἶμι, κρατερὴ δέ μοι ἔπλετ' ἀνάγκη.'

ὥς εἰπὼν παρὰ νηὸς ἀνήιον ἡδὲ θαλάσσης.
275 ἀλλ' ὅτε δὴ ἄρ' ἔμελλον ἰὼν ἱερὰς ἀνὰ βήσσας
Κίρκης ἰξεσθαι πολυφαρμάκου ἐς μέγα δῶμα,
ἔνθα μοι Ἑρμείας χρυσόρραπις ἀντεβόλησεν
ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ ἐοικώς,
πρῶτον ὑπηνήτη, τοῦ περ χαρῖεστάτῃ ἡβῃ ·
280 ἔν τ' ἄρα μοι φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν ·
'πῇ δὴ αὐτ', ᾧ δύστηνε, δι' ἄκριας ἔρχεαι οἶος,
χώρου αἰδρις ἐών; ἔταροι δέ τοι οἶδ' ἐνὶ Κίρκης
ἔρχεται ὥς τε σύες πυκινοὺς κενθμῶνας ἔχοντες.
ἧ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι
285 αὐτὸν νοστήσειν, μενέεις δὲ σύ γ', ἔνθα περ ἄλλοι.
ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἡδὲ σαώσω.
τῇ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης
ἔρχεν, ὃ κέν τοι κρατὸς ἀλάλκῃσιν κακὸν ἡμαρ.
πάντα δέ τοι ἐρέω ὀλοφώια δῆνεα Κίρκης.

290 τεύξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτῳ.
ἀλλ' οὐδ' ὥς θέλξαι σε δυνήσεται · οὐ γὰρ ἐάσει
φάρμακον ἐσθλόν, ὃ τοι δώσω, ἐρέω δὲ ἕκαστα.
ὁππότε κεν Κίρκη σ' ἐλάσῃ περιμήκεϊ ράβδῳ,
δὴ τότε σὺ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
295 Κίρκη ἐπαῖξαι, ὥς τε κτάμεναι μενεαίνων.
ἧ δέ σ' ὑποδείσασα κελήσεται εὐνηθῆναι ·
ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εὐνήν,
ὄφρα κέ τοι λύσῃ θ' ἐτάρους αὐτόν τε κομίσσῃ ·
ἀλλὰ κέλεσθαί μιν μακάρων μέγαν ὄρκον ὁμόσσαι,



HERMES.
(Vatican, Rome.)



- 300 μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο,
 μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θεΐη·
 ὥς ἄρα φωνήσας πόρε φάρμακον ἀργεῖφόντης
 ἐκ γαίης ἐρύσας καί μοι φύσιν αὐτοῦ ἔδειξεν.
 ῥίζῃ μὲν μέλαν ἔσκει, γάλακτι δὲ ἔϊκελον ἄνθος·
 305 μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν
 ἀνδράσι γε θνητοῖσι, θεοὶ δέ τε πάντα δύνανται.
 Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον
 νῆσον ἀν' ὑλήεσσιν, ἐγὼ δ' ἐς δώματα Κίρκης
 ἦα, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
 310 ἔστην δ' εἰνὶ θύρῃσι θεᾶς καλλιπλοκάμοιο·
 ἔνθα στὰς ἐβόησα, θεὰ δέ μεν ἔκλυεν αὐδῆς.
 ἣ δ' αἰψ' ἐξελθοῦσα θύρας ὦξε φαιινὰς
 καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμεν ἀκαχήμενος ἦτορ.
 εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροῆλου
 315 καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνης ποσὶν ἦεν·
 τεύχε δέ μοι κυκεῶ χρυσέῳ δέπαι, ὄφρα πίοιμι,
 ἐν δέ τε φάρμακον ἦκε κακὰ φρονέουσ' ἐνὶ θυμῷ.
 αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, οὐδέ μ' ἔθελξεν,
 ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
 320 ἔρχεο νῦν συφεόνδε, μετ' ἄλλων λέξο ἐταίρων·
 ὥς φάτ', ἐγὼ δ' ἄορ ὃξὺ ἐρυσσάμενος παρὰ μηροῦ
 Κίρκῃ ἐπήϊξα, ὥς τε κτάμεναι μενεαίνων.
 ἣ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,
 καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
 325 ἄ τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;
 θαυμά μ' ἔχει, ὥς οὔ τι πιὼν τάδε φάρμακ' ἐθέλχθης·
 οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτλη,
 ὅς κε πῆγ καὶ πρῶτον ἀμείψεται ἔρκος ὀδόντων,
 σοὶ δέ τις ἐν στήθεσσι ἀκήλητος νόος ἐστίν.
 330 ἦ σύ γ' Ὀδυσσεύς ἐσσι πολύτροπος, ὃν τέ μοι αἰεὶ

φάσκειν ἐλεύσεσθαι χρυσόρραπισ ἀργεῖφόντης
ἐκ Τροίης ἀνιόντα βοῇ σὺν νηὶ μελαίνῃ.

ἀλλ' ἄγε δὴ κολεῶ μὲν ἄορ θεό, νῶϊ δ' ἔπειτα

εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε

335 εὐνῇ καὶ φιλότῃ πεποιόθωμεν ἀλλήλοισιν.'

ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον ·

· ὦ Κίρκη, πῶς γάρ με κέλει σοὶ ἡπιον εἶναι,

ἢ μοι σὺς μὲν ἔθηκας ἐνὶ μεγάροισιν ἐταίρους,

αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα κελεύεις

340 ἐς θάλαμόν τ' ἵεναι καὶ σῆς ἐπιβήμεναι εὐνῆς,

ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θείης.

οὐδ' ἂν ἐγὼ γ' ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,

εἰ μή μοι τλαίης γε, θεά, μέγαν ὄρκον ὁμόσσαι,

μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.'

345 ὣς ἐφάμην, ἣ δ' αὐτίκ' ἀπώμνυνεν, ὡς ἐκέλευον.

αὐτὰρ ἐπεὶ ῥ' ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον,

καὶ τότε ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.

ἀμφίπολοι δ' ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο

τέσσαρες, αἷ οἱ δῶμα κάτα δρήσταιραι ἔασιν ·

350 γίγνονται δ' ἄρα ταί γ' ἔκ τε κρηνέων ἀπὸ τ' ἀλσέων

ἔκ θ' ἱερῶν ποταμῶν, οἳ τ' εἰς ἅλαδε προρεύουσιν.

τάων ἣ μὲν ἔβαλλε θρόνοις ἐνὶ ῥήγεα καλὰ

πορφύρεα καθύπερθ', ὑπένερθε δὲ λίθ' ὑπέβαλλεν ·

ἣ δ' ἐτέρη προπάραιθε θρόνων ἐτίταινε τραπέζας

355 ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια ·

ἣ δὲ τρίτῃ κρητῇρι μελίφρονα οἶνον ἐκίρνα

ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα ·

ἣ δὲ τετάρτῃ ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιεν

πολλὸν ὑπὸ τρίποδι μεγάλῳ, ἰαίνεται δ' ὕδωρ.

360 αὐτὰρ ἐπεὶ δὴ ζέσσειεν ὕδωρ ἐνὶ ἥνοπι χαλκῷ,

ἔς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλοι,

- θυμῆρες κεράσασα, κατὰ κρατός τε καὶ ὤμων,
 ὄφρα μοι ἐκ κάματος θυμοφθόρον εἴλετο γυνίων.
 αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 365 ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἡδὲ χιτῶνα,
 εἶσε δέ μ' εἰσαγαγούσα ἐπὶ θρόνου ἀργυροῆλου
 καλοῦ δαιδαλέον, ὑπὸ δὲ θρήνυς ποσὶν ἦεν.
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,
 370 νύφασθαι · παρὰ δὲ ξεστήν ἐτάνυσσε τράπεζαν.
 σίτον δ' αἰδοίῃ ταμὶῃ παρέθηκε φέρουσα,
 εἷδατα πόλλ' ἐπιθείσα χαριζομένη παρεόντων ·
 ἐσθέμεναι δ' ἐκέλευεν · ἐμῷ δ' οὐχ ἦνδανε θυμῷ,
 ἀλλ' ἦμην ἄλλο φρονέων, κακὰ δ' ὅσσετο θυμός.
 375 Κίρκη δ' ὡς ἐνόησεν ἔμ' ἦμενον οὐδ' ἐπὶ σίτῳ
 χεῖρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,
 ἄγχι παρισταμένη ἔπεα πτερόεντα προσηύδα ·
 'τίφθ' οὕτως, Ὀδυσσεῦ, κατ' ἄρ' ἔζειαι ἴσος ἀναύδῳ,
 θυμὸν ἔδων, βρώμης δ' οὐχ ἄπτεαι οὐδὲ ποτῆτος ;
 380 ἦ τινά που δόλον ἄλλον δόειαι · οὐδέ τί σε χρὴ
 δειδίμεν · ἦδη γάρ τοι ἀπώμοσα καρτερὸν ὄρκον.'
 ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον ·
 'ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, ὃς ἐναΐσιμος εἶη,
 πρὶν τλαίῃ πᾶσσασθαι ἐδητύος ἡδὲ ποτῆτος,
 385 πρὶν λύσασθ' ἐτάρους καὶ ἐν ὀφθαλμοῖσιν ιδέσθαι ;
 ἀλλ' εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,
 λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω ἐρήρας ἐταίρους.'
 ὧς ἐφάμην, Κίρκη δὲ διέκ μεγάροιο βεβήκειν
 ῥάβδον ἔχουσ' ἐν χειρί, θύρας δ' ἀνέωξε συφειοῦ,
 390 ἐκ δ' ἔλασεν σιάλοισιν εὐικότας ἐννεώροισιν.
 οἱ μὲν ἔπειτ' ἔστησαν ἐναντίοι, ἡ δὲ δι' αὐτῶν
 ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλο .

τῶν δ' ἐκ μὲν μελέων τρίχες ἔρρεον, ἃς πρὶν ἔφυσεν
 φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη ·

395 ἄνδρες δ' ἄψ ἐγένοντο νεώτεροι, ἣ πάρος ἦσαν,
 καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράασθαι.
 ἔγνωσαν δέ μ' ἐκείνοι ἔφυν τ' ἐν χερσὶν ἕκαστος.
 πᾶσιν δ' ἱμερόεις ὑπέδν γόος, ἀμφὶ δὲ δῶμα
 σμερδαλέον κανάχιζε · θεὰ δ' ἐλέαιρε καὶ αὐτή.

400 ἡ δέ μευ ἄγχι σταῖσα προσηύδα διὰ θεάων ·
 'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
 νῆα μὲν ἄρ πάμπρωτον ἐρύσσετε ἡπειρόνδε,
 κτήματα δ' ἐν σπήεσσι πελάσσετε ὄπλα τε πάντα ·
 405 αὐτὸς δ' ἄψ ἰέναι καὶ ἄγειν ἐρίηρας ἐταίρους.'

ὣς ἔφατ', αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγῆνωρ,
 βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.

εὗρον ἔπειτ' ἐπὶ νηὶ θοῇ ἐρίηρας ἐταίρους
 οἴκτρ' ὀλοφυρομένους θαλερὸν κατὰ δάκρυ χέοντας.

410 ὥς δ' ὅτ' ἂν ἄγραυλοι πόριες περὶ βούς ἀγελαίας,
 ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται ·
 πᾶσαι ἅμα σκαίρουσιν ἐναντίαι, οὐδ' ἔτι σηκοὶ
 ἴσχουσ', ἀλλ' ἀδινδὸν μυκώμεναι ἀμφιθέουσιν
 μητέρας · ὥς ἔμ' ἐκείνοι ἐπεὶ ἴδον ὀφθαλμοῖσιν,
 415 δακρυόεντες ἔχυντο · δόκησε δ' ἄρα σφίσι θυμὸς
 ὥς ἔμεν, ὥς εἰ πατρίδ' ἰκοίαιτο καὶ πόλιν αὐτῇν
 τρηχεῖς Ἰθάκης, ἵνα τε τράφεν ἡδὲ γένοντο.

καί μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδων ·

'σοὶ μὲν νοστήσαντι, διοτρεφές, ὥς ἐχάρημεν,
 420 ὥς εἴ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαῖαν ·
 ἀλλ' ἄγε, τῶν ἄλλων ἐτάρων κατάλεξον ὄλεθρον.'

ὥς ἔφην, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσιν
 'νῆα μὲν ἄρ πάμπρωτον ἐρύσσομεν ἡπειρόνδε,

κτῆματα δ' ἐν σπήεσσι πελάσσομεν ὅπλα τε πάντα ·
 425 αὐτοὶ δ' ὀτρύνεσθε ἐμοὶ ἅμα πάντες ἔπεσθαι,
 ὄφρα ἴδῃθ' ἐτάρους ἱεροῖς ἐν δώμασι Κίρκης
 πίνοντας καὶ ἔδοντας · ἐπηετανὸν γὰρ ἔχουσιν.

ὣς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.
 Εὐρύλοχος δέ μοι οἶος ἐρύκανε πάντας ἐταίρους,
 430 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα ·
 ' ἄ δειλοί, πόσ' ἴμεν ; τί κακῶν ἰμείρετε τούτων,
 Κίρκης ἐς μέγαρον καταβήμεναι, ἣ κεν ἅπαντας
 ἧ σὺς ἡὲ λύκους ποιήσεται ἡὲ λέοντας,
 οἳ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκη,
 435 ὥς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσαιλον ἴκοντο
 ἡμέτεροι ἔταροι, σὺν δ' ὁ θρασὺς εἶπετ' Ὀδυσσεύς ·
 τούτου γὰρ καὶ κεῖνοι ἀτασθαλίῃσιν ὄλοντο.'

ὣς ἔφατ', αὐτὰρ ἐγὼ γε μετὰ φρεσὶ μερμήριξα,
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
 440 τῷ οἱ ἀποπλήξας κεφαλὴν οὐδάσδε πελάσσαι
 καὶ πηῶ περ εἰόντι μάλα σχεδόν · ἀλλὰ μ' ἐταῖροι
 μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος ·
 ' διογενές, τοῦτον μὲν ἐάσομεν, εἰ σὺ κελεύεις,
 αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι ·
 445 ἡμῖν δ' ἡγεμόνεν' ἱερὰ πρὸς δώματα Κίρκης.'

ὣς φάμενοι παρὰ νηὸς ἀνήιον ἡδὲ θαλάσσης.
 οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λέλειπτο,
 ἀλλ' ἔπετ' · ἔδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπὴν.

τόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δώμασι Κίρκῃ
 450 ἐνδυκέως λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δ' ἄρα χλαίνας οὐλας βάλεν ἡδὲ χιτῶνας ·
 δαινυμένους δ' ἐν πάντας ἐφεύρομεν ἐν μεγάροισιν.
 οἱ δ' ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ' ἐσάντα,
 κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.

- 455 ἡ δέ μεν ἄγχι σταῖσα προσηύδα διὰ θεάων ·
 ‘[διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,]
 μηκέτι νῦν θαλερὸν γόον ὄρνυτε · οἶδα καὶ αὐτή,
 ἡμὲν ὅσ’ ἐν πόντῳ πάθετ’ ἄλγεα ἰχθυόεντι,
 ἡδ’ ὅσ’ ἀνάρσιοι ἄνδρες ἐδηλήσαντ’ ἐπὶ χέρσου ·
 460 ἀλλ’ ἄγετ’ ἐσθίετε βρώμην καὶ πίνετε οἶνον,
 εἰς ὃ κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε,
 οἶον ὅτε πρότιστον ἐλείπετε πατρίδα γαῖαν
 τρηχέης Ἰθάκης. νῦν δ’ ἀσκελέες καὶ ἄθυμοι,
 αἰὲν ἄλης χαλεπῆς μεμνημένοι, οὐδέ ποθ’ ὕμιν
 465 θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἡ μάλα πολλὰ πέποσθε.’
 ὣς ἔφαθ’, ἡμῖν δ’ αὖτ’ ἐπεπείθετο θυμὸς ἀγῆνωρ.
 ἔνθα μὲν ἡματα πάντα τελεσφόρον εἰς ἐνιαυτὸν
 ἡμεθα δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἡδύ ·
 ἀλλ’ ὅτε δὴ ῥ’ ἐνιαυτὸς ἔην, περὶ δ’ ἔτραπον ὦραι,
 470 μηνῶν φθινόντων, περὶ δ’ ἡματα μακρὰ τελέσθη,
 καὶ τότε μ’ ἐκκαλέσαντες ἔφαν ἐρίηρες ἐταῖροι ·
 ‘δαιμόνι’, ἦδη νῦν μιμνήσκειο πατρίδος αἵης,
 εἴ τοι θέσφατόν ἐστι σαωθῆναι καὶ ἰκέσθαι
 οἶκον ἐς ὑψόροφον καὶ σῆν ἐς πατρίδα γαῖαν.’
 475 ὣς ἔφαν, αὐτὰρ ἐμοί γ’ ἐπεπείθετο θυμὸς ἀγῆνωρ.
 ὣς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 ἡμεθα δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἡδύ ·
 ἡμος δ’ ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
 οἱ μὲν κοιμήσαντο κατὰ μέγαρά σκιοέοντα.
 480 αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς
 γούνων ἑλλιτάνευσα, θεὰ δέ μεν ἔκλυεν αὐδῆς ·
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων ·
 ‘ὦ Κίρκη, τέλεσόν μοι ὑπόσχεσιν, ἣν περ ὑπέστης,
 οἴκαδε πεμφέμεναι · θυμὸς δέ μοι ἔσσεται ἦδη,
 485 ἡδ’ ἄλλων ἐτάρων, οἳ μεν φθινύθουσι φίλον κῆρ

ἀμφ' ἔμ' ὀδυρόμενοι, ὅτε πον σύ γε νόσφι γένηαι.'

ὥς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο διὰ θεάων ·

· διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
μηκέτι νῦν ἀέκοντες ἐμῶ ἐνὶ μίμνετε οἴκῳ.

490 ἀλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσαι καὶ ἰκέσθαι

εἰς Ἀίδαο δόμους καὶ ἐπαινῆς Περσεφονείης,

ψυχῇ χρησομένους Θηβαίου Τειρεσίου,

μάντηος ἀλαοῦ. τοῦ τε φρένες ἔμπεδοι εἰσιν ·

τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια,

495 οἷῳ πεπνῦσθαι, τοὶ δὲ σκιαὶ αἴσσουσιν.'

ὥς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ ·

κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ νύ μοι κῆρ

ἥθελ' ἔτι ζῶειν καὶ ὄρᾱν φάος ἡελίοιο.

αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,

500 καὶ τότε δὴ μιν ἔπεσιν ἀμειβόμενος προσέειπον ·

· ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει ;

εἰς Ἄιδος δ' οὐ πώ τις ἀφίκετο νηὶ μελαίνῃ.'

ὥς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο διὰ θεάων ·

· διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,

505 μὴ τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω,

ἰστὸν δὲ στήσας ἀνά θ' ἰστία λευκὰ πετάσσας

ἦσθαι · τὴν δέ κέ τοι πνοιὴ Βορέας φέρησιν.

ἀλλ' ὅποτ' ἂν δὴ νηὶ δι' Ὀκεανοῖο περήσης,

ἔνθ' ἀκτὴ τε λάχεια καὶ ἄλσεα Περσεφονείης,

510 μακραί τ' αἰγυριοὶ καὶ ἰτέαι ὠλεσικάρποι,

νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὀκεανῷ βαθυδίνῃ,

αὐτὸς δ' εἰς Ἀίδεω ἰέναι δόμον εὐρώεντα.

ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν

Κώκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ,

515 πέτρῃ τε ξύνεσῖς τε δὺς ποταμῶν ἐριδούπων ·

ἔνθα δ' ἔπειθ', ἥρως, χριμφθεὶς πέλας, ὥς σε κελεύω,

- βόθρον ὀρύξαι, ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα,
 ἄμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσιν νεκύεσσιν,
 πρῶτα μελικρήτω, μετέπειτα δὲ ἡδέϊ οἴνω,
 520 τὸ τρίτον αὖθ' ὕδατι · ἐπὶ δ' ἄλφιστα λευκὰ παλύνειν.
 πολλὰ δὲ γουνουῖσθαι νεκύων ἀμενηνὰ κάρηνα,
 ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἣ τις ἀρίστη,
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,
 Τειρεσίη δ' ἀπάνευθεν οἷν ἱερευσέμεν οἶω
 525 παμμέλαν', ὃς μήλοισι μεταπρέπει ὑμετέροισιν.
 αὐτὰρ ἐπὴν εὐχῇσι λίσση κλυτὰ ἔθνεα νεκρῶν,
 ἔνθ' οἷν ἀρνεῖδὸν ῥέξειν θῆλύν τε μέλαιναν
 εἰς ἔρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι
 ἰέμενος ποταμοῖο ῥοάων · ἔνθα δὲ πολλαὶ
 530 ψυχαὶ ἐλεύσονται νεκύων κατατεθνηώτων.
 δὴ τότε ἔπειθ' ἐτάροισιν ἐποτρῦναι καὶ ἀνῶξαι
 μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλεί χαλκῷ,
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
 ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονείῃ ·
 535 αὐτὸς δὲ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 ῥῆσθαι, μηδὲ εἶαν νεκύων ἀμενηνὰ κάρηνα
 αἵματος ἄσσον ἵμεν, πρὶν Τειρεσίαο πνθέσθαι.
 ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,
 ὃς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου
 540 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.
 ὧς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἥως.
 ἄμφι δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσειν ·
 αὐτὴ δ' ἀργύφειον φᾶρος μέγα ἔννυτο νύμφῃ,
 λεπτόν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἱξυῖ
 545 καλὴν χρυσεῖην, κεφαλῇ δ' ἐπέθηκε καλύπτρην.
 αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὤτρυνον ἐταίρους
 μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον ·

- 'μηκέτι νῦν εὐδοντες ἄωπείτε γλυκὺν ὕπνον,
 ἀλλ' ἴομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη·'
 550 ὥς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
 οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἦγον ἐταίρους.
 Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λήην
 ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ᾗσιν ἀρηρώς·
 ὃς μοι ἄνευθ' ἐτάρων ἱεροῖς ἐν δώμασι Κίρκης,
 555 ψυχῆος ἱμεῖρων, κατελέξατο οἰνοβαρείων.
 κινυμένων δ' ἐτάρων ὄμαδον καὶ δοῦπον ἀκούσας
 ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ᾗσιν
 ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,
 ἀλλὰ καταντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν
 560 ἀστραγάλων ἐάγη, ψυχὴ δ' Ἀιδόσδε κατῆλθεν.
 ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον·
 'φάσθε νῦ πού οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν
 ἔρχεσθ'· ἄλλην δ' ἡμῖν ὁδὸν τεκμήρατο Κίρκη,
 εἰς Ἀῖδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
 565 ψυχῇ χρησομένους Θηβαίου Τειρεσίαο.'
 ὥς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ·
 ἐζόμενοι δὲ κατ' αὖθι γόων τίλλοντό τε χαίτας·
 ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.
 ἀλλ' ὅτε δὴ ῥ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης
 570 ᾗομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες,
 τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ
 ἀρνεῖον κατέδησεν οἶν θῆλύν τε μέλαιναν,
 ρεῖα παρεξελθοῦσα· τίς ἄν θεὸν οὐκ ἐθέλοντα
 ὀφθαλμοῖσιν ἴδοιτ' ἢ ἔνθ' ἢ ἔνθα κίοντα;"

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Λ.

[Ἐλκίνου ἀπόλογοι.]

Νέκυια.

“ αὐτὰρ ἐπεὶ ῥ’ ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,
νῆα μὲν ἄρ’ ἀμπρωτον ἐρύσσαμεν εἰς ἄλα διᾶν,
ἐν δ’ ἰστὸν τιθέμεσθα καὶ ἰστία νηὶ μελαίνῃ,
ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἅν δὲ καὶ αὐτοὶ
5 βαίνομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες.
ἡμῖν δ’ αὖ κατόπισθε νεὸς κυανοπρώροιο
ἵκμενον οὖρον ἶει πλησίστιον, ἐσθλὸν ἐταῖρον,
Κίρκῃ ἐνπλόκαμος, δεινὴ θεὸς αὐδέεσσα.
ἡμεῖς δ’ ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα
10 ἤμεθα · τὴν δ’ ἄνεμός τε κυβερνήτης τ’ ἴθυνεν.
τῆς δὲ πανημερίης τέταθ’ ἰστία ποντοπορούσης.
δύσετό τ’ ἥελιος σκιόωντό τε πᾶσαι ἄγνυαί,
ἡ δ’ ἐς πείραθ’ ἵκανε βαθυρρόου Ὀκεανοῖο.
ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε,
15 ἥερι καὶ νεφέλῃ κεκαλυμμένοι · οὐδέ ποτ’ αὐτοὺς
ἥελιος φαέθων καταδέρκεται ἀκτίνεσσιν,
οὔθ’ ὁπότε ἅν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα,
οὔθ’ ὅτ’ ἅν ἄψ ἐπὶ γαῖαν ἀπ’ οὐρανόθεν προτράπηται,
ἀλλ’ ἐπὶ νύξ’ ὅλοῃ τέταται δειλοῖσι βροτοῖσιν.
20 νῆα μὲν ἔνθ’ ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα

εἰλόμεθ' · αὐτοὶ δ' αὖτε παρὰ ῥόον Ὀκεανοῖο
ἦομεν, ὅφρ' ἐς χῶρον ἀφικόμεθ', ὃν φράσε Κίρκη.

- ἔνθ' ἱερήια μὲν Περιμήδης Εὐρύλοχός τε
ἔσχον · ἐγὼ δ' ἄορ ὃξὺ ἐρυσσάμενος παρὰ μηροῦ
25 βόθρον ὄρυξ', ὅσσον τε πυγούσιον ἔνθα καὶ ἔνθα,
ἀμφ' αὐτῷ δὲ χοὴν χεόμην πᾶσιν νεκύεσσιν,
πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἶνῳ,
τὸ τρίτον αὖθ' ὕδατι · ἐπὶ δ' ἄλφιστα λευκὰ πάλυνον.
πολλὰ δὲ γουνούμην νεκύων ἀμενηνὰ κάρηνα,
30 ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἣ τις ἀρίστη,
ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,
Τειρεσίη δ' ἀπάνευθεν οἶν ἱερευσέμεν οἶῳ
παμμέλαν', ὃς μήλοισι μεταπρέπει ἡμετέροισιν.
τοὺς δ' ἐπεὶ εὐχολῆσι λιτῆσί τε, ἔθνεα νεκρῶν,
35 ἐλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα
ἐς βόθρον, ῥέε δ' αἷμα κελαινεφές · αἱ δ' ἀγέροντο
ψυχαὶ ὑπὲξ ἐρέβους νεκύων κατατεθνηώτων.
νύμφαι τ' ἡίθεοί τε πολύτλητοί τε γέροντες
παρθениκαὶ τ' ἀταλαὶ νεοπενθέα θυμὸν ἔχουσαι,
40 πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείησιν,
ἄνδρες ἀρηίφατοι βεβροτωμένα τεύχε' ἔχοντες ·
οἱ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος
θεσπεσίη ἰαχῇ · ἐμὲ δὲ χλωρὸν δέος ἦρειν.
δὴ τότε ἔπειθ' ἐτάροισιν ἐποτρύνας ἐκέλευσα ·
45 μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλεί χαλκῷ,
δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονείῃ ·
αὐτὸς δὲ ξίφος ὃξὺ ἐρυσσάμενος παρὰ μηροῦ
ἤμην, οὐδ' εἷων νεκύων ἀμενηνὰ κάρηνα
50 αἵματος ἄσσον ἵμεν, πρὶν Τειρεσίαο πνυθέσθαι.
πρώτῃ δὲ ψυχῇ Ἑλπήνορος ἦλθεν ἐταίρου ·

οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης ·
 σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς
 ἄκλαντον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἔπειγεν.

55 τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων ·
 ‘Ἐλπήνορ, πῶς ἦλθες ὑπὸ ζόφον ἡρόεντα ;
 ἔφθης πεζὸς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ.’

ὥς ἐφάμην, ὁ δὲ μ’ οἰμώξας ἡμείβετο μύθῳ ·
 60 ‘διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,
 ἄσέ με δαίμονος αἴσα κακὴ καὶ ἀθέσφατος οἶνος.
 Κίρκης δ’ ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα
 ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,
 ἀλλὰ καταντικρὺ τέγεος πέσον · ἐκ δέ μοι αὐχὴν
 65 ἀστραγάλων ἐάγη, ψυχὴ δ’ Αἰδόσδε κατήλθεν.
 νῦν δέ σε τῶν ὀπιθεν γουνάζομαι, οὐ παρεόντων,
 πρὸς τ’ ἀλόχου καὶ πατρός, ὃ σε τρέφε τυτθὸν ἑόντα,
 Τηλεμάχου θ’, ὃν μούνον ἐνὶ μεγάροισιν ἔλειπες ·
 οἶδα γάρ, ὡς ἐνθένδε κιὼν δόμον ἐξ Αἴδαο

70 νῆσον ἐς Αἰαίην σχήσεις ἐνεργέα νῆα ·
 ἔνθα σ’ ἔπειτα, ἄναξ, κέλομαι μνήσασθαι ἐμεῖο.
 μή μ’ ἄκλαντον ἄθαπτον ἰὼν ὀπιθεν καταλείπειν
 νοσφισθεῖς, μή τοί τι θεῶν μήνιμα γένωμαι,
 ἀλλὰ με κακκῆαι σὺν τεύχεσιν, ἅσσα μοι ἔστιν,
 75 σῆμά τέ μοι χεῦναι πολιῆς ἐπὶ θινὶ θαλάσσης,
 ἀνδρὸς δυστήνοιο καὶ ἐσσομένοισι πυθέσθαι.
 ταῦτά τέ μοι τελέσαι πῆξαί τ’ ἐπὶ τύμβῳ ἐρετμόν,
 τῷ καὶ ζωὸς ἔρεσσον ἐὼν μετ’ ἐμοῖς ἐτάροισιν.’

ὥς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον ·
 80 ‘ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω.’

νῶι μὲν ὧς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν
 ἦμεθ’, ἐγὼ μὲν ἀνευθεν ἐφ’ αἵματι φάσγανον ἴσχων,

- εἶδωλον δ' ἐτέρωθεν ἑταίρου πόλλ' ἀγόρευεν ·
 ἦλθε δ' ἐπὶ ψυχὴ μητρὸς κατατεθνηκυῖης,
 85 Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια,
 τὴν ζῶν κατέλειπον ἰὼν εἰς Ἴλιον ἱρήν.
 τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ ·
 ἀλλ' οὐδ' ὥς εἶων προτέρην, πυκινόν περ ἀχεύων,
 αἵματος ἄσπον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι.
 90 ἦλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο
 χρύσειον σκῆπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπεν ·
 ' [διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,]
 τίπτ' αὖτ', ὦ δύστηνε, λιπὼν φάος ἡελίοιο
 ἦλυθες, ὄφρα ἴδῃ νέκυας καὶ ἀτερπέα χῶρον;
 95 ἀλλ' ἀποχάζεο βόθρου, ἄπισχε δὲ φάσγανον ὀξύ,
 αἵματος ὄφρα πῶ καὶ τοι νημερτέα εἴπω.
 ὥς φάτ', ἐγὼ δ' ἀναχασσάμενος ξίφος ἀργυρόηλον
 κουλεῷ ἐγκατέπηξ'. ὁ δ' ἐπεὶ πῖεν αἷμα κελαινόν,
 καὶ τότε δὴ μ' ἐπέεσσι προσηύδα μάντις ἀμύμων ·
 100 ' νόστον δίζηαι μελιθδέα, φαίδιμ' Ὀδυσσεῦ ·
 τὸν δέ τοι ἀργαλέον θήσει θεός · οὐ γὰρ οἶω
 λήσειν ἐννοσίγαιον, ὃ τοι κότον ἔνθετο θυμῷ
 χῳόμενος, ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.
 ἀλλ' ἔτι μὲν κε καὶ ὥς κακά περ πάσχοντες ἴκοισθε,
 105 αἶ κ' ἐθέλῃς σὸν θυμὸν ἐρυκακέειν καὶ ἑταίρων,
 ὅπποτε κε πρῶτον πελάσῃς ἐυεργέα νῆα
 Θρινακίῃ νήσῳ προφυγῶν ἰοειδέα πόντον,
 βοσκομένας δ' εὖρητε βόας καὶ ἴφια μῆλα
 Ἥελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.
 110 τὰς εἰ μὲν κ' ἀσινέας ἐάας νόστου τε μέδῃαι,
 καὶ κεν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἴκοισθε ·
 εἰ δέ κε σῖνῃαι, τότε τοι τεκμαίρομ' ὀλεθρον,
 νηί τε καὶ ἐτάροις. αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,

- ὁψὲ κακῶς νεΐαι, ὀλέσας ἄπο πάντας ἑταίρους,
 115 νηὸς ἐπ' ἀλλοτρίης · δῆεις δ' ἐν πῆματα οἴκῳ,
 ἄνδρας ὑπερφιάλους, οἳ τοι βίοτον κατέδουσιν
 μνῶμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες.
 ἀλλ' ἦ τοι κείνων γε βίας ἀποτίσσαι ἐλθών ·
 αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσιν
 120 κτείνης ἢ δόλῳ ἢ ἀμφαδὸν ὀξεί χαλκῷ,
 ἔρχεσθαι δὴ ἔπειτα λαβὼν ἐνῆρες ἑρετμόν,
 εἰς ὃ κε τοὺς ἀφίκηαι, οἳ οὐκ ἴσασι θάλασσαν
 ἀνέρες οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ ἔδουσιν ·
 οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρήους
 125 οὐδ' ἐνῆρε' ἑρετμά, τά τε πτερὰ νηυσὶ πέλονται.
 σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει.
 ὁππότε κεν δὴ τοι συμβλήμενος ἄλλος ὁδίτης
 φῆῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὦμῳ,
 καὶ τότε δὴ γαίῃ πῆξας ἐνῆρες ἑρετμόν,
 130 ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι,
 ἀρνεῖον ταῦρόν τε συῶν τ' ἐπιβήτορα κάπρον,
 οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερὰς ἐκατόμβας
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 πᾶσι μάλ' ἐξείης. θάνατος δέ τοι ἐξ αἰλὸς αὐτῷ
 135 ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὃς κέ σε πέφνη
 γῆραι ὑπο λιπαρῷ ἀρημένον, ἀμφὶ δὲ λαοὶ
 ὀλβιοὶ ἔσσουνται. τὰ δέ τοι νημερτέα εἶρω.
 ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον
 'Τειρεσίη, τὰ μὲν ἄρ' που ἐπέκλωσαν θεοὶ αὐτοί ·
 140 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον.
 μητρὸς τήνδ' ὀρώω ψυχὴν κατατεθνηκυῖης ·
 ἢ δ' ἀκέουσ' ἦσται σχεδὸν αἵματος, οὐδ' ἐὼν νιδὼν
 ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθῆσασθαι ·
 εἰπέ, ἄναξ, πῶς κέν με ἀναγνοίῃ τὸν ἐόντα ;'

- 145 ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν ·
 ' ῥηϊδίον τοι ἔπος ἔρέω καὶ ἐπὶ φρεσὶ θήσω.
 ὃν τινα μὲν κεν ἔῃς νεκύων κατατεθνηώτων
 αἵματος ἄσπον ἵμεν, ὁ δέ τοι νημερτὲς ἐνύψει ·
 ᾧ δέ κ' ἐπιφθονέης, ὁ δέ τοι πάλιν εἴσιν ὀπίσσω.'
- 150 ὥς φαμένη ψυχὴ μὲν ἔβη δόμον Ἄιδος εἴσω
 Τειρεσίαο ἄνακτος, ἐπὶ κατὰ θέσφατ' ἔλεξεν ·
 αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ
 ἦλυθε καὶ πῖεν αἶμα κελαινεφές. αὐτίκα δ' ἔγνων,
 καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα ·
- 155 ' τέκνον ἐμόν, πῶς ἦλθες ὑπὸ ζόφον ἡρόεντα
 ζωὸς ἐών; χαλεπὸν δὲ τάδε ζωοῖσιν ὀρᾶσθαι.
 μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,
 Ὠκεανὸς μὲν πρῶτα, τὸν οὖ πῶς ἔστι περῆσαι
 πεζὸν ἐόντ', ἣν μή τις ἔχῃ ἐνεργέα νῆα.
- 160 ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἰκάνεις
 νηὶ τε καὶ ἐτάροισι πολλὸν χρόνον; οὐδέ πω ἦλθες
 εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα;'
- ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον ·
 ' μήτερ ἐμή, χρεῖώ με κατήγαγεν εἰς Ἄϊδαο
- 165 ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο ·
 οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς
 γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι οἰζύν,
 ἐξ οὗ τὰ πρῶτισθ' ἐπόμεν Ἀγαμέμνονι δίω
 Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μαχοίμην.
- 170 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον ·
 τίς νύ σε κῆρ ἐδάμασσε ταιηλεγέος θανάτοιο;
 ἦ δολιχὴ νοῦσος, ἦ Ἄρτεμις ἰοχέαιρα
 οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν;
 εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον,
- 175 ἦ ἔτι παρ κείνοισιν ἐμὸν γέρας, ἦέ τις ἤδη

ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.
 εἰπὲ δέ μοι μνηστῆς ἀλόχου βουλὴν τε νόον τε,
 ἥ μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει,
 ἦ ἤδη μιν ἔγηνεν Ἀχαιῶν ὅς τις ἄριστος.'

- 180 ὥς ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ·
 'καὶ λίην κείνη γε μένει τετληότι θυμῷ
 σοῖσιν ἐνὶ μεγάροισιν· διζυραὶ δέ οἱ αἰεὶ
 φθίνουσιν νύκτες τε καὶ ἡματα δάκρυ χεύουσι·
 σὸν δ' οὐ πῶ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκηλος
 185 Τηλέμαχος τεμένεια νέμεται καὶ δαῖτας εἴσας
 δαίνυνται, ἃς ἐπέοικε δικασπόλον ἄνδρ' ἀλεγύνειν·
 πάντες γὰρ καλέουσι. πατήρ δέ σός αὐτόθι μῖμνει
 ἀγρῷ, οὐδὲ πόλινδε κατέρχεται. οὐδέ οἱ εὐναὶ
 δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα,
 190 ἀλλ' ὃ γε χεῖμα μὲν εὐδει, ὅθι δμῶες ἐνὶ οἴκῳ,
 ἐν κόνι ἄγχι πυρός, κακὰ δὲ χροὶ εἴματα εἴται·
 αὐτὰρ ἐπὴν ἔλθῃσι θέρος τεθαλυῖά τ' ὀπώρη,
 πάντῃ οἱ κατὰ γουνὸν ἀλωῆς οἰνοπέδοιο
 φύλλων κεκλιμένων χθαμαλαὶ βεβλήγεται εὐναί.
 195 ἔνθ' ὃ γε κεῖτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει
 σὸν νόστον ποθέων, χαλεπὸν δ' ἐπὶ γῆρας ἰκάνει.
 οὐτῷ γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον·
 οὐτ' ἐμέ γ' ἐν μεγάροισιν εὐσκοπος ἰοχέαιρα
 οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν,
 200 οὐτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἥ τε μάλιστα
 τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμόν·
 ἀλλὰ με σός τε πόθος σά τε μήδεα, φαίδιμ' Ὀδυσσεῦ,
 σὴ τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπηύρα.'

- ὥς ἔφατ', αὐτὰρ ἐγὼ γ' ἔθελον φρεσὶ μερμηρίζας
 205 μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηκυῖης.
 τρεῖς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς ἀνώγειν,

- τρίς δέ μοι ἐκ χειρῶν σκιῇ εἵκελον ἦ καὶ ὀνείρῳ
 ἔπτατ'. ἐμοὶ δ' ἄχος ὅξυ γενέσκειτο κηρόθι μᾶλλον,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων ·
 210 'μήτερ ἐμή, τί νύ μ' οὐ μίμνεις ἐλέειν μεμαῶτα,
 ὄφρα καὶ εἰν Ἀΐδαο φίλας περὶ χεῖρε βαλόντε
 ἀμφοτέρῳ κρυεροῖο τεταρπώμεσθα γόοιο.
 ἦ τί μοι εἶδωλον τόδ' ἀγανὴ Περσεφόνεια
 ὠτρυν', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω ;'
 215 ὣς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ ·
 'ὦ μοι, τέκνον ἐμόν, περὶ πάντων κάμμορε φωτῶν,
 οὐ τί σε Περσεφόνεια Διὸς θυγάτηρ ἀπαφίσκει,
 ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν ·
 οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν,
 220 ἀλλὰ τὰ μέν τε πυρὸς κρατερὸν μένος αἰθομένοιο
 δαμνᾷ, ἐπεὶ κε πρῶτα λίπη λεύκ' ὀστέα θυμός,
 ψυχὴ δ' ἡύτ' ὄνειρος ἀποπταμένη πεπότηται.
 ἀλλὰ φώωσδε τάχιστα λιλαίεο · ταῦτα δὲ πάντα
 ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἴπησθα γυναικί·'
 225 νῶι μὲν ὣς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες
 ἤλυθον, ὠτρυνεν γὰρ ἀγανὴ Περσεφόνεια,
 ὅσσαι ἀριστῶν ἄλοχοι ἔσαν ἠδὲ θύγατρες.
 αἱ δ' ἀμφ' αἶμα κελαινὸν ἀολλέες ἠγερέθοντο,
 αὐτὰρ ἐγὼ βούλενον, ὅπως ἐρέοιμι ἐκάστην.
 230 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή·
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ
 οὐκ εἶων πίνειν ἅμα πάσας αἶμα κελαινόν.
 αἱ δὲ προμνηστῖναι ἐπήϊσαν, ἠδὲ ἐκάστη
 ὄν γόνον ἐξαγόρευεν · ἐγὼ δ' ἐρέεινον ἀπάσας.
 235 ἔνθ' ἦ τοι πρῶτην Τυρῶ ἶδον εὐπατέρειαν,
 ἣ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,
 φῇ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο ·

- ἡ ποταμοῦ ἡράσσατ' Ἐνιπῆος θείοιο,
 ὃς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἴησιν,
 240 καὶ ῥ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥέεθρα.
 τῷ δ' ἄρα εἰσάμενος γαιήοχος ἐννοσίγαιος
 ἐν προχοῇς ποταμοῦ παρελέξατο δινῆεντος·
 πορφύρεον δ' ἄρα κῦμα περιστάθη οὐρεῖ ἴσον,
 κυρτωθέν, κρίψεν δὲ θεὸν θνητὴν τε γυναιῖκα.
 245 λῦσε δὲ παρθενίην ζώνην, κατὰ δ' ὕπνον ἔχενεν.
 αὐτὰρ ἐπεὶ ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,
 ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 'χαῖρε, γύναι, φιλότῃτι· περιπλομένου δ' ἐνιαυτοῦ
 τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εὐναὶ
 250 ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναί τε.
 νῦν δ' ἔρχευ πρὸς δῶμα καὶ ἴσχεο μηδ' ὀνομήνης·
 αὐτὰρ ἐγὼ τοί εἰμι Ποσειδάων ἐνοσίχθων·
 ὥς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
 ἡ δ' ὑποκυσαμένη Περίην τέκε καὶ Νηληῖα,
 255 τὼ κρατερῶ θεράποντε Διὸς μέγαλοιο γενέσθην
 ἀμφοτέρω· Πελίδης μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ
 ναῖε πολύρρηνος, ὁ δ' ἄρ' ἐν Πύλῳ ἡμαθόεντι.
 τοὺς δ' ἑτέρους Κρηθῇ τέκεν βασίλεια γυναικῶν,
 Αἴσονά τ' ἠδὲ Φέρητ' Ἀμυθᾶονά θ' ἱππιοχάρμην.
 260 τὴν δὲ μετ' Ἀντιόπην ἴδον Ἀσωποῖο θύγατρα,
 ἡ δὲ καὶ Διὸς εὖχετ' ἐν ἀγκοῖνῃσιν ἰαῦσαι,
 καὶ ῥ' ἔτεκεν δύο παῖδ', Ἀμφιονά τε Ζῆθόν τε,
 οἱ πρῶτοι Θήβης ἔδος ἔκτισαν ἑπταπύλοιο,
 πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γε δύναντο
 265 ναιέμεν εὐρύχορον Θήβην κρατερῶ περ ἔόντε.
 τὴν δὲ μετ' Ἀλκμήνην ἴδον Ἀμφιτρύωνος ἄκοιτιν,
 ἡ ῥ' Ἑρακλῆα θρασυμέμονα θυμολέοντα
 γείνατ' ἐν ἀγκοῖνῃσι Διὸς μέγαλοιο μιγείσα·

- καὶ Μεγάρην Κρείοντος ὑπερθύμοιο θύγατρα,
 270 τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρής.
 μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,
 ἣ μέγα ἔργον ἔρεξεν αἰδρεῖνσι νόοιο
 γημαμένη ᾧ υἱί · ὁ δ' ὃν πατέρ' ἐξεναρίζας
 γῆμεν · ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.
 275 ἄλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων
 Καδμείων ἤνασσε θεῶν ὀλοὰς διὰ βουλὰς ·
 ἣ δ' ἔβη εἰς Αἶδαο πυλάρταο κρατεροῖο,
 αἴψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,
 ᾧ ἄχρῃ σχομένη · τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω
 280 πολλὰ μάλ', ὅσσα τε μητρὸς ἐρινύες ἐκτελέουσιν.
 καὶ Χλῶριν εἶδον περικαλλέα, τὴν ποτε Νηλεὺς
 γῆμεν ἐὼν διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,
 ὀπλοτάτην κούρην Ἀμφίωνος Ἰασίδαιο,
 ὃς ποτ' ἐν Ὀρχομενῷ Μιννεῖῳ ἴφι ἄνασσειν ·
 285 ἣ δὲ Πύλου βασιλεὺς, τέκεν δέ οἱ ἀγλαὰ τέκνα,
 Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.
 τοῖσι δ' ἐπ' ἰφθίμην Πηρῷ τέκε, θαῦμα βροτοῖσιν,
 τὴν πάντες μνώοντο περικτῖται · οὐδ' ἄρα Νηλεὺς
 τῷ ἐδίδου, ὃς μὴ ἔλικας βόας εὐρυμετώπους
 290 ἐκ Φυλάκης ἐλάσειε βίης Ἴφικληΐης
 ἀργαλέας. τὰς δ' οἷος ὑπέσχετο μάντις ἀμύμων
 ἐξελάαν · χαλεπὴ δὲ θεοῦ κατὰ μοῖρα πέδησεν,
 δεσμοὶ τ' ἀργαλέοι καὶ βουκόλοι ἀγροῖῳται.
 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεῦντο
 295 ἄψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὦραι,
 καὶ τότε δὴ μιν ἔλυσε βίῃ Ἴφικληΐῃ
 θέσφατα πάντ' εἰπόντα, Διὸς δ' ἐτελείετο βουλή.
 καὶ Λήδην εἶδον τὴν Τυνδαρέου παράκοιτιν,
 ἣ ῥ' ὑπὸ Τυνδαρέῳ κρατερόφρονε γείνατο παῖδε,

- 300 Κάστορά θ' ἰππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 τοὺς ἄμφω ζωὸς κατέχει φυσιζοὺς αἶα·
 οἳ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες
 ἄλλοτε μὲν ζῶουσ' ἑτερήμεροι, ἄλλοτε δ' αὖτε
 τεθνᾶσιν· τιμὴν δὲ λελόγχασιν ἴσα θεοῖσιν.
- 305 τὴν δὲ μετ' Ἰφιμέδειαν Ἀλωῆος παράκοιτιν
 εἰσίδον, ἣ δὴ φάσκε Ποσειδάωνι μιγῆναι,
 καὶ ῥ' ἔτεκεν δύο παῖδε, μινυνθαδίῳ δὲ γενέσθην,
 ὦτόν τ' ἀντίθεον τηλεκλειτόν τ' Ἐφιάλτην,
 οὓς δὴ μηκίστους θρέψε ζεῖδωρος ἄρουρα
- 310 καὶ πολὺ καλλίστους μετὰ γε κλυτὸν Ὠρίωνα·
 ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχες ἦσαν
 εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυιοι.
 οἳ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ
 φυλόπιδα στήσειν πολυαῖκος πολέμοιο.
- 315 Ὅσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὅσση
 Πήλιον εἰνοσίφυλλον, ἣν οὐρανὸς ἀμβατὸς εἶη.
 καὶ νῦ κεν ἐξετέλεσσαν, εἰ ἥβης μέτρον ἴκοντο·
 ἀλλ' ὄλεσεν Διὸς υἱός, ὃν ἡύκομος τέκε Λητώ,
 ἀμφοτέρῳ, πρὶν σφωὶν ὑπὸ κροτάφοισιν ἰούλους
- 320 ἀνθῆσαι πυκάσαι τε γένυς ἐνανθεί λάχνη.
 Φαίδρην τε Πρόκριν τε ἴδον καλήν τ' Ἀριάδνην,
 κούρην Μίνωος ὀλοόφρονος, ἣν ποτε Θησεὺς
 ἐκ Κρήτης ἐς γουνὸν Ἀθηναίων ἱεράων
 ἦγε μὲν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἀρτεμις ἔκτα
- 325 Δίῃ ἐν ἀμφιρύτῃ Διονύσου μαρτυρίῃσιν.
 Μαῖράν τε Κλυμένην τε ἴδον στρυγερὴν τ' Ἐριφύλην,
 ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήεντα.
 πάσας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 ὅσσας ἡρώων ἀλόχους ἴδον ἥδὲ θύγατρας·
- 330 πρὶν γάρ κεν καὶ νύξ φθίῃ ἄμβροτος. ἀλλὰ καὶ ὥρη

εὔδειν, ἣ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἐταίρους
ἢ αὐτοῦ · πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.”

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
κηληθμῶ δ' ἔσχοντο κατὰ μέγαρα σκιοέοντα.

335 τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων ·

“Φαίηκες, πῶς ὕμιν ἀνὴρ ὅδε φαίνεται εἶναι
εἰδός τε μέγεθός τε ἰδὲ φρένας ἔνδον εἰσας ;
ξείνος δ' αὖτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τίμῃς ·
τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα
340 οὕτω χρηρίζοντι κολούετε · πολλὰ γὰρ ὑμῖν
κτῆματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.”

τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἐχένης,
[ὅς δ' ἤ Φαιήκων ἀνδρῶν προγενέστερος ἦεν ·]

“ὦ φίλοι, οὐ μὰν ἡμῖν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης
345 μνθεῖται βασιλεία περίφρων · ἀλλὰ πίθεσθε.
'Αλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε.”

τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε ·

“τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἶ κεν ἐγὼ γε
ζῶδς Φαιήκεσσι φιληρέμοισιν ἀνάσσω ·

350 ξείνος δὲ τλήτω μάλα περ νόστοιο χατίζων
ἔμψης οὖν ἐπιμεῖναι ἐς αὔριον, εἰς ὃ κε πᾶσαν
δωτίνην τελέσω. πομπὴ δ' ἀνδρεσσι μελήσει
πᾶσι, μάλιστα δ' ἐμοί · τοῦ γὰρ κράτος ἔστ' ἐνὶ δήμῳ.”

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς ·

355 “Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μίμνειν,
πομπὴν δ' ὀτρύνετε καὶ ἀγλαὰ δῶρα διδοῖτε,
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον εἴη,
πλειοτέρῃ σὺν χειρὶ φίλῃν ἐς πατρίδ' ἰκέσθαι ·
360 καί κ' αἰδοιότερος καὶ φίλτερος ἀνδράσιν εἴην
πᾶσιν, ὅσοι μ' Ἰθάκῃνδε ἰδοίαιτο νοστήσαντα.”

- τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε ·
 “ὦ Ὀδυσσεῦ, τὸ μὲν οὐ τί σ' εἰσκομεν εἰσορόωντες,
 ἡπεροπῆά τ' ἔμεν καὶ ἐπὶ κλοπον, οἷά τε πολλοὺς
 365 βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους,
 ψεύδεά τ' ἀρτύνοντας, ὅθεν κέ τις οὐδὲ ἴδοιτο ·
 σοὶ δ' ἔπι μὲν μορφὴ ἐπέων, ἐνὶ δὲ φρένες ἐσθλαί.
 μῦθον δ' ὡς ὅτ' ἀοιδὸς ἐπισταμένως κατέλεξας,
 πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.
 370 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἴ τινας ἀντιθέων ἐτάρων ἴδες, οἳ τοι ἅμ' αὐτῷ
 Ἴλιον εἰς ἅμ' ἔποντο καὶ αὐτοῦ πότμον ἐπέσπον.
 νύξ δ' ἦδε μάλα μακρὴ, ἀθέσφατος · οὐδέ πω ὥρη
 εὐδειν ἐν μεγάρῳ, σὺ δέ μοι λέγε θέσκελα ἔργα.
 375 καί κεν ἐς ἡῶ διαν ἀνασχοίμην, ὅτε μοι σὺ
 τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι.”
 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
 “Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
 ὥρη μὲν πολέων μύθων, ὥρη δὲ καὶ ὕπνου ·
 380 εἰ δ' ἔτ' ἀκουέμεναί γε λιλαίεαι, οὐκ ἂν ἐγὼ γε
 τούτων σοι φθονέοιμι καὶ οἰκτροτέρ' ἄλλ' ἀγορεύειν,
 κήδε' ἐμῶν ἐτάρων, οἳ δὴ μετόπισθεν ὄλοντο,
 οἳ Τρώων μὲν ὑπεξέφυγον στονόεσσαν αὐτήν,
 ἐν νόστῳ δ' ἀπόλοντο κακῆς ἰότητι γυναικός.
 385 αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλη
 ἀγνὴ Περσεφόνηια γυναικῶν θηλυτεράων,
 ἦλθε δ' ἐπὶ ψυχὴ Ἀγαμέμνονος Ἀτρεΐδαο
 ἀχνυμένη · περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσοι ἅμ' αὐτῷ
 οἴκῳ ἐν Αἰγίσθιοι θάνον καὶ πότμον ἐπέσπον.
 390 ἔγνω δ' αἰψ' ἔμ' ἐκείνος, ἐπεὶ πῖεν αἶμα κελαινόν ·
 κλαῖε δ' ὅ γε λιγέως θαλερόν κατὰ δάκρυον εἵβων,
 πιτνὰς εἰς ἐμέ χεῖρας, ὀρέξασθαι μενεαίνων ·

- ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἴς ἔμπεδος οὐδέ τι κῆκυσ,
 οἷη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν.
 395 τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
 ' Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 τίς νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο;
 ἦε σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν
 400 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμήν;
 ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου
 βούς περιταμνόμενον ἡδ' οἴων πῶεα καλά,
 ἦε περὶ πτόλιος μαχεούμενον ἡδὲ γυναικῶν;
 ὣς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 405 ' διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 οὗτ' ἐμέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν
 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμήν,
 οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,
 ἀλλὰ μοι Αἰγισθος τεύξας θάνατόν τε μόρον τε
 410 ἕκτα σὺν οὐλομένη ἀλόχῳ, οἰκόνδε καλέσσας,
 δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτιγῃ.
 ὣς θάνον οἰκτίστῳ θανάτῳ· περὶ δ' ἄλλοι ἐταῖροι
 νωλεμέως κτείνοντο σύες ὥς ἀργιόδοντες,
 οἷ ῥά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο
 415 ἦ γάμῳ ἦ ἐράνῳ ἦ εἰλαπίνῃ τεθαλυίῃ.
 ἦδῃ μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,
 μουνᾶς κτεινομένων καὶ ἐνὶ κρατερῇ ὑσμίνῃ·
 ἀλλὰ κε κείνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ,
 ὥς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας
 420 κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θῦεν.
 οἰκτροτάτην δ' ἤκουσα ὅπα Πριάμοιο θυγατρὸς
 Κασσάνδρης, τὴν κτεῖνε Κλυταίμνηστρῃ δολόμητις
 ἀμφ' ἐμοί, αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων

- βάλλον ἀποθνήσκων περὶ φασγάνῳ · ἡ δὲ κυνῶπις
 425 νουσφίσας, οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀΐδαο
 χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σὺν τε στόμ' ἐρείσαι.
 ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός,
 ἢ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάλῃται ·
 οἶον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικὲς
 430 κουριδίῳ τεύξασα πόσει φόνον · ἦ τοι ἔφην γε
 ἀσπᾶσιος παίδεσσιν ἰδὲ δμώεσσιν ἐμοῖσιν
 οἴκαδ' ἐλεύσεσθαι · ἡ δ' ἔξοχα λυγρὰ ἰδυῖα
 οἶ τε κατ' αἰσχος ἔχευε καὶ ἐσσομένησιν ὀπίσσω
 θηλυτέρησι γυναιξί, καὶ ἦ κ' ἐνεργὸς ἔησιν.
 435 ὥς ἔφασ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον ·
 'ὦ πόποι, ἦ μάλα δὴ γόνον Ἀτρέος εὐρύοπα Ζεὺς
 ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλὰς
 ἐξ ἀρχῆς · Ἐλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοί,
 σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλόθ' ἐόντι.'
 440 ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν ·
 'τῷ νῦν μὴ ποτε καὶ σὺ γυναικί περ ἡπιος εἶναι ·
 μὴ οἱ μῦθον ἅπαντα πιφασκέμεν, ὃν κ' ἐν εἰδῆς,
 ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.
 ἀλλ' οὐ σοί·γ', Ὀδυσσεῦ, φόνος ἔσσεται ἔκ γε γυναικός·
 445 λήν γὰρ πινυτή τε καὶ εὖ φρεσὶ μῆδεα οἶδεν
 κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.
 ἦ μὲν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς
 ἐρχόμενοι πολεμόνδε · πάϊς δέ οἱ ἦν ἐπὶ μαζῷ
 νήπιος, ὃς που νῦν γε μετ' ἀνδρῶν ἵζει ἀριθμῷ,
 450 ὄλβιος · ἦ γὰρ τόν γε πατὴρ φίλος ὄψεται ἐλθών,
 καὶ κείνος πατέρα προσπτύξεται, ἦ θέμις ἐστίν.
 ἡ δ' ἐμὴ οὐδέ περ υἱὸς ἐνιπλησθῆναι ἄκοιτις
 ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.

- 455 κρύβδην, μηδ' ἀναφανδά, φίλην ἐς πατρίδα γαίαν
 νῆα κατισχέμεναι, ἐπεὶ οὐκέτι πιστὰ γυναιξίν.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἴ που ἔτι ζώντος ἀκούετε παιδὸς ἐμοῖο,
 ἧ που ἐν Ὀρχομενῷ ἢ ἐν Πύλῳ ἡμαθόεντι,
 460 ἧ που παρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ·
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀρέστης.
 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'Ἀτρεΐδῃ, τί με ταῦτα διείρεαι; οὐδέ τι οἶδα,
 ζῶει ὃ γ' ἢ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.'
 465 νῶι μὲν ὥς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν
 ἕσταμεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες·
 ἦλθε δ' ἐπὶ ψυχὴ Πηληιάδew Ἀχιλῆος
 καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο
 Αἴαντός θ', ὃς ἄριστος ἦν εἰδὸς τε δέμας τε
 470 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
 ἔγνω δὲ ψυχὴ με ποδώκεος Αἰακίδαιο
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
 'διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 σχέτλιε, τίπτ' ἔτι μείζον ἐνὶ φρεσὶ μήσεαι ἔργον;
 475 πῶς ἔτλης Ἀιδόσδε κατελθέμεν, ἔνθα τε νεκροὶ
 ἀφραδέες ναίουσι, βροτῶν εἰδῶλα καμόντων;
 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'ὦ Ἀχιλεῦ Πηλῆος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλὴν
 480 εἴποι, ὅπως Ἰθάκην ἐς παιπαλόεσσιν ἰκοίμην·
 οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς
 γῆς ἐπέβην, ἀλλ' αἰὲν ἔχω κακά. σείο δ', Ἀχιλλεῦ,
 οὗ τις ἀνὴρ προπάροιθε μακάρτατος οὗτ' ἄρ' ὀπίσσω·
 πρὶν μὲν γάρ σε ζῶν ἐτίομεν ἴσα θεοῖσιν
 485 Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν

ἐνθάδ' ἐὼν · τῷ μή τι θανὼν ἀκαχίζευ, Ἀχιλλεῦ.'

ὣς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν
' μὴ δὴ μοι θάνατόν γε παραύδα, φαίδιμ' Ὀδυσσεῦ.

490 βουλοίμην κ' ἐπάρουρος ἐὼν θητενέμεν ἄλλω,
ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίωτος πολὺς εἴη,
ἣ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.
ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγανοῦ μῦθον ἐνίσπες,
ἣ ἔπερ' ἐς πόλεμον πρόμος ἔμμεναι, ἣ καὶ οὐκί.
εἰπέ δέ μοι Πηλῆος ἀμύμονος, εἴ τι πέπυσσαι,
495 ἣ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν,
ἣ μιν ἀτιμάζουσιν ἂν' Ἑλλάδα τε Φθίην τε,
οὐνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.
εἰ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἡελίοιο,
τοῖος ἐὼν, οἶός ποτ' ἐνὶ Τροίῃ εὐρείῃ

500 πέφνον λαὸν ἄριστον ἀμύνων Ἀργείοισιν ·
εἰ τοιόσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ ·
τῷ κέ τε στύξαιμι μένος καὶ χεῖρας ἀάπτους,
οἳ κεῖνον βιόωνται ἔργουσίν τ' ἀπὸ τιμῆς.'

ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον ·
505 ' ἣ τοι μὲν Πηλῆος ἀμύμονος οὐ τι πέπυσμαι,
αὐτάρ τοι παιδὸς γε Νεοπτολέμοιο φίλοιο
πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις.
αὐτὸς γάρ μιν ἐγὼ κοίλης ἐπὶ νηὸς εἰσης
ἤγαγον ἐκ Σκύρου μετ' ἐκνήμιδας Ἀχαιοὺς.
510 ἣ τοι ὅτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλάς,
αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων ·
Νέστωρ ἀντίθεος καὶ ἐγὼ νικάσκομεν οἶω.
αὐτὰρ ὅτ' ἐν πεδίῳ Τρώων μαρναίμεθα χαλκῷ,
οὐ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν οὐδ' ἐν ὁμίλῳ,
515 ἀλλὰ πολὺ προθέεσκειν ἐὼν μένος οὐδενὶ εἴκων,
πολλοὺς δ' ἄνδρας ἔπεφνεν ἐν αἰνῇ δημοτῇτι.

πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 ὅσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,
 ἀλλ' οἷον τὸν Τηλεφίδην κατενήρατο χαλκῷ,
 520 ἦρω· Εὐρύπυλον, πολλοὶ δ' ἀμφ' αὐτὸν ἑταῖροι
 Κήτειοι κτείνοντο γυναιῶν εἵνεκα δώρων.
 κείνον δὴ κάλλιστον ἴδον μετὰ Μέμνονα δῖον.
 αὐτὰρ ὅτ' εἰς ἵππον κατεβαίνομεν, ὃν κάμ' Ἐπειός,
 Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντα τέταλτο,
 525 ἡμὲν ἀνακλῖναι πυκινὸν λόχον ἥδ' ἐπιθεῖναι,
 ἔνθ' ἄλλοι Δαναῶν ἡγήτορες ἥδ' ἐμέδοντες
 δάκρυά τ' ὠμόργυννιτο τρέμον θ' ὑπὸ γυῖα ἐκάστου·
 κείνον δ' οὐ ποτε πάμπαν ἐγὼν ἴδον ὀφθαλμοῖσιν
 οὔτ' ὠχρήσαντα χρῶα κάλλιμον οὔτε παρειῶν
 530 δάκρυ ὁμορξάμενον· ὃ δέ με μάλα πόλλ' ἱκέτευεν
 ἱππόθεν ἐξέμεναι, ξίφεος δ' ἐπεμαίετο κώπην
 καὶ δόρῳ χαλκοβαρές, κακὰ δὲ Τρώεσσι μενοίνα.
 ἀλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέρασμεν αἰπήν,
 μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινε
 535 ἀσκηθῆς, οὔτ' ἄρ βεβλημένος ὀξεί χαλκῷ
 οὔτ' αὐτοσχεδὴν οὔτασμένος, οἷά τε πολλὰ
 γίγνεται ἐν πολέμῳ· ἐπιμῖξ δέ τε μαίνεται Ἄρης·

ὥς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο
 φοῖτα μακρὰ βιβᾶσα κατ' ἀσφοδελὸν λειμῶνα,
 540 γηθοσύνη, ὃ οἱ υἱὸν ἔφην ἀριδείκετον εἶναι.

αἱ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων
 ἔστασαν ἀχνύμεναι, εἵροντο δὲ κήδε' ἐκάστη.
 οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
 νόσφιν ἀφεςτήκει, κεχολωμένη εἵνεκα νίκης,
 545 τήν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶν
 τεύχεσιν ἀμφ' Ἀχιλλῆος· ἔθηκε δὲ πότνια μήτηρ.
 παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.

- ὥς δὴ μὴ ὄφελον νικᾶν τοιῶδ' ἐπ' ἀέθλω·
 τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ,
 550 Αἴανθ', ὃς πέρι μὲν εἶδος, πέρι δ' ἔργα τέτυκτο
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
 τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μελιχίοισιν·
 'Αἴαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες
 οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων
 555 οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισιν.
 τοῖος γάρ σφιν πύργος ἀπώλεο· σείο δ' Ἀχαιοὶ
 ἴσον Ἀχιλλῆος κεφαλῇ Πηληιάδαο
 ἀχνύμεθα φθιμένοιο διαμπερές. οὐδέ τις ἄλλος
 αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητῶν
 560 ἐκπάγλως ἤχθηρε, τεῖν δ' ἐπὶ μοῖραν ἔθηκεν.
 ἀλλ' ἄγε δεῦρο, ἄναξ, ἔν' ἔπος καὶ μῦθον ἀκούσης
 ἡμέτερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν.'
 ὥς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας
 ψυχὰς εἰς ἔρεβος νεκύων κατατεθνηώτων.
 565 ἔνθα χ' ὅμως προσέφη κεχολωμένος, ἧ κεν ἐγὼ τόν·
 ἀλλὰ μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισιν
 τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηώτων.
 ἔνθ' ἦ τοι Μίνωα ἴδον; Διὸς ἀγλαὸν υἱόν,
 χρύσειον σκῆπτρον ἔχοντα θεμιστεύοντα νέκυσιν,
 570 ἡμενον, οἱ δέ μιν ἀμφὶ δίκας εἵροντο ἄνακτα
 ἡμενοὶ ἑσταότες τε κατ' εὐρυπυλῆς Ἄϊδος δῶ.
 τὸν δὲ μετ' Ὀρίωνα πελώριον εἰσενόησα
 θῆρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,
 τοὺς αὐτὸς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσσιν
 575 χερσὶν ἔχων ρόπαλον παγχάλκεον, αἰὲν ἀαγές.
 καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱόν,
 κείμενον ἐν δαπέδῳ, ὃ δ' ἐπ' ἐννέα κεῖτο πέλεθρα·
 γῦπε δέ μιν ἐκάτερθε παρημένῳ ἦπαρ ἔκειρον

δέρτρον ἔσω δύνοντες, ὁ δ' οὐκ ἀπαμύνετο χερσίν·

580 Λητῷ γὰρ ἤλκησε, Διὸς κυδρὴν παράκοιτιν,
Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος.

καὶ μὴν Τάνταλον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα
ἔστεῳτ' ἐν λίμνῃ· ἡ δὲ προσέπλάζε γενεῖω·
στεῦτο δὲ διψάων, πῖεῖν δ' οὐκ εἶχεν ἐλέσθαι·

585 ὁσσάκι γὰρ κύψει' ὁ γέρων πῖεῖν μενεαίνων,
τοσσάχ' ὕδωρ ἀπολέσκειτ' ἀναβροχέν, ἀμφὶ δὲ ποσσὶν
γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.
δένδρεα δ' ὑψιπέτηλα κατὰ κρῆθεν χέε καρπόν,
ὄγχναι καὶ ροιαὶ καὶ μηλέαι ἀγλαόκαρποι

590 συκῆαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι·
τῶν ὀπότη' ἰθύσει' ὁ γέρων ἐπὶ χερσὶ μάσασθαι,
τὰς δ' ἄνεμος ρίπτασκε ποτὶ νέφεα σκικίοντα.

καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα
λᾶαν βαστάζοντα πελώριον ἀμφοτέρησιν.

595 ἦ τοι ὁ μὲν σκηριπτόμενος χερσίν τε ποσὶν τε
λᾶαν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι
ἄκρον ὑπερβαλέειν, τότε' ἀποστρέψασκε κραταίς·
αὐτὶς ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.

600 αὐτὰρ ὃ γ' ἄψ ὤσασκε τιταινόμενος, κατὰ δ' ἰδρῶς
ἔρρεεν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρειν.

τὸν δὲ μετ' εἰσενόησα βῆν' Ἡρακλεΐην,
εἰδῶλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσιν
τέρπεται ἐν θαλίσῃ καὶ ἔχει καλλίσφυρον Ἥβην,
παῖδα Διὸς μεγάλοιο καὶ Ἥρης χρυσοπεδίλου.

605 ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὥς,
πάντοσ' ἀτυζομένων· ὁ δ' ἐρεμνῇ νυκτὶ ἐοικώς,
γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιν οἰστόν,
δεινὸν παπταίνων, αἰεὶ βαλέοντι ἐοικώς.

σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσιν ἀορτὴν

- 610 χρύσεος ἦν τελαμών, ἵνα θέσκελα ἔργα τέτυκτο,
 ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες,
 ὑσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασίαι τε.
 μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο,
 ὃς κεῖνον τελαμῶνα ἐῆ ἐγκάτθετο τέχνη.
 615 ἔγνω δ' αὖτ' ἔμ' ἐκείνος, ἐπεὶ ἶδεν ὀφθαλμοῖσιν,
 καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 ἄ δεῖλ', ἣ τινὰ καὶ σὺ κακὸν μόρον ἠγγελάζεις,
 ὃν περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἡελίοιο.
 620 Ζηνὸς μὲν παῖς ἦα Κρονίου, αὐτὰρ οἰζὺν
 εἶχον ἀπειρεσίην· μάλα γὰρ πολὺ χεῖρόνι φωτὶ
 δεδμήμην, ὃ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.
 καί ποτέ μ' ἐνθάδ' ἔπεμψε κύν' ἄξοντ'· οὐ γὰρ ἔτ' ἄλλον
 φράζετο τοῦδέ γέ μοι κρατερώτερον εἶναι ἄεθλον·
 625 τὸν μὲν ἐγὼν ἀνένεικα καὶ ἠγαγον ἐξ Ἀΐδαο,
 'Ερμείας δέ μ' ἔπεμψεν ἰδὲ γλαυκῶπις Ἀθήνη.
 ὣς εἰπὼν ὁ μὲν αὖτις ἔβη δόμον Ἄϊδος εἴσω,
 αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι
 ἀνδρῶν ἡρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.
 630 καὶ νύ κ' ἔτι προτέρους ἶδον ἀνέρας, οὓς ἔθελόν περ,
 Θησέα Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα·
 ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν
 ἠχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ἥρειν,
 μή μοι Γοργεῖην κεφαλὴν δεινοῖο πελώρου
 635 ἐξ Ἀΐδεω πέμψειεν ἀγανὴ Περσεφόνηα.
 αὐτίκ' ἔπειτ' ἐπὶ νῆα κιὼν ἐκέλευον ἐταίρους
 αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
 οἳ δ' αἰψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον.
 τὴν δὲ κατ' Ὀκεανὸν ποταμὸν φέρε κῆμα ῥόοιο,
 640 πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ κάλλιμος οὖρος."

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Μ.

[Ἐλκίνου ἀπόλογοι.]

Σειρήνες, Σκύλλα, Χάρυβδις, βόες Ἡλίου.

“ αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον Ὀκεανοῖο
νηῦς, ἀπὸ δ' ἵκετο κῦμα θαλάσσης εὐρυπόροιο
νησόν τ' Αἰαΐην, ὅθι τ' Ἴοῦς ἠριγενεΐης
οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ Ἡελίοιο,

5 νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης ·
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ διαν.

ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
δὴ τότε ἐγὼν ἐτάρους προΐειν εἰς δώματα Κίρκης

10 οἰσέμεναι νεκρόν, Ἐλπήνορα τεθνηῶτα.

φιτροὺς δ' αἴψα ταμόντες, ὅθ' ἀκροτάτῃ πρόεχ' ἀκτῇ,
θάπτομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες.

αὐτὰρ ἐπεὶ νεκρός τε κἀὴ καὶ τεύχεα νεκροῦ,
τύμβον χεύαντες καὶ ἐπὶ στήλην ἐρύσαντες

15 πῆξαμεν ἀκροτάτῳ τύμβῳ ἐνῆρες ἐρετμόν.

ἡμεῖς μὲν τὰ ἕκαστα διεΐπομεν · οὐδ' ἄρα Κίρκην
ἔξ' Ἀΐδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὥκα

ἦλθ' ἐντυναμένη · ἅμα δ' ἀμφίπολοι φέρον αὐτῇ
σῖτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν.

20 ἢ δ' ἐν μέσσω σταῖσα μετηγῦδα διὰ θεάων ·

- 'σχέτλιοι, οἱ ζῶοντες ὑπήλθετε δῶμ' Ἀίδαο,
 δισθανέες, ὅτε τ' ἄλλοι ἅπαξ θνήσκουσ' ἄνθρωποι.
 ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον
 αὐθι πανημέριοι· ἅμα δ' ἡοῖ φαινομένηφιν
 25 πλεύσεσθ'· αὐτὰρ ἐγὼ δείξω ὁδὸν ἥδ' ἕκαστα
 σημανέω, ἵνα μή τι κακορραφίῃ ἀλεγεινῇ
 ἢ ἀλὸς ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.
 ὥς ἔφαθ', ἡμῖν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥελιον καταδύντα
 30 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
 ἡμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
 οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηός,
 ἡ δ' ἐμὲ χειρὸς ἐλοῦσα φίλων ἀπονόσφιν ἐταίρων
 εἶσέ τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἕκαστα·
 35 αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα.
 καὶ τότε δῆ μ' ἐπέεσσι προσηύδα πότνια Κίρκη·
 'ταῦτα μὲν οὕτω πάντα πεπείρανται, σὺ δ' ἄκουσον,
 ὥς τοι ἐγὼν ἐρέω, μνήσει δέ σε καὶ θεὸς αὐτός.
 Σειρῆνας μὲν πρῶτον ἀφίξεις, αἱ ρά τε πάντας
 40 ἀνθρώπους θέλγουσιν, ὃ τέ σφεας εἰσαφίκηται.
 ὅς τις αἰδρεῖῃ πελάσῃ καὶ φθόγγον ἀκούσῃ
 Σειρήνων, τῷ δ' οὐ τι γυνὴ καὶ νήπια τέκνα
 οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάνυνται,
 ἀλλὰ τε Σειρῆνες λιγυρῇ θέλγουσιν ἀοιδῇ
 45 ἡμεναι ἐν λειμῶνι, πολὺς δ' ἄμφ' ὀστεόφιν θῖς
 ἀνδρῶν πυθομένων, περὶ δὲ ῥίνοι μινύθουσιν.
 ἀλλὰ παρεξέλααν, ἐπὶ δ' οὐατ' ἀλείψαι ἐταίρων
 κηρὸν δεψήσας μελιηδέα, μή τις ἀκούσῃ
 τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν, αἱ κ' ἐθέλησθα·
 50 δησάντων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,

ὄφρα κε τερπόμενος ὅπ' ἀκούσῃς Σειρήνοιον.
εἰ δέ κε λίσσῃαι ἐτάρους λῦσαί τε κελεύῃς,
οἱ δέ σ' ἐπι πλεόνεσσι τότ' ἐν δεσμοῖσι διδέντων.

- 55 αὐτὰρ ἐπὴν δὴ τὰς γε παρεξελάσσωσιν ἐταῖροι,
ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω,
ὅπποτέρη δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
θυμῷ βουλεύειν · ἐρέω δέ τοι ἀμφοτέρωθεν.
ἔνθεν μὲν γὰρ πέτραι ἐπηρεφές, προτὶ δ' αὐτὰς
60 κῦμα μέγα ῥοχθεῖ κυανώπιδος Ἀμφιτρίτης ·
Πλαγκτὰς δὴ τοι τὰς γε θεοὶ μάκαρες καλέουσιν.
τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι
τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,
ἀλλὰ τε καὶ τῶν αἰὲν ἀφαιρεῖται λῖς πέτρη ·
65 ἀλλ' ἄλλην ἐνίησι πατὴρ ἐναρίθμιον εἶναι.
τῇ δ' οὐ πώ τις νηὺς φύγεν ἀνδρῶν, ἧ τις ἴκηται,
ἀλλὰ θ' ὁμοῦ πίνακάς τε νεῶν καὶ σώματα φωτῶν
κύμαθ' ἀλὸς φορέουσι πυρός τ' ὀλοοῖο θύελλαι.
οἷη δὴ κείνη γε παρέπλω ποντοπόρος νηὺς,
70 Ἄργῳ πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα.
καὶ νῦ κε τὴν ἐνθ' ὦκα βάλεν μεγάλας ποτὶ πέτρας,
ἀλλ' Ὅρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.

οἱ δὲ δύο σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει
ὀξείῃ κορυφῇ, νεφέλη δέ μιν ἀμφιβέβηκεν
75 κυανέη · τὸ μὲν οὐ ποτ' ἐρωεῖ, οὐδέ ποτ' αἶθρη
κείνου ἔχει κορυφὴν οὔτ' ἐν θέρει οὔτ' ἐν ὀπώρῃ.
οὐδέ κεν ἀμβαίῃ βροτὸς ἀνὴρ οὐδ' ἐπιβαίῃ,
οὐδ' εἴ οἱ χεῖρές τε ἐείκοσι καὶ πόδες εἶεν ·
πέτρη γὰρ λῖς ἐστι, περιξέστη ἐικυῖα.

- 80 μέσσω δ' ἐν σκοπέλῳ ἔστι σπέος ἡεροειδές,
πρὸς ζόφον εἰς ἔρεβος τετραμμένον, ἧ περ ἂν ὑμεῖς
νῆα παρὰ γλαφυρὴν ἰθύnete, φαίδιμ' Ὀδυσσεῦ.

- οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήιος ἀνὴρ
τόξω οἰστεύσας κοῖλον σπέος εἰσαφίκοιτο.
- 85 ἔνθα δ' ἐνὶ Σκύλλῃ ναίει δεινὸν λελακυῖα.
τῆς ἧ τοι φωνὴ μὲν ὄση σκύλακος νεογιλῆς
γίγνεται, αὐτὴ δ' αὖτε πέλωρ κακόν· οὐδέ κέ τίς μιν
γῆθήσειεν ἰδὼν, οὐδ' εἰ θεὸς ἀντιάσειεν.
τῆς ἧ τοι πόδες εἰσὶ δυνώδεκα πάντες ἄωροι,
- 90 ἔξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἐκάστη
σμερδαλέῃ κεφαλῇ, ἐν δὲ τρίστοιχοι ὀδόντες
πυκνοὶ καὶ θαμέες, πλείοι μέλανος θανάτοιο.
μέσση μὲν τε κατὰ σπείους κοίλοιο δέδυκεν,
ἔξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρου,
- 95 αὐτοῦ δ' ἰχθυάα, σκόπελον περιμαιμώωσα,
δελφῖνάς τε κύνας τε, καὶ εἴ ποθι μείζον ἔλῃσιν
κῆτος, ἃ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη.
τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται
παρφυγέειν σὺν νηί· φέρει δέ τε κρατὶ ἐκάστῳ
- 100 φῶτ' ἐξαρπάξασα νεὸς κυανοπρώροιο.
τὸν δ' ἕτερον σκόπελον χθαμαλώτερον ὄψει, Ὀδυσσεῦ.
πλησίον ἀλλήλων· καὶ κεν διοῖστεύσεις.
τῷ δ' ἐν ἔρινεὸς ἔστι μέγας, φύλλοισι τεθηλώς·
τῷ δ' ὑπὸ δῖα Χάρυβδις ἀναρροιβδεῖ μέλαν ὕδωρ.
- 105 τρὶς μὲν γάρ τ' ἀνίσιν ἐπ' ἡματι, τρὶς δ' ἀναρροιβδεῖ
δεινόν· μὴ σύ γε κεῖθι τύχοις, ὅτε ροιβδήσειεν·
οὐ γάρ κεν ῥύσαιτό σ' ὑπὲκ κακοῦ οὐδ' ἐνοσίχθων.
ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὦκα
νῆα παρεξελάαν, ἐπεὶ ἧ πολὺν φέρτερόν ἐστιν
- 110 ἔξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας·
ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
'εἰ δ' ἄγε δῆ μοι τοῦτο, θεά, νημερτὲς ἐνίσπες,
εἴ πως τὴν ὅλοην μὲν ὑπεκπροφύγοιμι Χάρυβδιν,

τὴν δέ κ' ἀμυναίμην, ὅτε μοι σίνοιτό γ' ἑταίρους·

115 ὥς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο διὰ θεάων·

ἄσχετλιε, καὶ δὴ αὖ τοι πολεμήνια ἔργα μέμηλεν
καὶ πόνος· οὐδὲ θεοῖσιν ὑπείξεται ἀθανάτοισιν·

ἣ δέ τοι οὐ θνητή, ἀλλ' ἀθάνατον· κακόν ἐστιν,
δεινόν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν·

120 οὐδέ τις ἔστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς.

ἦν γὰρ δηθύνησθα κορυσσόμενος παρὰ πέτρῃ,
δεῖδω, μή σ' ἐξαυτίς ἐφορμηθεῖσα κίχῃσιν

τόσσησιν κεφαλῇσι, τόσους δ' ἐκ φῶτας ἔλῃται.

ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κράταιν,

125 μῆτέρα τῆς Σκύλλης, ἣ μιν τέκε πῆμα βροτοῖσιν·

ἣ μιν ἔπειτ' ἀποπαύσει ἐς ὕστερον ὄρμηθῆναι.

Θρινακίην δ' ἐς νῆσον ἀφίξεται· ἔνθα δὲ πολλαὶ
βόσκοντ' Ἡελίοιο βόες καὶ ἵφια μῆλα,

ἐπὶ βοῶν ἀγέλαι, τόσα δ' οἰῶν πῶεα καλά,

130 πεντήκοντα δ' ἕκαστα· γόνος δ' οὐ γίγνεται αὐτῶν,

οὐδέ ποτε φθινύθουσι· θεαὶ δ' ἐπιποιμένες εἰσίν,

νύμφαι ἐνπλόκαμοι, Φαέθουσά τε Λαμπετίη τε,

αἵ τέκεν Ἡελίῳ Ὑπερίονι διὰ Νέαιρα.

τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ

135 Θρινακίην ἐς νῆσον ἀπώκισε τηλόθι ναίειν,

μῆλα φυλασσέμεναι πατρώια καὶ ἔλικας βούς.

τὰς εἰ μὲν κ' ἀσινέας ἐάας νόστου τε μέδῃαι,

ἣ τ' αὖν ἔτ' εἰς Ἰθάκην κακὰ περ πάσχοντες ἴκοισθε·

εἰ δέ κε σῖνῃαι, τότε τοι τεκμαίρομ' ὀλεθρον,

140 νηὶ τε καὶ ἐτάροις· αὐτὸς δ' εἰ πέρ κεν ἀλύξῃς,

ὄψε κακῶς νεῖαι ὀλέσας ἅπο πάντας ἑταίρους·

ὥς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυνθεν Ἥως.

ἣ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε διὰ θεάων·

αὐτὰρ ἐγὼν ἐπὶ νῆα κιὼν ὤτρυνον ἑταίρους

- 145 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι ·
 οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.
 [ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτουν ἑρετμοῖς.]
 ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρώριοι
 ἴκμενον οὖρον ἱεὶ πλησίστιον, ἐσθλὸν ἐταῖρον,
 150 Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδῆεσσα.
 αὐτίκα δ' ὄπλα ἕκαστα ποιησάμενοι κατὰ νῆα
 ἤμεθα · τὴν δ' ἄνεμός τε κυβερνήτης τ' ἵθυνεν.
 δὴ τότε ἔγων ἐτάροισι μετηύδων ἀχνύμενος κῆρ ·
 'ὦ φίλοι, οὐ γὰρ χρὴ ἓνα ἰδμεναι οὐδὲ δύο οἴους
 155 θέσφαθ', ἃ μοι Κίρκη μυθήσατο, δῖα θεάων ·
 ἀλλ' ἐρέω μὲν ἐγών, ἵνα εἰδότες ἢ κε θάνωμεν
 ἢ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.
 Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιάων
 φθόγγον ἀλεύασθαι καὶ λειμῶν' ἀνθεμόεντα.
 160 οἶον ἔμ' ἠνώγειν ὅπ' ἀκουέμεν · ἀλλὰ με δεσμῶ
 δῆσατ' ἐν ἀργαλέῳ, ὅφρ' ἔμπεδον αὐτόθι μίμνω,
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.
 εἰ δέ κε λίσσωμαι ὑμέας λῦσαί τε κελεύω,
 ὑμεῖς δὲ πλεόνεσσι τότε ἐν δεσμοῖσι πιέζειν.'
 165 ἦ τοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφανσκον ·
 τόφρα δὲ καρπαλίμως ἐξίκητο νηὺς ἐνεργῆς
 νῆσον Σειρήνοιον · ἔπειγε γὰρ οὖρος ἀπήμων.
 αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο, ἡ δὲ γαλήνη
 ἔπλετο νηνεμίη, κοίμησε δὲ κύματα δαίμων.
 170 ἀνστάντες δ' ἑταροὶ νεὸς ἱστίᾳ μηρύσαντο
 καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν, οἱ δ' ἐπ' ἑρετμὰ
 ἐζόμενοι λεύκαινον ὕδωρ ξεστῆς ἐλάττησιν.
 αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξείῃ χαλκῶ
 τυτθὰ διατμήξας χερσὶ στιβαρῇσι πίεζον ·
 175 αἶψα δ' ἰαίνεται κηρός, ἐπεὶ κέλετο μεγάλη ἱς

- Ἡελίου τ' αὐγὴν Ὑπεριονίδαο ἄνακτος ·
 ἐξείης δ' ἐτάροισιν ἐπ' οὔατα πᾶσιν ἄλειψα.
 οἱ δ' ἐν νηὶ μ' ἔδησαν ὁμοῦ χεῖράς τε πόδας τε
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνῆπτον ·
 180 αὐτοὶ δ' ἐζόμενοι πολὴν ἄλα τύπτον ἑρετμοῖς.
 ἀλλ' ὅτε τόσσον ἀπῆμεν, ὅσον τε γέγωνε βοήσας,
 ρίμφα διώκοντες, τὰς δ' οὐ λάθην ὠκύαλος νηὺς
 ἐγγύθεν ὀρνυμένη, λιγυρὴν δ' ἔντυνον ἀοιδὴν ·
 'δεῦρ' ἄγ' ἰὼν, πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 185 νῆα κατάστησον, ἵνα νωιτέρην ὅπ' ἀκούσης.
 οὐ γάρ πώ τις τῇδε παρήλασε νηὶ μελαίνῃ,
 πρὶν γ' ἡμέων μελίγηρυν ἀπὸ στομάτων ὅπ' ἀκούσαι,
 ἀλλ' ὃ γε τερψάμενος νεῖται καὶ πλείονα εἰδώς ·
 ἴδμεν γάρ τοι πάνθ', ὅσ' ἐνὶ Τροίῃ εὐρείῃ
 190 Ἀργεῖοι Τρῶές τε θεῶν ἰότητι μόγησαν,
 ἴδμεν δ', ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.
 ὣς φάσαν ἰεῖσαι ὅπα κάλλιμον · αὐτὰρ ἔμὸν κῆρ
 ἤθελ' ἀκουέμεναι, λῦσαί τ' ἐκέλευον ἐταίρους
 ὀφρύσι νευστάζων · οἱ δὲ προπεσόντες ἔρεσσαν.
 195 αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε
 πλείοσί μ' ἐν δεσμοῖσι δέον μᾶλλον τε πίεζον.
 αὐτὰρ ἐπεὶ δὴ τὰς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα
 φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ' ἀοιδῆς,
 αἴψ' ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἐρίηρες ἐταῖροι,
 200 ὃν σφιν ἐπ' ὥσιν ἄλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν.
 ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα
 καπνὸν καὶ μέγα κῦμα ἴδον καὶ δοῦπον ἄκουσα.
 τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατ' ἑρετμὰ,
 βόμβησαν δ' ἄρα πάντα κατὰ ρόον · ἔσχετο δ' αὐτοῦ
 205 νηὺς, ἐπεὶ οὐκέτ' ἑρετμὰ προήκεα χερσὶν ἔπειγον.
 αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὥτρυνον ἐταίρους

- μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον ·
 ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμονές εἰμεν ·
 οὐ μὲν δὴ τόδε μέϊζον ἔπει κακόν, ἢ ὅτε Κύκλωψ
 210 εἶλαι ἐνὶ σπηϊ γλαφυρῷ κρατερῇφι βίηφιν ·
 ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ, βουλῇ τε νοῶ τε,
 ἐκφύγομεν, καὶ που τῶνδε μνήσεσθαι οἶω.
 νῦν δ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
 ὑμεῖς μὲν κώπησιν ἀλὸς ῥηγμῖνα βαθεῖαν
 215 τύπτετε κληίδεσσιν ἐφήμενοι, αἱ κέ ποθι Ζεὺς
 δώῃ τόνδε γ' ὀλεθρον ὑπεκφυγέειν καὶ ἀλύξαι ·
 σοὶ δέ, κυβερνήθ', ὧδ' ἐπιτέλλομαι · ἀλλ' ἐνὶ θυμῷ
 βάλλεν, ἐπεὶ νηὸς γλαφυρῆς οἰήια νωμᾶς.
 τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε
 220 νῆα, σὺ δὲ σκοπέλου ἐπιμαίεο, μή σε λάθῃσιν
 κεῖσ' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλησθα.
 ὧς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.
 Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,
 μή πῶς μοι δείσαντες ἀπολλήξειαν ἐταῖροι
 225 εἵρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς.
 καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς
 λανθανόμην, ἐπεὶ οὐ τί μ' ἀνώγει θωρήσσεσθαι ·
 αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε
 μάκρ' ἐν χερσὶν ἐλὼν εἰς ἵκρια νηὸς ἔβαινον
 230 πρῶρης · ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανεῖσθαι
 Σκύλλην πετραῖην, ἣ μοι φέρε πῆμ' ἐτάροισιν.
 οὐδέ πη ἀθρῆσαι δυνάμην, ἔκαμον δέ μοι ὅσσε
 πάντη παπταίνοντι πρὸς ἡεροειδέα πέτρην.
 ἡμεῖς μὲν στεινωπὸν ἀνεπλέομεν γοόωντες ·
 235 ἔνθεν μὲν Σκύλλη, ἐτέρωθι δὲ διὰ Χάρυβδις
 δεινὸν ἀνερροίβδησε θαλάσσης ἀλμυρὸν ὕδωρ.
 ἦ τοι ὅτ' ἐξεμέσειε, λέβης ὥς ἐν πυρὶ πολλῷ

- πᾶσ' ἀναμορμύρεσκε κυκωμένη, ὑψόσε δ' ἄχνη
 ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἔπιπτεν ·
 240 ἀλλ' ὅτ' ἀναβρόζειε θαλάσσης ἀλμυρὸν ὕδωρ,
 πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρῃ
 δεινὸν ἐβεβρύχειν, ὑπένερθε δὲ γαῖα φάνεσκεν
 ψάμμῳ κυανέῃ · τοὺς δὲ χλωρὸν δέος ἦρειν.
 ἡμεῖς μὲν πρὸς τὴν ἴδομεν δέισαντες ὄλεθρον ·
 245 τόφρα δέ μοι Σκύλλῃ γλαφυρῆς ἐκ νηὸς ἐταίρους
 ἐξ ἔλεθ', οἳ χερσὶν τε βίῃφί τε φέρτατοι ἦσαν.
 σκεψάμενος δ' ἐς νῆα θοὴν ἄμα καὶ μεθ' ἐταίρους
 ἦδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθεν
 ὑψόσ' ἀειρομένων · ἐμὲ δὲ φθέγγοντο καλεῦντες
 250 ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ.
 ὥς δ' ὅτ' ἐπὶ προβόλῳ ἀλιεὺς περιμήκει ῥάβδῳ
 ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἶδατα βάλλων
 ἐς πόντον προΐησι βοὸς κέρας ἀγραύλοιο,
 ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε,
 255 ὥς οἱ γ' ἀσπαίροντες ἀείροντο προτὶ πέτρας ·
 αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκληγῶτας
 χεῖρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δημοτῇτι ·
 οἴκτιστον δὴ κεῖνο ἐμοῖς ἴδον ὀφθαλμοῖσιν
 πάντων, ὅσσ' ἐμόγησα πόρους ἀλὸς ἐξερεείνων.
 260 αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινὴν τε Χάρυβδιν
 Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον
 ἰκόμεθ' · ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,
 πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἡελίοιο.
 δὴ τότε ἐγὼν ἔτι πόντῳ ἔων ἐν νηὶ μελαίνῃ
 265 μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομενάων
 οἴων τε βληχὴν · καί μοι ἔπος ἔμπεσε θυμῷ
 μάντηος ἀλαοῦ, Θηβαίου Τειρεσίαο,
 Κίρκης τ' Αἰαΐης, ἣ μοι μάλα πόλλ' ἐπέτελλεν

νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο.

270 δὴ τότε ἔγῳν ἐτάροισι μετηύδων ἀχνύμενος κῆρ ·
 ‘κέκλυτέ μεν μύθων κακά περ πάσχοντες ἐταῖροι,
 ὄφρ’ ὑμῖν εἴπω μαντήια Τειρεσίαο

Κίρκης τ’ Αἰαΐης, ἣ μοι μάλα πόλλ’ ἐπέτελλεν
 νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο ·

275 ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκεν.
 ἀλλὰ παρέξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.’

ὥς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.

αὐτίκα δ’ Εὐρύλοχος στυγερῷ μ’ ἡμείβετο μύθῳ ·

‘σχέτλιός εἰς, Ὀδυσεῦ · πέρι τοι μένος, οὐδέ τι γυνῖα
 280 κάμνεις · ἥ ρά νυ σοί γε σιδήρεα πάντα τέτυκται,

ὅς ρ’ ἐτάρους καμάτῳ ἀδηκότας ἡδὲ καὶ ὕπνω
 οὐκ ἕας γαίης ἐπιβήμεναι, ἔνθα κεν αὔτε

νήσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον,
 ἀλλ’ αὐτως διὰ νύκτα θοὴν ἀλάλησθαι ἄνωγας

285 νήσου ἀποπλαγχθέντας ἐν ἡεροειδέϊ πόντῳ.

ἐκ νυκτῶν δ’ ἄνεμοι χαλεποί, δηλήματα νηῶν,

γίγνονται · πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,

ἣν πῶς ἐξαπίνης ἔλθῃ ἀνέμοιο θύελλα,

ἣ Νότου ἣ Ζεφύροιο δυσαιέος, οἳ τε μάλιστα

290 νῆα διαρραίουσι θεῶν ἀέκητι ἀνάκτων.

ἀλλ’ ἣ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ

δόρπον θ’ ὀπλισόμεσθα θοῇ παρὰ νηὶ μένοντες,

ἡῶθεν δ’ ἀναβάντες ἐνήσομεν εὐρέϊ πόντῳ.’

ὥς ἔφατ’ Εὐρύλοχος, ἐπὶ δ’ ἦνεον ἄλλοι ἐταῖροι.

295 καὶ τότε δὴ γίγνωσκον, ὃ δὴ κακὰ μῆδετο δαίμων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων ·

‘Εὐρύλοχ’, ἣ μάλα δὴ με βιάζεστε μοῦνον ἐόντα.

ἀλλ’ ἄγε νῦν μοι πάντες ὁμόσσετε καρτερὸν ὄρκον ·

εἴ κέ τιν’ ἡὲ βοῶν ἀγέλην ἣ πῶν μέγ’ οἴων

- 300 εὐρωμεν, μή πού τις ἀτασθαλίῃσι κακῇσιν
 ἢ βοῦν ἢέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκηλοι
 ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη·
 ὥς ἐφάμην, οἱ δ' αὐτίκ' ἀπώμνουν, ὥς ἐκέλευον.
 αὐτὰρ ἐπεὶ ῥ' ὅμοσάν τε τελεύτησάν τε τὸν ὄρκον,
 305 στήσαμεν ἐν λιμένι γλαφυρῷ ἐνεργέα νῆα
 ἄγχ' ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἐταῖροι
 νηός, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 μνησάμενοι δὲ ἔπειτα φίλους ἔκλαιον ἐταῖρους,
 310 οὓς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἐλοῦσα·
 κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος.
 ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκειν,
 ὦρσεν ἐπὶ ζαῆν ἄνεμον νεφεληγερέτα Ζεὺς
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυπεν
 315 γαῖαν ὁμοῦ καὶ πόντον· ὁρώρει δ' οὐρανόθεν νύξ.
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 νῆα μὲν ὠρμίσαμεν κοῖλον σπέος εἰσερύσαντες·
 ἔνθα δ' ἔσαν νυμφέων καλοὶ χοροὶ ἠδὲ θόωκοι·
 καὶ τότε ἑγὼν ἀγορὴν θέμενος μετὰ μῦθον ἔειπον·
 320 'ὦ φίλοι, ἐν γὰρ νηὶ θεῇ βρῶσις τε πόσις τε
 ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν·
 δεινοῦ γὰρ θεοῦ αἶδε βόες καὶ ἵφια μῆλα,
 Ἥελιον, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει·
 ὥς ἐφάμην, τοῖσιν δ' ἐπετείθετο θυμὸς ἀγῆνωρ.
 325 μῆνα δὲ πάντ' ἄλληκτος ἄη Νότος, οὐδέ τις ἄλλος
 γίγνεται ἔπειτ' ἀνέμων εἰ μὴ Εὐρὸς τε Νότος τε.
 οἱ δ' εἰως μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρόν,
 τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.
 ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἥια πάντα,
 330 καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη,

ἰχθῦς ὄρνιθάς τε, φίλας ὅτι χεῖρας ἵκοιτο,
 γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός·
 δὴ τότε ἔγὼν ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν
 εὐξαίμην, εἴ τίς μοι ὁδὸν φήνειε νέεσθαι.

335 ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἐταῖρους,
 χεῖρας νηψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,
 ἠρώμην πάντεσσι θεοῖς, οἳ Ὀλυμπον ἔχουσιν·
 οἳ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.
 Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλῆς·

340 'κέκλυτέ μεν μύθων κακά περ πάσχοντες ἐταῖροι.
 πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσιν,
 λιμῶ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπείν.
 ἀλλ' ἄγετ', Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας
 ῥέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
 345 εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν,
 αἰψά κεν Ἡελίῳ Ὑπερίονι πίονα νηὸν
 τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά.
 εἰ δέ χολωσάμενός τι βοῶν ὀρθοκραϊράων
 νῆ' ἐθέλῃ ὀλέσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι,
 350 βούλομ' ἄπαξ πρὸς κῦμα χανὼν ἀπὸ θυμὸν ὀλέσσαι,
 ἢ δηθὰ στρεῦγεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ.'

ὥς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἐταῖροι.
 αὐτίκα δ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας
 ἐγγύθεν, οὐ γὰρ τῇλε νεὸς κυανοπρώριοι
 355 βοσκοέσκονθ' ἑλικες καλαὶ βόες εὐρυμέτωποι,
 τὰς δὲ περιστήσάν τε καὶ εὐχετόωντο θεοῖσιν,
 φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·
 οὐ γὰρ ἔχον κρῖ λευκὸν ἐυσσέλμου ἐπὶ νηός.
 αὐτὰρ ἐπεὶ ῥ' εὕξαντο καὶ ἔσφαξαν καὶ ἔδειραν,
 360 μηρούς τ' ἐξέταμον κατὰ τε κνίσση ἐκάλυσαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

οὐδ' εἶχον μέθην λειῦσαι ἐπ' αἰθομένοις ἱεροῖσιν,
 ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.
 αὐτὰρ ἐπεὶ κατὰ μῆρα κἀὴ καὶ σπλάγχνα πάσαντο,
 365 μίστυλλον τ' ἄρα τάλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν.

καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος,
 βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
 καὶ τότε με κνίσσης ἀμφήλυθεν θερμὸς αὐτμή.

370 οἰμῶξας δὲ θεοῖσι μέγ' ἀθανάτοισι γεγώνευν·
 'Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
 ἦ με μάλ' εἰς ἄτην κοιμήσατε νηλεὶ ὕπνῳ,
 οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες.'

ὥκέα δ' Ἑλίῳ Ὑπερίονι ἄγγελος ἦλθεν
 375 Λαμπετὶτή τανύπεπλος, ὃ οἱ βόας ἔκταμεν ἡμεῖς.
 αὐτίκα δ' ἀθανάτοισι μετηύδα χωόμενος κῆρ·
 'Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
 τίσαι δὴ ἐτάρους Λαερτιάδεω Ὀδυσῆος,
 οἳ μιν βοῦς ἔκτειναν ὑπέρβριον, ἧσιν ἐγὼ γε
 380 χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα,
 ἦδ' ὁπότ' ἄψ' ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.
 εἰ δέ μοι οὐ τίσουσι βοῶν ἐπιεικέ' ἀμοιβήν,
 δύσομαι εἰς Αἶδαο καὶ ἐν νεκύεσσι φαείνῳ.'

τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 385 'Ἥελι, ἦ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε
 καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν·
 τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῇτι κεραυνῷ
 τυτθὰ βαλὼν κεάσαιμι μέσῳ ἐνὶ οἴνοπι πόντῳ.'

ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἠνυκόμοιο·

390 ἦ δ' ἔφη Ἑρμείας διακτόρου αὐτῇ ἀκοῦσαι.

αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,
 νείκεον ἄλλοθεν ἄλλον ἐπισταδόν, οὐδέ τι μῆχος

εὐρέμεναι δυνάμεσθα, βόες δ' ἀποτέθνασαν ἤδη.

τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προύφαινον·

395 εἶρπον μὲν ῥινοί, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκειν,
ὄπταλέα τε καὶ ὠμά, βοῶν δ' ὥς γίγνεται φωνή.

ἔξῃμαρ μὲν ἔπειτα ἔμοι ἐρίηρες ἐταῖροι

δαίνυντ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας·

ἀλλ' ὅτε δὴ ἔβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,

400 καὶ τότε ἔπειτ' ἄνεμος μὲν ἐπαύσατο λαίλαπι θύων,

ἡμεῖς δ' αἰψ' ἀναβάντες ἐνήκαμεν εὐρεί πόντῳ,

ιστὸν στησάμενοι ἀνά θ' ἰστία λεύκ' ἐρύσαντες.

ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη

φαίνεται γαιάων, ἀλλ' οὐρανὸς ἡδὲ θάλασσα,

405 δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων

νῆος ὑπερ γλαφυρῆς, ἥχλυσε δὲ πόντος ὑπ' αὐτῆς.

ἡ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἶψα γὰρ ἦλθεν

κεκληγὼς Ζέφυρος μεγάλη σὺν λαίλαπι θύων,

ιστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα

410 ἀμφοτέρους· ἰστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα

εἰς αὐτλὸν κατέχυνθ'. ὁ δ' ἄρα πρυμνῇ ἐνὶ νηὶ

πληῆξε κυβερνήτῳ κεφαλῇ, σὺν δ' ὅστέ' ἄραξεν

πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι ἐοικὼς

κάππεσ' ἀπ' ἱκριόφιν, λίπε δ' ὅστέα θυμὸς ἀγῆνωρ.

415 Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν·

ἡ δ' ἐλελίχθη πᾶσα Διὸς πληγείσα κεραυνῷ,

ἐν δὲ θεεῖον πληῆτο, πέσον δ' ἐκ νῆος ἐταῖροι.

οἱ δὲ κορώνησιν ἵκελοι περὶ νῆα μέλαιναν

κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.

420 αὐτὰρ ἐγὼ διὰ νῆος ἐφοίτων, ὄφρ' ἀπὸ τοίχους

λῦσε κλύδων τρόπιος, τὴν δὲ ψιλὴν φέρε κύμα,

ἐκ δὲ οἱ ἰστὸν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ

ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχώς·

τῷ ῥ' ἄμφω συνέργον, ὁμοῦ τρόπιν ἡδὲ καὶ ἰστόν,
 425 ἐζόμενος δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν.

ἔνθ' ἦ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,
 ἦλθε δ' ἐπὶ Νότος ὦκα, φέρων ἐμῷ ἄλγεα θυμῷ,
 ὄφρ' ἔτι τὴν ὀλοὴν ἀναμετρήσαιμι Χάρυβδιν.
 παννύχιος φερόμην, ἅμα δ' ἠελίῳ ἀνιόντι

430 ἦλθον ἐπὶ Σκύλλης σκόπελον δεινὴν τε Χάρυβδιν.
 ἡ μὲν ἀνερροίβδησε θαλάσσης ἄλμυρον ὕδωρ ·
 αὐτὰρ ἐγὼ ποτὶ μακρὸν ἔρινεον ὑψόσ' ἀερθεῖς,
 τῷ προσφὺς ἐχόμεν ὥς νυκτερίς. οὐδέ πη εἶχον
 οὔτε στηρίξαι ποσὶν ἔμπεδον οὔτ' ἐπιβῆναι ·

435 ῥίζαι γὰρ ἐκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄζοι,
 μακροὶ τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.
 νωλεμέως δ' ἐχόμεν, ὄφρ' ἐξεμέσειεν ὀπίσσω
 ἰστόν καὶ τρόπιν αὐτῖς · ἐελδομένῳ δέ μοι ἦλθον
 ὄψ' · ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθην ἀνέστη

440 κρίνων νείκεα πολλὰ δικάζομένων αἰζηῶν,
 τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη.
 ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,
 μέσσω δ' ἐνδούπησα παρέξ περιμήκεα δοῦρα,
 ἐζόμενος δ' ἐπὶ τοῖσι διήρεσά χερσὶν ἐμῇσιν.

445 Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε
 εἰσιδέειν · οὐ γάρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.

ἔνθεν δ' ἐννῆμαρ φερόμην, δεκάτῃ δέ με νυκτὶ
 νῆσον ἐς Ὀγυγίην πέλασαν θεοί, ἔνθα Καλυψὼ
 ναίει ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
 450 ἥ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω;
 ἦδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ
 σοί τε καὶ ἰφθίμῃ ἀλόχῳ · ἐχθρὸν δέ μοι ἔστιν
 αὐτῖς ἀριζήλως εἰρημένα μυθολογεύειν."

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Ν.

Ὀδυσσέως ἀπόπλους παρὰ Φαιάκων καὶ ἄφιξις
εἰς Ἰθάκην.

- ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκιόεντα.
τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
“ὦ Ὀδυσσεῦ, ἐπεὶ ἔκιν' ἐμὸν ποτὶ χαλκοβατὲς δῶ
5 ὑπερεφές, τῷ σ' οὐ τι πάλιν πλαγχθέντα γ' οἶώ
ἄψ ἀπονοστήσειν, εἰ καὶ μάλα πολλὰ πέπονθας.
ὑμέων δ' ἀνδρὶ ἐκάστω ἐφιέμενος τάδε εἴρω,
ὅσσοι ἐνὶ μεγάροισι γερούσιον αἴθοπα οἶνον
αἰεὶ πίνετ' ἐμοῖσιν, ἀκουάζεσθε δ' αἰδοῦ.
10 εἴματα μὲν δὴ ξείνῳ ἐνξέστη ἐνὶ χηλῷ
κεῖται καὶ χρυσὸς πολυδαίδαλος ἄλλα τε πάντα
δῶρ', ὅσα Φαιήκων βουληφόροι ἐνθάδ' ἔνεικαν·
ἀλλ' ἄγε οἱ δῶμεν τρίποδα μέγαν ἠδὲ λέβητα
ἀνδρακάς· ἡμεῖς δ' αὖτε ἀγειρόμενοι κατὰ δῆμον
15 τισόμεθ'· ἀργαλέον γὰρ ἓνα προικὸς χαρίσασθαι.”
ὥς ἔφατ' Ἀλκίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.
οἱ μὲν κακκεῖοντες ἔβαν οἰκόνδε ἕκαστος·
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
νηάδ' ἐπεσσεύοντο, φέρον δ' ἐνήνορα χαλκόν.
20 καὶ τὰ μὲν εὖ κατέθηχ' ἱερὸν μένος Ἀλκινόοιο,



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HARBOR OF ITHACA.

(From Grotto of the Nymphs. From a Photograph.)

- αὐτὸς ἰὼν διὰ νηός, ὑπὸ ζυγά, μή τιν' ἐταίρων
 βλάπτοι ἐλαννόντων, ὅποτε στερχοῖατ' ἐρετμοῖς ·
 οἱ δ' εἰς Ἀλκινόοιο κίον καὶ δαῖτ' ἀλέγνουν.
 τοῖσι δὲ βοῦν ἰέρευσ' ἱερὸν μένος Ἀλκινόοιο
 25 Ζηνὶ κελαινεφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει.
 μῆρα δὲ κήαντες δαίνυντ' ἐρικυδέα δαῖτα
 τερπόμενοι · μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
 Δημόδοκος, λαοῖσι τετιμένος. αὐτὰρ Ὀδυσσεὺς
 πολλὰ πρὸς ἥελιον κεφαλὴν τρέπε παμφανόωντα,
 30 δῦναι ἐπειγόμενος · δὴ γὰρ μενέαινε νέεσθαι.
 ὥς δ' ὅτ' ἀνὴρ δόρποιο λιλαίεται, ᾧ τε πανῆμαρ
 νειὸν ἀν' ἔλκητον βόε οἶνοπε πηκτὸν ἄροτρον ·
 ἀσπασίως δ' ἄρα τῷ κατέδυν φάος ἡελίοιο
 δόρπον ἐποίχεσθαι, βλάβεται δέ τε γούνατ' ἰόντι ·
 35 ὥς Ὀδυσσεὶ ἀσπαστὸν ἔδυν φάος ἡελίοιο.
 αἴψα δὲ Φαιήκεσσι φιληρέτμοισι μετηῦδα,
 Ἀλκινόῳ δὲ μάλιστα πιφασκόμενος φάτο μῦθον ·
 “ Ἀλκίνοε κρεῖον, πάντων ἀριδεῖκετε λαῶν,
 πέμπετέ με σπείσαντες ἀπήμονα, χαίρετε δ' αὐτοί.
 40 ἤδη γὰρ τετέλεσται, ἃ μοι φίλος ἤθελε θυμός,
 πομπὴ καὶ φίλα δῶρα, τά μοι θεοὶ Οὐρανῖωνες
 ὄλβια ποιήσειαν · ἀμύμονα δ' οἶκοι ἄκοιτιν
 νοστήσας εὖροιμι σὺν ἀρτεμέεσσι φίλοισιν.
 ὑμεῖς δ' αὖθι μένοντες ἐυφραίνοιτε γυναῖκας
 45 κουριδίας καὶ τέκνα · θεοὶ δ' ἀρετὴν ὀπάσειαν
 παντοίην, καὶ μή τι κακὸν μεταδήμιον εἶη.”
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῆνεον ἠδὲ κέλευον
 πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.
 καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο ·
 50 “ Ποντόνοε, κρητῆρα κερασσάμενος μέθην νεῖμον ✓
 πᾶσιν ἀνὰ μέγαρον, ὅφρ' εὐξάμενοι Διὶ πατρὶ

τὸν ξεῖνον πέμπωμεν ἐὴν ἐς πατρίδα γαῖαν.”

ὥς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,
 νώμησεν δ' ἄρα πᾶσιν ἐπισταδόν· οἱ δὲ θεοῖσιν
 55 ἔσπεισαν μακάρεσσι, τοῖ οὐρανὸν εὐρὺν ἔχουσιν,
 αὐτόθεν ἐξ ἐδρέων. ἀνὰ δ' ἴστατο δῖος Ὀδυσσεύς,
 Ἀρήτη δ' ἐν χειρὶ τίθει δέπας ἀμφικύπελλον
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “χαῖρέ μοι, ὦ βασίλεια, διαμπερές, εἰς ὃ κε γῆρας
 60 ἔλθῃ καὶ θάνατος, τά τ' ἐπ' ἀνθρώποισι πέλονται·
 αὐτὰρ ἐγὼ νέομαι· σὺ δὲ τέρπεο τῷδ' ἐνὶ οἴκῳ
 παισὶ τε καὶ λαοῖσι καὶ Ἀλκινόῳ βασιλῇ.”

ὥς εἰπὼν ὑπὲρ οὐδὸν ἐβήσετο δῖος Ὀδυσσεύς.
 τῷ δ' ἅμα κήρυκα προῖει μένος Ἀλκινόοιο,
 65 ἡγείσθαι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
 Ἀρήτη δ' ἄρα οἱ δμῳὰς ἅμ' ἔπεμπε γυναῖκας,
 τὴν μὲν φᾶρος ἔχουσαν εὐπλυνὲς ἠδὲ χιτῶνα,
 τὴν δ' ἐτέρην χηλὸν πυκινὴν ἅμ' ὅπασσε κομίζειν·
 ἡ δ' ἄλλη σῖτόν τε φέρεν καὶ οἶνον ἐρυθρόν.
 70 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
 αἴψα τά γ' ἐν νηὶ γλαφυρῇ πομπῆες ἀγανοὶ
 δεξάμενοι κατέθεντο, πόσιν καὶ βρῶσιν ἅπασαν·
 καδ δ' ἄρ' Ὀδυσσῇι στόρεσαν ῥῆγός τε λίνον τε
 νηὸς ἐπ' ἱκριόφιν γλαφυρῆς, ἵνα νήγρετον εὐδοί,
 75 πρυμνῆς. ἀν δὲ καὶ αὐτὸς ἐβήσετο καὶ κατέλεκτο
 σιγῇ· τοὶ δὲ καθίζον ἐπὶ κληῖσιν ἕκαστοι
 κόσμῳ, πείσμα δ' ἔλυσαν ἀπὸ τρητοῖο λίθοιο.
 εὖθ' οἱ ἀνακλινθέντες ἀνερρίπτουν ἅλα πηδῶ,
 καὶ τῷ νήδυμος ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν,
 80 νήγρετος ἡδιστος, θανάτῳ ἄγχιστα ἐοικώς.
 ἡ δ', ὥς τ' ἐν πεδίῳ τετράοροι ἄρσενες ἵπποι
 πάντες ἅμ' ὄρμηθέντες ὑπὸ πληγῇσιν ἱμάσθλης

- ὑψόσ' αἰερόμενοι ῥίμφα πρήσσουσι κέλευθον,
 ὥς ἄρα τῆς πρύμνη μὲν αἰίρετο, κῦμα δ' ὀπισθεν
 85 πορφύρεον μέγα θῦε πολυφλοίσβοιο θαλάσσης·
 ἣ δὲ μάλ' ἀσφαλέως θέεν ἔμπεδον· οὐδέ κεν ἱρηξ
 κίρκος ὁμαρτήσειεν, ἐλαφρότατος πετεηνῶν·
 ὥς ἣ ῥίμφα θέουσα θαλάσσης κύματ' ἔταμνεν,
 ἄνδρα φέρουσα θεοῖς ἐναλίγκια μῆδ' ἔχοντα,
 90 ὃς πρὶν μὲν μάλα πολλὰ πάθ' ἄλγεα ὄν κατὰ θυμόν,
 ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων·
 δὴ τότε γ' ἀτρέμας εὔδε λελασμένος, ὅσσο' ἐπεπόνθειν.
 εὖτ' ἀστὴρ ὑπερέσχε φαάντατος, ὃς τε μάλιστα
 ἔρχεται ἀγγέλλων φάος ἡοῦς ἠριγενείης,
 95 τῆμος δὴ νήσῳ προσεπίλνατο ποντοπόρος νηῦς.
 Φόρκυνος δέ τις ἔστι λιμὴν ἀλίοιο γέροντος
 ἐν δῆμῳ Ἰθάκης, δύο δὲ προβλήτες ἐν αὐτῷ
 ἀκταὶ ἀπορρῶγες, λιμένος ποτιπεπτηυῖαι,
 αἱ τ' ἀνέμων σκεπόωσι δυσαήων μέγα κῦμα
 100 ἔκτοθεν· ἔντοσθεν δέ τ' ἄνευ δεσμοῖο μένουσιν
 νῆες εὖσσελμοι, ὅτ' ἂν ὄρμου μέτρον ἴκωνται.
 αὐτὰρ ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη,
 ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον ἡεροειδές,
 ἱρὸν νυμφάων, αἱ νηιάδες καλέονται.
 105 ἐν δὲ κρητῆρές τε καὶ ἀμφιφορῆες ἔασιν
 λαίνοι· ἔνθα δ' ἔπειτα τιθαιβώσσουσιν μέλισσαι.
 ἐν δ' ἱστοὶ λίθιοι περιμήκεες, ἔνθα τε νύμφαι
 φάρε' ὑφαίνουσιν ἀλιπόρφυρα, θαῦμα ἰδέσθαι·
 ἐν δ' ὕδατ' αἰενάοντα· δύω δέ τέ οἱ θύραι εἰσὶν,
 110 αἱ μὲν πρὸς Βορέαιο καταιβαταὶ ἀνθρώποισιν,
 αἱ δ' αὖ πρὸς Νότον εἰσὶ θεώτεραι, οὐδέ τι κείνη
 ἄνδρες ἐσέρχονται, ἀλλ' ἀθανάτων ὁδός ἐστιν.
 ἐνθ' οἳ γ' εἰσέλασαν πρὶν εἰδότες· ἣ μὲν ἔπειτα

- ἡπείρω ἐπέκελσεν, ὅσον τ' ἐπὶ ἡμισυ πάσης,
 115 σπερχομένη· τοῖον γὰρ ἐπείγετο χέρσ' ἐρετάων·
 οἱ δ' ἐκ νηὸς βάντες ἐυζύγου ἡπειρόνδε
 πρῶτον Ὀδυσσῆα γλαφυρῆς ἐκ νηὸς ἄειραν
 αὐτῷ σύν τε λίνῳ καὶ ῥήγεϊ σιγαλόεντι,
 καδ δ' ἄρ' ἐπὶ ψαμάθῳ ἔθεσαν δεδμημένον ὕπνω,
 120 ἐκ δὲ χρήματ' ἄειραν, ἃ οἱ Φαίηκες ἀγαυοὶ
 ὦπασαν οἴκαδ' ἰόντι διὰ μεγάλθυμον Ἀθήνην.
 καὶ τὰ μὲν οὖν παρὰ πυθμέν' ἐλαίης ἀθρόα θῆκαν
 ἐκτὸς ὁδοῦ, μή πώ τις ὀδιτάων ἀνθρώπων,
 πρὶν Ὀδυσῆ' ἔγρεσθαι, ἐπελθὼν δηλήσαιτο·
 125 αὐτοὶ δ' αὐτ' οἰκόνδε πάλιν κίον. οὐδ' ἐνοσίχθων
 λήθεται ἀπειλάων, τὰς ἀντιθέῳ Ὀδυσῆι
 πρῶτον ἐπηπείλησε, Διὸς δ' ἐξείρετο βουλήν·
 “Ζεῦ πάτερ, οὐκέτ' ἐγὼ γε μετ' ἀθανάτοισι θεοῖσιν
 τιμῆεις ἔσομαι, ὅτε με βροτοὶ οὐ τι τίουσιν
 130 Φαίηκες, τοί πέρ τε ἐμῆς ἔξεισι γενέθλης.
 καὶ γὰρ νῦν Ὀδυσῆα φάμην κακὰ πολλὰ παθόντα
 οἴκαδ' ἐλεύσεσθαι· νόστον δέ οἱ οὐ ποτ' ἀπηύρων
 πάγχυ, ἐπεὶ σὺ πρῶτον ὑπέσχεο καὶ κατένευσας·
 οἱ δ' εὖδοντ' ἐν νηὶ θεῷ ἐπὶ πόντον ἄγοντες
 135 κάτθεσαν εἰν Ἰθάκῃ, ἔδοσαν δέ οἱ ἄσπετα δῶρα,
 χαλκόν τε χρυσόν τε ἄλλις ἐσθῆτά θ' ὑφαντήν,
 πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεύς,
 εἷ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληίδος αἶσαν.”
 τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς
 140 “ὦ πόποι, ἐννοσίγαι' εὐρυσθενές, οἶον ἔειπες.
 οὐ τί σ' ἀτιμάζουσι θεοί· χαλεπὸν δέ κεν εἴη
 πρεσβύτατον καὶ ἄριστον ἀτιμίῃσιν ἰάλλειν.
 ἀνδρῶν δ' εἷ πέρ τις σε βίῃ καὶ κάρτεϊ εἴκων
 οὐ τι τίει, σοὶ δ' ἔστι καὶ ἐξοπίσω τίσις αἰεί.

- 145 ἔρξον, ὅπως ἐθέλεις καί τοι φίλον ἔπλετο θυμῷ.”
 τὸν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων ·
 “ αἰψά κ' ἐγὼν ἔρξαιμι, κελαινεφές, ὡς ἀγορεύεις ·
 ἀλλὰ σὸν αἰεὶ θυμὸν ὀπίζομαι ἡδ' ἀλεείνω.
 νῦν αὖ Φαιήκων ἐθέλω περικαλλέα νῆα
- 150 ἐκ πομπῆς ἀνιοῦσαν ἐν ἡεροιδεί πόντῳ
 ραῖσαι, ἵν' ἡδὴ σχῶνται, ἀπολλήξωσι δὲ πομπῆς
 ἀνθρώπων, μέγα δέ σφιν ὄρος πόλει ἀμφικαλύψαι.”
 τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς ·
 “ ὦ πέπον, ὡς μὲν ἐμῷ θυμῷ δοκεῖ εἶναι ἄριστα,
- 155 ὁππότε κεν δὴ πάντες ἐλαυνομένην προῖδωνται
 λαοὶ ἀπὸ πτόλιος, θεῖναι λίθον ἐγγύθι γαίης
 νηὶ θεῇ ἵκελον, ἵνα θαυμάζωσιν ἅπαντες
 ἄνθρωποι, μέγα δέ σφιν ὄρος πόλει ἀμφικαλύψαι.”
 αὐτὰρ ἐπεὶ τό γ' ἄκουσε Ποσειδάων ἐνοσίχθων,
- 160 βῆ ῥ' ἵμεν ἐς Σχερίην, ὅθι Φαίηκες γεγάασιν.
 ἔνθ' ἔμεν', ἡ δὲ μάλα σχεδὸν ἤλυθε ποντοπόρος νηὺς
 ρίμφα διωκομένη. τῆς δὲ σχεδὸν ἦλθ' ἐνοσίχθων,
 ὃς μιν λᾶαν ἔθηκε καὶ ἐρρίζωσεν ἔνερθεν
 χειρὶ καταπρηνεὶ ἐλάσας · ὁ δὲ νόσφι βεβήκειν.
- 165 οἱ δὲ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον
 Φαίηκες δολιχῆρετμοι, ναυσίκλυτοι ἄνδρες.
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον ·
 “ ὦ μοι, τίς δὴ νῆα θεοῖν ἐπέδησ' ἐνὶ πόντῳ
 οἴκαδ' ἐλαυνομένην ; καὶ δὴ προυφαίνετο πᾶσα.”
- 170 ὥς ἄρα τις εἶπεςκε, τὰ δ' οὐκ ἴσαν, ὡς ἐτέτυκτο.
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπεν ·
 “ ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἱκάνει
 πατρὸς ἐμοῦ, ὃς ἐφασκε Ποσειδάων' ἀγάσασθαι
 ἡμῖν, οὐνεκα πομποὶ ἀπήμονές εἰμεν ἀπάντων.
- 175 φῆ ποτὲ Φαιήκων ἀνδρῶν περικαλλέα νῆα

ἐκ πομπῆς ἀνιούσαν ἐν ἡροειδέι πόντῳ
 ῥαϊσέμεναι, μέγα δ' ἡμιν ὄρος πόλει ἀμφικαλύψει.
 ὥς ἀγόρευ' ὁ γέρων, τὰ δὲ δὴ νῦν πάντα τελεῖται.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.

180 πομπῆς μὲν παύσασθε βροτῶν, ὅτε κέν τις ἴκηται
 ἡμέτερον προτὶ ἄστυ· Ποσειδάωνι δὲ ταύρους
 δώδεκα κεκριμένους ἱερεύσομεν, αἳ κ' ἐλεήσῃ
 μηδ' ἡμιν περίμηκες ὄρος πόλει ἀμφικαλύψῃ."
 ὥς ἔφαθ', οἳ δ' ἔδεισαν, ἐτοιμάσσαντο δὲ ταύρους.

185 ὥς οἳ μὲν ῥ' εὖχοντο Ποσειδάωνι ἄνακτι
 δήμου Φαιήκων ἡγήτορες ἠδὲ μέδοντες
 ἐστεῶτες περὶ βωμόν· ὁ δ' ἔγρετο δῖος Ὀδυσσεὺς
 εὖδων ἐν γαίῃ πατρώῃ, οὐδέ μιν ἔγνω
 ἦδη δὴν ἀπεών· περὶ γὰρ θεὸς ἡέρα χεῦεν.





COMMENTARY.

FIRST BOOK OF THE ODYSSEY.

1-10. PROOEMIUM: *The man of many wanderings and adventures*, being at once an invocation of the muse, and a statement of the theme. Vs. 3-5 touch briefly upon those earlier wanderings and sufferings of the hero which are afterwards narrated by himself in Books ix.-xii. Vs. 6-9 allude to the climax of his woes, viz. the death of all his remaining companions in the second year of their wanderings (μ 260-419). This catastrophe immediately precedes the situation with which the poem opens, — Odysseus alone on the remote island of Ogygia, where he has been detained eight years by Calypso. It is almost ten years since Ilios fell, and twenty since Odysseus left Ithaca. See § 11.

The First Book serves as an introduction to the whole poem. It describes the events of a single day, — a council of the gods, and a visit of Athena to Ithaca. We learn in it where the hero is, why he has not yet come home, how the gods feel about his coming home at last, and what state of things he will find when he does come home.

1. ἄνδρα: *the man*, the main theme of the poem, like μῆνιν in A 1. The definite article is not needed in early Greek. The connection decides, as it does in Latin, whether it should be used in the translation. See § 45 *h*. In the *Iliad* the hero's name is given at the outset, in the *Odyssey* at v. 21, in the *Aeneid* 91 verses after the opening arma virumque cano. — **μοῦσα:** the θεά of 10, and of μῆνιν δειδε θεά A 1. Homer sometimes uses the plural, as in the invocation ἔσπετε νῦν μοι, μοῦσαι B 484, but he does not know the name of any muse, and speaks of their number as nine only once, in ω 60. The earlier number seems to have been three, — the same as that of the Fates, Graces, Hours, etc. The muses could not be assigned to different arts and sciences before the arts and sciences existed. In the *Theogony* of Hesiod, vs. 50-64, the muses are daughters of Zeus and Mnemosyne (*Memory*), nine in number, deities of graceful song and dance. Later, Calliope becomes the special muse of Epic poetry. — **πολλά:** *much*, adverbial cognate accusative, with the following πλάγχθη, strengthened by μάλα.

2. πλάγχθη: πλάζω. The augment, both syllabic and temporal, is often omitted in Homer. — **ἐπεί:** here temporal. — **Τροίης [Τροίας]:** the city is usually called Ἴλιος, and the district about it Τροίη. — **ιερόν:** *sacred*, because every such stronghold was under the special patronage of some god, and had sacred places where the god was worshipped. — **ἔπερσεν:** not that he alone sacked it, but that he contributed most to the enterprise by his stratagem of the wooden horse.

3. πολλῶν δὲ κτλ.: second member of the relative clause, closely united with the first by the emphatic repetition of πολλά in πολλῶν. — **ἄστυα:** *abodes*, forti-

fied towns, domicilia coniuncta. — νόον [νοῦν] ἔγνων: *learned their character*, by experience and observation. The phrase marks the curiosity of Odysseus, and distinguishes him from the mere rover (πολλὰ βροτῶν ἐπὶ ἄστε' ἀλώμενος ο 492). He represents the science of geography in its infancy. His first enquiries about strange peoples are formulated in ι 175 f. For the present phrase, cf. Horace's translation of these opening verses of the *Odyssey*, dic mihi, musa, virum, captae post moenia Troiae, | qui mores hominum multorum vidit, et urbis *Ars Poet.* 141 f.

4. πολλά: note the iteration of this idea now for the fourth time. — δ' ὃ γε: *yes, and he*, a frequent Epic resumption of the subject with special emphasis. Here the relative is abandoned for an independent sentence (§ 14 f). Vergil imitates with ille, in his multum ille et terris iactatus et alto *Aen.* i. 3. ὃ is a demonstrative pronoun in Homer. § 45 g. — ὅν: the possessive pronoun, not used in Attic prose. § 45 d. The order of words is poetical. § 14 l.

5. ἀρνύμενος: *seeking to win*, as a prize for his struggles. For the metrical length of the final syllable before initial *f*, see §§ 35, 62 j, and cf. πάρος 21. The same omitted consonant accounts for the apparent hiatus before δν 4, οἱσι 19. See § 30 f.

6. οὐδ' ὥς κτλ.: *not even thus*, notwithstanding his sore struggles (referring back to πάθεν ἀρνύμενος), which are again implied in λέμενός περ *though he tried very hard*. The participle has concessive, the particle intensive, force. — ἔρρυστο: *ρύομαι*.

7. αὐτῶν σφετέρῃσιν [σφετέραις]: *their own*. The idiom is more common in the singular. The genitive elsewhere follows the possessive pronoun, as in 409. It is in apposition with the genitive implied in the possessive pronoun. G. 1003; H. 691.

8. νήπιοι: *the fools!* exclamatory apposition, explained and justified by the following relative sentence. § 15 d. — κατά: with ἥσθιον below, *ate down*. § 58 b. — Ἡελίοιο ['Ηλίου]: *Helius*, the sun-god, ὃς πάντ' ἐφορᾷ κτλ. μ 323. To this name *Hyperion* is here prefixed descriptively. In 24, *Hyperion* is used alone.

9. ὁ: demonstrative pronoun, as in 4. — τοῖσιν [αὐτοῖς]: *from them*, poetic dative of interest, often best rendered by *their*. G. 1170; H. 767 a; § 45 d β. — νόστιμον ἡμᾶρ: νόστου ἡμέραν, poetical for νόστον. § 19 e γ.

10. τῶν: *of this story*; partitive genitive with ἀμόθεν. Cf. 339. For the plural of the neuter pronoun, where in English the singular is preferred, see H. 635. — ἀμόθεν γε: *from any point soever*, sc. ἐλοῦσα *taking up the strain*, as in φαῖνε δ' αἰοδῆν, | ἔνθεν ἐλὼν, ὡς οἱ μὲν ἐνστέλμων ἐπὶ νηῶν | βάντες ἀπέπλειον, . . . | Ἀργεῖοι θ 499 ff., the bard Demodocus produced a song, beginning at that point where (how) they went aboard their well-decked ships and sailed off, the Argives did. — εἰπέ καὶ ἡμῖν: *tell us also*, i.e. the singer and his hearers, that they also may know, as well as the muse, who knows all things. Cf. ὑμεῖς γὰρ θεοὶ ἐστε, πάρεστε τε, ἴστε τε πάντα B 485.

11-21. PROLOGUE, stating definitely the situation with which the action opens: *All the other Achaean heroes who survived the perils of war and sea are safe at home, but Odysseus is still detained on a distant island.*

11. *ἔνθα*: *at that time*, answers to *ἀμύθεν*, and fixes the point in the story at which the bard is inspired by the muse to begin. So at θ 500 (cited above, on 10) the bard, asked by Odysseus to sing *ἵππου κόσμον δουρατεύου*, i.e. the story of the wooden horse, is inspired by the god to begin at the point where the Argives had sailed to Tenedos, and the horse already stood in Ilios. — *ἄλλοι πάντες*: *all the rest* who had gone to Troy. Menelaus, the last of these to return, reached home in the eighth year after the capture of the city (δ 82).

12. *θάλασσαν*: i.e. the perils of the voyage home from Troy. Odysseus had perilous voyages still before him.

13. *τόν*: *that one*, demonstrative pronoun. — *κεχρημένον*: *longing for*, found only rarely in Homer (*Odyssey*) with the dative in the sense of the Latin *uti*, and always in the same phrase as in γ 266. The Epic usage continues into Attic poetry.

14. *δία θεάων*: *divine goddess*. The genitive is strictly partitive, *divine one of goddesses*.

15. *σπέσι*: *σπέος*. The form is irregular for *σπέσι*, which might be read here. The plural implies rooms in the grotto. — *πόσιν*: accusative of *πόσις*, to be distinguished from *ποσίν* (*πούς*), 131. It is predicate (sc. *αὐτόν οἱ*).

16. *ἔτος*: the hiatus before this word is only apparent. § 35 d. — *περιπλομένων ἐνιαυτῶν*: *as the seasons rolled round*, perhaps an instance of the rare genitive absolute (§ 22 f β). Cf. Vergil's *volventibus annis* *Aen.* i. 234.

17. *τῷ*: *in which*. For the demonstrative in Homer, where later Greek would use a relative pronoun, see § 45 j. — *οἱ* [*αὐτῷ*]: 3d personal pronoun, enclitic, dative of interest. § 22 g. — *ἐπεκλώσαντο*: this function was later given to one of the three Fates, Κλωθώ. — *νέεσθαι*: the infinitive serves as object of *ἐπεκλώσαντο*, and *οἰκόνδε νέεσθαι* is equivalent to *νόστον*.

18. *οὐδ' ἔνθα*: *not even there*, i.e. in Ithaca. This is the apodosis to *ὅτε δὴ . . . Ἰθάκην*, which is virtually equivalent to "when in the lapse of years the gods brought him home." — *πεφυγμένος*: *rid of*, predicate participle followed by a genitive of separation. — *ἀέθλων*: *hardships, struggles*. The whole second half of the *Odyssey* is occupied with these struggles of the hero to regain his power and possessions.

19. *καί*: *even though* he was (sc. *ῥν*). He kept himself long disguised from son, wife, and servants, till he could punish the insolent suitors.

20. *Ποσειδάωνος* [*-ῶνος*]: the sea is of course the hostile power to a wanderer like Odysseus, and is to be overcome only with the aid of Athena, i.e. divine wisdom.

21. *ἀντιθέω*: of outward form. "So God created man in his own image," *Gen.* i. 27. — *πάρος*: with the infinitive, where the Attic would have *πρίν*. See G. 1474; H. 955 a. — *γαίαν*: poetic terminal accusative with *ἰκέσθαι*, where Attic prose would have a preposition. G. 1065; H. 722; § 22 b γ. Cf. *Italia m venit* Verg. *Aen.* i. 2.

22-95. While Poseidon is absent, the other gods assemble in the palace of Zeus, whom Athena induces to decree the return of Odysseus.

22. Αἰθίοπας: to this people (cf. A 423 f.) and to the Phaeacians (η 201 ff.) the gods of Homer go, even in visible form, to feast. — ἰόντας: translate by a relative clause.

23. Αἰθίοπας: 'epanalepsis' (§ 19), frequent in the *Iliad*, only here in the *Odyssey*. — ἰσχατοί: agrees with the relative instead of with its antecedent.

24. The verse explains διχθὰ . . . ἀνδρῶν. 'The idea seems to be that the sun was nearer the earth at setting and rising, and darkened men's skins. — δυσομένου Ὑπερίονος: at the setting Hyperion, where Hyperion sets, genitive of place. G. 1137; II. 760. The participle is of the 'mixed' aorist form. See § 51 h. Herodotus also believed in the two Aethiopian nations, locating them rather more definitely in Libya and India. They differed only in speech and hair, he says (vii. 70). The Libyan Aethiopians had woolly hair, the Indian straight.

25. ἀντιῶν: for the form of this future participle, see § 51 b. It expresses purpose. The genitive with this verb usually denotes something sought. The verb here governs ἐκατόμβης, on which ταύρων and ἀρνειῶν depend. G. 1099; H. 739.

26. ὃ γέ: the emphasized demonstrative here contrasts with οἱ δέ. — δαιτί: construe with ἐτέρπετο. — παρήμενος: the participle adds a vivid descriptive detail, as he sat thereat (sc. δαιτί). — δὲ δὴ: but lo!

27. ἐνί: for the quantity of the final vowel, see § 62 h a.

28. τοῖσι [αὐτοῖς]: for them, dative of interest. § 22 g. — μύθων ἦρχε: led in speech, i.e. began the discussion. — πατήρ κτλ.: cf. Vergil's divom pater atque hominum rex Aen. i. 65.

29. ἀμύμονος: noble, in the sense of birth and station rather than of moral quality, though even in the latter sense Homer might use the epithet of so contemptible a character as Aegisthus. He speaks of the θυμὸς ἀγῆνωρ of Thersites in B 276. See § 15.

30. τόν: treat as relative pronoun. — ῥά: ἄρα, to be sure. 'The particle marks here the natural sequence of the son's vengeance. — τηλεκλυτός: it was by this very deed of vengeance that Orestes won a wide fame. Such an adjective represents the idea of the poet rather than that natural to the speaker.

31. τοῦ ὃ γέ: strongly emphatic in resuming the story after a digression. It was of him that he thought as he spake. — ἔπε' (ἔπεα [ἐπη], ἔπος): the redundancy is demonstrative, these words.

32. οἶον δὴ νῦ: lo, now, how falsely, an exclamation of displeasure.

33. ἡμέων [ἡμῶν]: the last two syllables unite in 'synizesis.' See § 28. — κάκ': κακά. For retraction of accent in elision, see § 31 d. — οἱ δὲ καὶ αὐτοί: but they even of themselves, without our help.

34. Cf. 7. — ὑπὲρ μόρον: beyond fate, more than is due, more than was originally assigned to them by destiny. Within certain general outlines men can influence their allotted fates.

35. ὥς καὶ νῦν: "as, for instance, in the present case," illustrating the general principle by a particular example. — Ἀτρεΐδῃο: the genitive limits ἀλοχόν below.

36. *μνηστήν*: wooed (*μνάομαι*) and won from her father by the customary *ξέδνα* or suitor-gifts, hence *lawful*, as distinguished from a concubine, who could be bought outright. — *τὸν δὲ κτλ.*: *but him*, i.e. her lawful husband Agamemnon. Two versions of this murder are given in the *Odyssey*, δ 529 ff., λ 409 ff. In the latter, Clytaemnestra is a partner in the murder. In the *Agamemnon* of Aeschylus, she exultingly boasts that she struck with her own hand the murderous blows.

37. *εἰδώς*: concessive, *though aware of*. — *πρό*: *beforehand*, adverb. — *οἱ* [αὐτῷ § 45]: dative of the indirect object. The direct object is supplied by v. 39.

39. *αὐτόν*: Agamemnon *himself*, in contrast with *ἀκοῖτιν*.

40. *Ὀρέστᾱο* [-*του*]: for the metrical quantity of the final syllable, treated as long before a pause, see § 62 *l*. — *ἔσσεται*: here the speaker passes from indirect to direct discourse, and quotes the original message. § 14 *e*. — *Ἀτρεΐδᾱο*: *for Atreides*, objective genitive with *τίσις*.

41. *ἡβήσῃ*, *ἰμείρεται*: these aorist subjunctives denote what is to precede the time of the main verb (*ἔσσεται*), and may be rendered by the English perfect. For the short variable vowel in the second, see § 48. — *ῆς*: possessive pronoun. — *αἷς*: the meter would not allow here the form *γαίης*. Orestes returned to his home from Athens (γ 307). But the version of the story most popular in the tragedians is that Orestes was carried by a faithful slave to Strophius, king in Phocis, husband of Agamemnon's sister. Here he grew up in loving companionship with Pylades, the king's son.

42 *f*. *οὐ πείθε*: *did not succeed in persuading*. — *ἀγαθὰ φρονέων*: '*for all his good will*,' the participle expressing concession. — *ἀθρόα*: in predicate relation to *πάντα*, *everything at once*.

45. *ἡμέτερε*, *ὑπάτε*: for the metrical length of the final syllables, before a mute and a liquid in the following word, see § 62 *f β*. — *Κρονίδῃ*: for the patronymic used as a proper name, see § 42 *b*.

46. *καὶ λίην*: *yea verily* (lit. *even very much*), conceding entirely what the previous speaker says, but preparing the way for the adversative turn of thought in 48. — *κεῖνος*: rather scornfully emphasized by *γέ*, in contrast with *Ὀδυσῆι*, below. — *κεῖται ὀλέθρῳ*: *lies low in death*. The dative expresses manner. The verb alone would suffice, as in *κεῖται Πάτροκλος*, the bitter tidings brought to Achilles, Σ 20. Cf. β 102. Here the attributive *ἐοικότι* carries the main thought.

47. *ὥς*: *as*, relative adverb, followed by an optative of wish. — *ὅτις . . . ῥέζοι*: *whosoever doeth*. The mood is 'assimilated' to that of the wish preceding. G. 1439; H. 919 a. — This verse is said to have been quoted by the younger Scipio with reference to the death of Tiberius Gracchus. Plutarch, *Tib. Gracch.* xxi.

48. *μολ*: dative of interest, with the whole sentence, best rendered by a possessive pronoun, *my heart*. § 22 *g*. — *δαίεται*: *is torn with anxiety*.

49. *δυσμῶρ*: an epithet in this emphatic supplementary position has the force of an exclamation. Cf. *γῆπιοι* in 8, and see § 14 *j*. It gives the reason for her anxiety, and is itself explained by the following relative sentence.

— ἄπο: with 'anastrophe' because it comes after its case. § 58 c. — πῆματα πάσχει: *suffers grievous sufferings*, cognate accusative of kindred meaning and formation. For the omission of the usual adjective, see H. 715 Rem.

50. ἀμφιρῦτη: in Homer some compound adjectives even have a separate feminine form. G. 304; H. 225. — ὅθι τε: in Epic poetry τέ is often appended to relative words, and to other particles, as δέ 53, without appreciably affecting their meaning. Clauses are thus more closely connected. § 23; G. 1024; H. 1041. — ὀμφαλός: by this word in later times Delphi was characterized as the center of the Greek world.

51. νῆσος: sc. ἐστί. The 'asyndeton' occurs in vivid description. § 18. — ἐν: *thereon*, adverb. — δώματα ναιεῖ: a poetic formula, hardly more than *naiei, dwells*.

52 f. θυγάτηρ: she is called δολέσσα Καλυψώ in η 245. — ὅς τε . . . οἶδεν: this superior knowledge of the mysterious and treacherous depths of the sea makes Atlas seem dangerous and *malicious* (δόλοφρονος), as it does the sea-god Proteus in δ 385 f. A *wizard* is one who has uncanny wisdom.

53. ἔχει: *supports*. See γαιήοχος 68. Atlas, the *upholder*, to judge from this passage, is one of the names under which the sea was personified. The sea supports the land, whose lofty mountains, like pillars or columns, support the firmament. At last the personification narrows itself down to the pillars themselves, and Atlas becomes himself a κίων. Herodotus, in describing north-western Libya, says ἔχεται δὲ τοῦ ἀλδὸς τούτου ὅρος τῷ οὐνομᾷ ἐστὶ Ἀτλας . . . τοῦτο τὸν κίονα τοῦ οὐρανοῦ λέγουσι οἱ ἐπιχώριοι εἶναι iv. 184. Pausanias the traveller saw at Olympia, on the chest of Cypselus, a representation of Atlas supporting the firmament on his shoulders, and holding out in his hands to Heracles the apples of the Hesperides. Over the carving was written the verse Ἀτλας οὐρανὸν οὗτος ἔχει, τὰ δὲ μᾶλα μεθήσει v. 18, 4. — αὐτός: *himself, i.e. alone, unaided*.

54. ἀμφὶς ἔχουσιν: *hold on both sides, i.e. apart*, Latin *distinent*, as pillars may be said to hold apart floor and roof.

55. τοῦ θυγάτηρ κτλ.: *it is his daughter who, etc.* See on 31. — δύστηνον: *the unhappy one, i.e. Odysseus*. — ὀδυρόμενον: *in spite of his sorrow*, concessive.

56. Note the insinuating sound of the verse, '*with winning and wily words.*'

57. ὅπως: followed by the future indicative of pure purpose, only here in Homer, and rare in Attic. G. 1366; H. 881 c.

58. καὶ καπνόν: *even*, "if it were no more than," *merely the smoke*, which, in κ 30, marks the nearness of his only approach to his home since he set out for Troy. Construe with νοῆσαι.

59. γαίης: construe with ἀποθρῶσκοντα. — θανέειν ἱμείρεται: far from forgetting Ithaca, he thinks he would die happy could he but catch a glimpse of the smoke of its fires. — οὐδέ νυ σοὶ περ: "and yet not even in *thy* breast."

60 f. τ': for τοι [σοι], the dative depending on χαρίζετο in the sense of *gratify*. For the elision, see § 31.

62. εὔριπ[η] [εὔριπα]: of the Troad. See on 2. — τί . . . ὠδύσαιο: *why then didst thou conceive such wrath against him?* The aorist is inceptive (H. 841), and the verb ὀδύσσομαι, here as elsewhere, is used with a play on the name Ὀδυσσεύς.

This name was given by Autolycus, the maternal grandfather of the hero, on a visit to Ithaca, πολλοῖσιν γὰρ ἐγὼ γε ὀδυσσάμενος τὸδ' ἰκάνω · | τῷ δ' (and therefore) 'Ὀδυσσεὺς δνομ' ἔστω ἐπώνυμον, τ 407, 409. § 16 e.

64. ποῖον . . . ὀδόντων: a formula of indignant surprise. The sense is the same as that of the briefer formula ποῖον ξείπεις β 85, *how thou speakest!* — σέ, ἔρκος: the part is in apposition with the whole. Render the pronoun in English as possessive, *the barrier of thy teeth*. Cf. Shakespeare's 'Within my mouth you have enjail'd my tongue, | Doubly portcullis'd with my teeth and lips,' *King Richard II.*, i. 3.

65. ἔπειτα: then, with the logical force of *in that case*, i.e. εἰ μὲν δὴ χαρίζετο (60 f.), a thought resumed in 66 f.

66 f. βροτῶν: genitive with the adverbial περί, which with ἐστὶ gives the meaning *surpasses*, νόον being accusative of specification. The second περί is also adverbial with ἔδωκε, in the sense of *surpassingly*, where βροτῶν is to be understood.

68. γαίηχος: see on 53.

69. Κύκλωπος: genitive of cause. — ὀφθαλμοῦ: gen. of separation, as in i. 516. — ἀλάωσεν: sc. Odysseus. The details of the story are given in i. 371 ff.

70. ἀντίθεον: in strength and lineage merely, like Otus λ 308. See on 29. — Πολύφημον: for the case, see on ἔσχατοι 23.

71. Κυκλώπεσσι: poetical dative of interest. — μὲν: here the relative construction is dropped, as in 4. H. 1005.

72. ἀλός: construe with the participle μέδοντος, which agrees with Φόρκυρος, and may be translated as a noun, *ruler of*.

74. ἐκ τοῦ δῆ: *from that time to this*, referring back to 69. — ἐνοσίχθων: the same elemental power that supports the earth (γαίηχος) can shake it.

75. οὐ τι κτλ.: an unexpected prefix of a negative contrast to the principal thought, *does not indeed seek to slay him, but does keep him wandering*. — πατρίδος αἵης: § 25 f, end.

76. οἶδε: *here present*, in opposition to the absent Poseidon.

77. ὅπως ἔλθῃσι [ἐλθῇ, § 47]: *how he may return*, explains and paraphrases νόστον. The simple verb is used in the sense of πάλιν ἐλθεῖν. The subjunctive is the usual mode in such clauses in Homer, the future indicative in Attic. See on 57.

78. οὐ μὲν [μὴν] γάρ τι: *verily indeed not at all*. Cf. 75.

80 f. Cf. 44 f., and see § 15 f.

82. τοῦτο: refers back to 76 f., and is explained by the following verse. — φῖλον: sc. ἐστὶ.

83. ὄνδε δόμενδε: the enclitic -δε is here rhythmically doubled by adding it also to the possessive pronoun. See § 36 d.

84. ἔπειτα: see on 65. Here it takes up the protasis contained in the two preceding verses.

85. Ὀγυγίην: the name of the mythical isle referred to in 50. — ὀτρύνομεν: subjunctive of exhortation, with short variable vowel. See on 41,

87. νόστον : in explanatory apposition with βουλήν, and itself explained by ὡς κε νέηται. Cf. 77.

88 f. οἱ : dative of advantage. It here refers to Odysseus, but in 89 to Telemachus his son, in each case to the person most prominent in the thought just preceding.

90. καλίσαντα : for the accusative instead of the dative agreeing with οἱ, see G. 928, 1 ; H. 941. — κάρη κομόωντας : the first is a neuter accusative of specification, the second a participle from κομάω, with assimilation of uncontracted vowels, as in αἰτιόωνται 32. The phrase means literally *letting the hair grow on the head, i.e. long-haired*. The epithet, much more frequent in the *Iliad* than in the *Odyssey*, describes a national trait in the heroic times. To cut the hair was a sign of mourning, cf. δ 198. 'Thucydides (i. 6) says it was not long since the "gentlemen of the old school" had given up wearing their hair in a knot fastened by a golden cicada. The Spartans retained to a late period the custom of wearing long hair. Before the battle of Thermopylae, the Persian scout saw the Spartans combing their hair (Hdt. vii. 208), preparing for glorious victory or honorable death. Only dandies wore long hair at Athens in the time of Aristophanes.' — Ἀχαιοὺς : one of the names for the dominant race in northern Greece, Peloponnesus, and adjacent islands. It is sometimes used as a name for the whole people, like the later Ἕλληνες. Here it means the free people of Ithaca, and also the suitors from the neighboring islands, who were all subjects of Odysseus.

91. μνηστήρεσσιν : for a shorter form of this dative plural, see 114. — ἀπειπέμεν : *speak out* plainly, sc. τὸν μῦθον ἀπηλεγέως, as in 373. His speech would, of course, be one of warning and prohibition.

92. ἀδινά : *huddling*, the opposite of πλατέα *straggling*, which is an epithet of goats. Note also how the epithets of cattle fix in word-pictures the most salient features of their gait.

93. ἡμαθόεντα : for the masculine form used as feminine in Homer, see § 41 a. In the case of adjectives in -ῆεις and -βεις, this occurs only with geographical names.

94. πεινσόμενον : future participle of πεινθόμαι, denoting purpose, to be construed with the omitted object of πέμψω. — ἣν πον ἀκούσῃ : *in case he may possibly hear*. After a historical tense the idiom is εἰ with the optative, as in 115 f. G. 1420 ; H. 907.

95. ἔχησιν : *may possess* him, instead of being possessed by him, thus personifying κλέος.

96-143. Athena goes disguised to Ithaca, where she is hospitably received by Telemachus.

96. ποσσίν [ποσίν] : see on πόσιν 15.

97. τά : to be treated as a relative pronoun. — ὑγρῇν : *the flood* (lit. *the moist*). The feminine adjective is here used as a substantive. So the earth is called *the firm* (τραφερή). So we speak of 'the green' (lawn or park).

98. ἄμα : *with, i.e. keeping pace with, as swiftly as*. — πνοιῆς [πνωαῖς] : § 37 e.

100 f. On the supplementary descriptive epithets without connective, as in 97, see §§ 14 j, 18 a. — τῷ, τοῖσιν τε: to be treated as relative pronouns. For the τε, see on 50.

101. ἡρώων: explanatory apposition, still further defined by the following relative clause. — κοτίσσειται: becomes wrath, 1-aorist subjunctive, with 'inceptive' force. The subjunctive in such a subordinate clause corresponds to an iterative present in the principal clause, as the optative to an iterative imperfect. — ὄβριμοπάτρη: the epithet stands in supplementary descriptive apposition to the subject, 'this daughter of a mighty sire.'

102. βῆ [ἔβη] κατὰ: construe with καρήνων. — ἄλξασα: with a rush.

103 f. στή: the journey is no sooner begun than it is ended. — ἐπὶ προθύροις: at the outer door, equivalent to the θύρῃσιν of 120, i.e. at the door admitting from the road or street into the courtyard before the palace, and so οὐδοῦ ἐπ' αὐλείου on the threshold of the court. — παλάμη . . . ἔγχος: no slave or servant therefore, whose hands must be free for labor. § 24 h.

105. εἰδομένη: taking the form of, of an actual transformation.

106. ἀγήνορας: see on 29. — ἔπειτα: then, when she came upon them.

107. θυράων: the door of the palace, within the courtyard, and opposite the door from the street, where Athena-Mentes stood.

108 f. αὐτοί: themselves, i.e. without the consent and against the wishes of the rightful owners. The pronoun has a similar intensive and contrasting force in the next verse. § 45 e.

109 ff. κήρυκες καὶ θεράποντες: to the former οἱ μὲν (110) refers; to the latter, οἱ δέ (111) and τοὶ δέ (112). The whole and its parts are expressed in the same case, and no verb of general meaning, which would describe the activity of the whole body of attendants, is introduced. These heralds and squires, free-born men, but of inferior rank, were in this case handsome youths whom the suitors had brought with them to serve as pages. Both offices, in the 'piping times of peace' which the *Odyssey* describes, have lost much of the dignity and independence which they have in the martial *Iliad*.

110. οἱ μὲν: a spondee, §§ 35, 62 j. — κρητῆρσι: these stood on tables by themselves, and wine was carried from them to the guest, as were his portions of meat from the carving tables. See ι 8-10. — ὕδωρ: the quantity of the first syllable is variable. Cf. 146, and see § 62 d γ. In later times also the Greeks, as a rule, weakened their wine with water, two parts of wine to three of water.

112. πρότιθεν: were setting up, i.e. placing before (πρό) the seats, προπάροιθε θρόνων κ 354. Usually, in Homer, each person has a separate table at a formal meal, and in the time of Plato at Athens there was



κρητήρ.

no such thing as a common table for all the guests at a meal, but small tables served for two or more persons. — κρέα πολλά: the adjective is predicate, meats

in abundance. — **δατεῦντο**: *were carving*. The meat was cut up into portions (**πίνακες** 141), as also in historical times, and handed round to the tables of the guests, who took it in the fingers for eating. — The servants were preparing the meal in the palace, while the suitors were amusing themselves in the courtyard.

113. **πρῶτος**: see on **οἱ μὲν** 110.

114. **φῶλον ἦτορ**: accusative of specification.

115 f. **εἰ . . . θεῖη**: *if only he would come somewhence and, etc.* See on 94. The clause expresses the dreamy wish of Telemachus.

116 f. **μνηστήρων τῶν μὲν**: *of the suitors, of these indeed*. The demonstrative pronoun follows and repeats the idea of its substantive with emphasis before the contrast soon to follow in **αὐτός**. — **σκεδάσιν θεῖη**: a circumlocution for **σκεδάσειε**, *make a scattering, for scatter*.

117. **τιμήν**: *sc. βασιληίδα, his royal honors*, with all their revenues and rights, such as land, daily supplies, presents, and invitations to feasts. — **δώμασιν**: for the dative, see on 71; *be lord of his house*.

118. **τὰ φρονέων**: *with these thoughts*; subordinate to **μεθήμενος**, *sitting thus thoughtfully*.

120. **ξείνον . . . ἐφεστάμεν**: *that a stranger stand*. The infinitive clause describes that at which he was disturbed, i.e. it serves as object of **νεμεσσήθη**.

121. **ἔδξατο**: *sc. οἱ, relieved him of*.

122. **φωνήσας**: *lifting up his voice*. The simple verb is always intransitive in Homer. Both accusatives in the formula are construed with **προσηύδα**. — **πεπρόντα**: the uttered word darts off like a bird. Cf. 64.

123. **φιλήσεται** [**φιλήσῃ**, § 47 j]: *'thou shalt be kindly entreated,'* future middle in passive sense.

124. **πασσάμενος**: the aorist participle explains the time meant by **ἔπειτα**. Homeric courtesy always deferred a formal introduction of the guest and inquiry about his errand, till he had partaken of hospitality. — **ὅττιός σε χρεή**: *of what thou hast need*. **χρή** is a substantive (*sc. ἐστὶ*), like **χρεῖώ**, and the accusative of the pronoun originally expressed 'limit of motion' with some verb of motion, as in **τίνα χρεῖώ τόσον ἔκει β** 28, **ἐμὲ δὲ χρεῶ γίγνεται αὐτῆς δ** 634.

125. **ἡγείθ'**: for **ἡγείτο** (**ἡγέομαι**).

126. **δόμου**: the collective term for the whole house is here used for the name of the particular apartment, in this case the great hall, **μέγαρον**.

127. **φέρων**: the addition of the participle makes the description more vivid and circumstantial, *'the spear that he bore.'* — **πρὸς κίονα**: construe with **ἕστησε**. Four or more pillars support the roof over the hearth in the centre of the Homeric **μέγαρον**.

128. **δουροδόκης**: consisting possibly of straps or rings encircling the pillar and holding the spears upright against it. The word occurs only here. — **ἐνθα περ**: *right where*. — **ἄλλα**: *besides, also*. In Homer, as in Attic prose, this pronoun is sometimes joined appositively to a noun in a sense which the English must render adverbially. G. 966, 2; H. 705.

129. **πολλά**: *in great numbers*, predicate adjective.

130. αὐτὴν: *herself*, in contrast with the spear 127. See on 108. — ἄγων: he seated her on a throne *that he led her to*. See on φέρων 127. — ὑπό: adverb, with πετάσας. § 22 d. — λῖτα: accusative singular. A simple linen cloth is here used instead of the usual τάπης (δ 124), or ῥήγεια (κ 352), with which the seat was made more comfortable, — a sort of movable upholstery.

131. καλόν: describes θρόνον, the preceding clause being parenthetical. See on 100. — ποσίν: *for the feet*. See on 15.

132 f. πᾶρ δ' αὐτός: *and near by for himself*, the last idea repeated in the middle voice of θέτο. — ἔκτοθεν ἄλλων μνηστήρων: *away from the others, the suitors* (see on ἄλλα 128), '*away from the company of the suitors*,' i.e. from the tables set for them. They do not come in from the court till 144. § 15 d.

134. δέϊπνῳ: dative of cause, explained by the second part of the verse.

136-140. A stereotyped description of the preliminaries to a hospitable meal. See δ 52-56, κ 368-372. § 15 f. These customs remained essentially the same at Athens in the days of Plato.

136. χέριβα ἐπέχευε: equivalent to ὕδωρ ἐπὶ χεῖρας ἔχευεν 146. — προχόω: dative of place or means, with φέρουσα, which is used like φέρων 127.

138. νίψασθαι: for them *to wash*, infinitive of purpose. 'This washing of the hands before eating had originally a religious meaning, on account of the customary offerings to the gods. Cf. 'For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders,' *St. Mark* vii. 3. — παρά: adverb, as in 132.

140 f. εἶδατα: *viands*, usually cold meats left from former meals. These were brought on for an unexpected guest who had to be suddenly served. κρεῖων (141), on the other hand, means freshly cooked meats. — χαριζομένη παριόντων: *giving gladly* (hence *bountifully*) *of what was on hand, of her store*. The genitive is partitive.

141. ἀείρας: *that he had taken up* from the carving-table (ἐλεός), from which the meats were served in portions.

143. κῆρυξ: probably Medon, the herald of the house of Odysseus (δ 677). Telemachus and his guests are served by the house-servants, the suitors by their own pages (see on 109). — αὐτοῖσιν: almost an equivalent of the σφί above, possibly adding a slight notion of contrast to the surrounding food and utensils. — οἰνοχοεύων: *serving wine* from an οἰνοχόη or πρόχοος, with which the wine was dipped up from the κρητήρ, and poured into the δέπας of the guest.

144-220. *While the suitors eat, Telemachus discourses with his visitor, who gives herself out to be a guest-friend of Odysseus, and confident that the hero will yet return.*

147. δμῳαί: these belonged to Odysseus. There were fifty in all. Their master metes out awful punishment to the twelve faithless ones among them, after he has slain the suitors (χ 420 ff.).

148. κοῦροι: the θεράποντες of 109. — κρητήρας . . . ποτοῖο: '*brimmed the bowls with drink*.' The formula strictly denotes mixing wine with water in the mixing-bowls, as in γ 339, but is here loosely used for the filling of the cups of the banqueters from the mixers.

149. οἱ δέ: resumes the τοῖσι of 146. — ἐτοίμα: *in readiness*, predicate after προκειμένα.

150. πόσιος [πόσεως]: genitive objective with ἔρον. — ἐξ ἔρον ἔντο: *sent away their desire, i.e. satisfied it*. Vergil imitates the formula with postquam exempta fames et amor compressus edendi *Aen.* viii. 184.

151. μνηστῆρες: this logical subject of the apodosis to 150 is at once taken up in the demonstrative τοῖσιν with an altered construction. *The suitors — they turned their thoughts to other things*. Contrast with Telemachus (156) is thus prepared. — μεμήλειν: 3 person singular, with neuter plural subject. §§ 33 k; 22 j.

152. γάρ τε: a constant combination, like namque. See on 50. — ἀναθήματα: predicate, *sc. ἐστὶ*.

154. ἀνάγκη: *under compulsion*, an instance of the wantonness of the suitors, for the bard belonged to the court of Odysseus. Both the bard and Medon the herald (see on 143) are spared the doom inflicted on the suitors, χ 330–380.

155. ἦ τοι: *verily now*. — ὁ: *he*, demonstrative pronoun. — φορμίζων: this word, following κίθαριν 153, shows that the φόρμιγξ was not essentially different from the κίθαρις. The instrument was used by the Homeric bard in preludes, interludes, and possibly to emphasize certain passages, but not as a constant accompaniment. It set the tone, or key, of the recital. — καλόν: adverb.

158. ἦ καί: *wilt thou actually?* a rhetorical question, expressing surprise, but expecting no answer. — νεμεσήσῃ: uncontracted form for νεμεσήσῃ (§47 j). — ὅττι κεν εἴπω: a clause more fully explaining what is meant by μοι — *at me, at what I may say*.

159. τούτοισιν . . . μέλει: *these men indeed turn their thoughts to these things*, the construction as in 151. — κίθαρις καὶ αἰοιδή: instrumental and vocal music, both the accomplishments of the bard, and both included in μολπή of 152.

160. ῥεῖα: *lightly, carelessly, i.e. without anxiety* for their own support, as the gods ῥεῖα ζῶουσιν, while men toil for their food. — νήποινον: predicate adjective as adverb, *without amends*.

161. ἀνέρος [ἀνδρός]: in apposition with the ἄλλον implied in ἀλλότριον. See on αὐτῶν 7. — δή που: *now perhaps*. — λευκά: a fixed and conventional epithet of ὀστέα. § 15. For the retraction of the accent, *cf. κακά* 33.

162. ἡπείρου: here *land* in its most general sense, as distinguished from κῦμα. — ἦ . . . κυλίνδει: *sc. αὐτά*, referring to ὀστέα, object instead of subject, now that the relative construction is abandoned for an independent statement.

164 f. ἀρησαίατο: § 47 n. — ἐλαφρότεροι ἢ ἀφνειότεροι: *more swift than rich*. 11. 645. If swift, they might escape, whereas, even if rich, they could not buy themselves off. ‘*They all would pray rather for speed of foot than stores of gold and clothing.*’ — χρυσοῖο: genitive of plenty.

166. νῦν δέ: *but as it is*, assuming the opposite of the case supposed in 163. — ὤς: as suggested in 161 f. — μόρον: cognate accusative. — ἡμιν: recessive accent because unemphatic. G. 396; H. 264.

167 f. *εἴ περ . . . φῆσιν* : *even if many a man say*. For the subjunctive, see § 21 d α ; G. 1396 ; II. 894 b. — *τοῦ δὲ κτλ.* : *nay, his day of returning perished*, a flat contradiction of *ἐλεύσεσθαι*.

170. *τίς, πόθεν* : the first question asks for name and parentage, the second for native land or home. Cf. Vergil's *qui genus, unde domo?* *Aen.* viii. 114. — *εἷς* : the 2 person singular of *εἰμί*, enclitic in Homer. — *πόθι κτλ.* : asyndeton of sentences in lively speech. § 18 b. — *ἀνδρῶν* : partitive genitive with each interrogative. — *τοκῆς [τοκεῖς]* : § 39 d.

171. *ὀπποῖης κτλ.* : an indirect question, connected by *τέ* with *κατάλεξον* 169. The direct form of question is resumed at once in *πῶς*. — *νηός* : the questioner wishes to know whether he came on his own or another's ship, and whether that ship was merchantman or pirate. — *ἀφ' (κ)εο [ἀφ' (κ)ου]* : § 47 j.

172. *εὐχετόωντο* : the tense refers to the time when Athena was supposed to have been with them.

173. *μέν* : *surely*, like *μήν*, as in 78. The verse seems facetious in the mouth of an islander.

174. *καὶ τοῦτο* : *this also*. Cf. *τόδε* 169. — *ἐπήτυμον* : predicate adjective as adverb, *truly*.

175. *ἤ . . . ἦ* : equivalent to Attic *πότερον . . . ἦ* (§ 23 b). — *νέον* : adverb, *newly*, i.e. now for the first time. Its contrast is in the following *καί*, *actually*, i.e. *already*.

176. *ἴσαν* : *used to come*, followed by the poetical accusative of the limit of motion. Telemachus speaks from hearsay, since he was an infant when his father went to Troy (λ 448).

177. *ἄλλοι* : *besides thee* ; or, men of other lands, *strangers*. — *καὶ κείνος* : *he too* was hospitable to visitors as they had been to him. He sought and bestowed hospitality, was socially inclined.

181. *Ταφίοισι* : for the case, see on 71. § 22 g.

182. *ὥδε* : *in this way*, 'as you see me here,' spoken with significant gesture. The transition would be easy to the *hither* or *here* of later Greek. — *κατήλυθον* : *put in*, from the 'high sea' down to the shore.

183. *πλέων* : *on a voyage* interrupted by this stop at Ithaca. The participle is here pronounced with 'synzesis' (§ 28).

184. *Τεμέσην* : a place in Cyprus famed for its rich supply of copper. The metal takes its name from Cyprus (aes Cyprium). — *μετά* : *after*, i.e. *to get*. — *ἄγω* : *carry*, as cargo, to exchange by barter for copper. — *αἶθωνα* : of the sparkling lustre of manufactured iron.

185. *ἦδε* : *here*, with deictic force (II. 695 a), the speaker pointing in some direction. — *ἐπ' ἀγροῦ* : *a-field*, i.e. in this case, on the coast of the open country, and not in a city's harbor. The usual meaning of the phrase is seen in 190. — *πόλις* : the city of the Ithacans, on the outskirts of which lay the estate of Odysseus.

187. *ἀλλήλων* : *of one another*. — *πατρώιοι* : *ancestral*, i.e. I was guest-friend of your father, and the relation is inherited by you. — *εὐχόμεθα εἶναι* : equivalent to *ἐσμέν*.

188. ἐξ ἀρχῆς: *from of old*. — εἰ περ . . . ἐπελθών: as thou wilt be assured, if only thou wilt go and ask; the subjunctive as in 167 f.

189 f. τόν: to be treated as relative pronoun. — οὐκέτι: with ἔρχεσθαι. — πῆματα πάσχειν: see on 49. The phrase here indicates the burdens of old age, and the hardships of the solitary life which Laertes had chosen in his grief at the loss of his son Odysseus. Cf. λ 187 ff.

192. εὖτ' ἄν: *whensoever*. — κατά: adverb with λάβησιν, *lays hold upon*. Weariness and sleep are personal powers to Homer. They subdue like armed men. — γυῖα: see on ἔρκος 64.

193. ἀλωῆς οἰνοπέδιοιο: *of his cultivated vineyard*.

194 f. δὴ γάρ: *lo! indeed*. — μὲν: subject of εἶναι, and explained below by σὸν πατέρα, since otherwise it might be referred to Laertes. — ἔφαντο: refers to a report which Mentès claims to have learned before leaving home, or on his way to Ithaca, while φασί, 189, refers to what he may have heard since landing at Ithaca.

195. νύ: *as I see*, of inference. — κελεύθου: equivalent to νόστου, genitive of separation.

196. ἐπὶ χθονί: *in the world, i.e. anywhere, at all*.

197. πού: the indefinite adverb aptly covers Athena's real knowledge of his whereabouts (50 ff.). There is similar pleasantry in ἄνδρες 198, and in the prophecy of 200 ff.

198. Cf. 50.

199. οἷ που κτλ.: adds ἀέκοντα emphatically to the thought of 197, and the supplementary adjective ἀγριοὶ holds the thought in suspense for the sake of this addition.

200 f. ὥς . . . βάλλουσι: *sc. μοί, as the immortals suggest to me*, of a thought that occurs suddenly and as by inspiration. — τελέεσθαι: future middle in passive sense.

202. The participles are both concessive in meaning. — σάφα εἰδώς: *expert in*.

203. δηρόν: akin to δήν = δφήν, and here, though not always, making length by position for the preceding short vowel. § 62 h β.

204. ἔχησιν: the object must be supplied from the subject of ἔσσεται.

205. φράσσεται: future middle of φράζω, *he will devise a way*. — ὥς κενήται: an appositional purpose-clause, as in 87.

207. εἰ δή: *if really*. — τόσος: *sc. ἑών, tall as thou art*. No compliment could be more acceptable to the youth. — πάις: predicate, with ἐξ αὐτοῖο Οδυσῆος. — εἰς: as in 170.

208. αἰνῶς: *awfully, i.e. astonishingly*. Xenophon uses ἰσχυρῶς in a similar way. — μὲν: as in 173. — κεφαλῇν, ὄμματα: accusatives of specification.

209. ἐπεὶ: introduces not direct proof of the preceding statement, but an explanation of how the speaker is in a position to make it. — θαμὰ τοῖον: *so very often*. The τοῖον after adjectives and adverbs has deictic force, pointing to familiar customs or relations. Its force was probably heightened by a gesture.

210. ἐς Τροίην ἀναβήμεναι: *embarked for Troy, i.e. to sail to Troy*.

212. ἐκ τοῦ: *from that time*.

215. μέν τε: correlative to αὐτάρ. For the use of τε, see on 50. — τοῦ: predicate genitive of origin, with ἔμμεναι. Cf. 207. — ΔΟΝ ΠΕΔΡΟ. 'I think this is your daughter.' ΛΕΟΝ. 'Her mother hath many times told me so.' *Much Ado about Nothing*, I. i.

216. ἑόν: equivalent to ἑαυτοῦ. — αὐτός: of himself, of his own knowledge. — ἀνέγνω: gnomic aorist, *no man knoweth*.

217. ὥς δὴ ὀφελον ἔμμεναι: *lo! how I ought to be! i.e. O that I were! an unattainable wish*. G. 1513; H. 871 a.

218. ἰοῖς: refers not to the subject (γῆρας) of the verb, but to its object (δν). — ἔπι: see on ἀπο 49. — ἔτεμεν: *overtook*, as, in fact, it had not. The indicative stands thus in a conditional relative sentence which depends on an unattainable wish. G. 1433; H. 919 b.

219 f. νῦν δέ: see on 166. — ὅς . . . ἀνθρώπων: *he who is most hapless of mortal men*, a relative sentence preceding its demonstrative word (τοῦ) that the latter may be more emphatic. — γένητο: *has become and so is*. — τοῦ . . . γενέσθαι: equivalent to τοῦ ἐκγενέσθαι μέ φασι. The genitive denotes origin, and ἐκ is adverbial, taking its accent from the following enclitic. It makes the idea of source clear.

221-318. *Athena inquires about the outrages of the suitors, and advises Telemachus to try and stop them, and to go on a journey in quest of tidings of his father.*

222. οὐ μέν τοι: *not, in deed and in truth*. — νώνυμον: predicate adjective with the object γενεήν.

223. τοῖον: "who art so tall and sturdy." The predicate adjective thus contains the gist of the reason why the family of Odysseus could not be nameless for the future.

225. ὅδ' ἐπλετο: *is this here*. — τίπτε δέ σε χρεώ: *and how, pray, hast thou need of it? "what good does it do thee?"* For the construction with χρεώ, see on 124. τίπτε is adverbial here, like τόσον in the passage there cited, and χρεώ is a monosyllable by 'synzesis' (§ 28).

226. εἰλαπίνῃ ῆε: the two words are pronounced together in 'synzesis.' — γάμος: the last syllable is used in place of a long syllable, before a pause. § 62 (3). — τάδε: *what I see here*, subject of ἐστίν.

227 f. ὥς τε: with ὑβρίζοντες, *like insolent men*. — μοί, ὑπερφιάλως: construe the first with δοκέουσιν, the second with δαίνυσθαι. The verses explain why the gathering could not be an ἔρανος.

229. αἰσχέα: *shameless deeds* of the ὑβρίζοντες. — ὅς τις πινυτός γε: *whosoever, in his senses at any rate*. The adjective is predicate.

231. ἀνείρεαι ἥδὲ μεταλλάῃς: for such pairs of nearly synonymous words, see § 15 c.

232 f. μέλλεν ποτε ἔμμεναι: *was likely to be once*, "may well have been," "doubtless was," judging from what the speaker had heard (see on 176).

234. ἐτέρως: *in the other way*, not quite equivalent to ἄλλως.

236. θανόντι περ: *sc. οἱ*, "at the mere fact of his death." The participle

is limited by the explanatory *ἐι δάμῃ* of the next verse. For the optative in the conclusion to such a condition, see § 21 *d δ*.

238. *ἐν χερσίν*: *in the arms*, like *in manibus*. — *ἐπεί*: temporal.

239. *τῷ*: *in that case*, *i.e.* the one supposed in 237. § 45 *k*.

240. *κὲν ἤρατο*: *he would have secured*, *i.e.* through this notable burial, since the mound would have kept his fame alive for his son to enjoy.

242. *οἴχεται*: *gone is he*. For the elision, see § 31. The ‘asyndeton’ (§ 18) betokens deep feeling and excitement. — *ὀδύνας τε γόους τε*: instead of *κλέος* 240.

243. *οὐδέ τι*: *yet by no means*.

244. *ἄλλα*: *besides*. See on 128.

245. *νῆσοισιν*: the neighboring islands of the group, as explained below. The suitors from each isle are enumerated in π 247 ff., — one hundred and eight in all, besides ten servants.

246. *ὕληντι Ζακύνθῳ*: see on 93. The final syllable of the adjective remains short even before *Z*. See § 62 *g γ*.

247. *κάτα*: preposition, with *Ἰθάκην* (§ 58 *c*). — *κοιρανέουσιν*: as *βασιλεῖς*, but subject to the higher power of Odysseus.

249 *f*. *τελευτήν ποιῆσαι*: equivalent to *τελευτήσαι*, *to consummate*, *sc.* *γάμον*. The periphrasis is like that in 116. — *δύναται*: *can she bring herself to*, of moral power. — *ἔδοντες*: descriptive participle of manner, *voraciously*.

252. *ἐπαλαστήσασα*: the aorist is inceptive, as in *δακρύσασα* 336. II. 841.

253 *f*. *πολλόν*: adverbial, with *δεύῃ*, *much need hast thou*. — *ὃ κε (δς δν) . . . ἐφείη*: *who would lay hands on, etc.* Such an imagined result regularly follows a present tense in a negative principal clause. Here *δεύῃ* contains the negative idea.

255. *εἰ γάρ*: *if really*, with the optative of wish *would that*. — *ἐν πρώτῃσι θύρῃσιν*: *at the front door*, the same as *ἐπὶ προθύροις* 103, *θύρῃσιν* 120. Construe *δόμον* with this phrase.

256. *ἔχων . . . δοῦρε*: *i.e.* in full Homeric armor.

257. *τοῖος*: *i.e.* with such youth and vigor. Cf. 223. — *τὰ πρῶτα*: *that first time*, adverbial phrase.

259. *ἀνιόντα*: *on his way back*. Cf. *πλέων* 183. If returning from Peloponnesus, he would have taken a somewhat roundabout course to visit the Taphians. But direct routes must not be imposed upon either hero or poet of adventure. — *Μερμερίδαο [-ίδου]*: a patronymic. § 42 *e*.

260. *καὶ κείσε*: *there also*, as well as to many other places. See on 177.

261 *f*. *ὄφρα οἱ εἴη*: *sc.* *τὸ φάρμακον* as subject, but translate *that he might have it*. — *χρίσθαι*: infinitive of purpose, as in *ὄφρα οἱ εἴη (sc. γάλα) | πίνειν* 248 *f*. § 21 *f β*. Poisoned arrows are mentioned only here in Homer, and here the context implies disapprobation. Poisoning of wine is feared in β 329 *f*. Cf. Vergil's *Amycum, quo non felicius alter | ungere tela manu ferrumque armare veneno Aen. ix. 772 f*.

265. *τοῖος ἔων ὁμίλησειεν*: repeats, without *εἰ γάρ*, the wish of 255 ff. The verb is used in a hostile sense, like the English ‘meet.’

266. The verse forms an apodosis to 265; *sc.* τῷ in that case (*cf.* 239), which would resume the preceding wish as a protasis.

267. ταῦτα: *these issues*, *i.e.* the desired return of Odysseus and its consequences, as described in 255-266, and briefly summed up anew in 268 in the form of an indirect double question. — θεῶν ἐν γούνασι κείται: *lie in the laps of the gods*, of a decision to be made by the gods. These, in the conception of the poet (which is also that of earliest Greek art), are seated figures. In their laps lie the fortunes of men, — material objects, to be dealt out from time to time.

268. ἢ κεν . . . ἢε καὶ οὐκί: *whether perhaps, . . . or even not.*

270. ἀπώσσαι: *ἀπωθέω*, aorist subjunctive. G. 1377; H. 885 c.

271. εἰ δ' ἄγε: *but pray come!*

273. μῦθον πέφραδε: *make known thy mind*, μῦθον referring to the import or content of what is said — θεοί . . . ἔστων: *i.e.* adjure the people by the gods to do as thou desirest. § 47 f.

275. μητέρα δέ: in close correlation with μνηστῆρας μέν, as if ἀνωχθεῖν ἐναί were to follow. But in the next verse a milder expression is used, ἀψίτω, as though μήτηρ had preceded. This is 'anacoluthon' (H. 1063).

276. πατρός: his name is given in 329, β 53. His home was in Sparta. — μέγα δυναμένοιο: *very powerful*, perhaps because of great wealth.

277. οἱ δέ: *i.e.* the family of Penelope implied in the previous verse. — ἔδνα: only here and β 196 of *dowry gifts*, elsewhere in Homer of *suitor-gifts*, which were a modified form of an earlier purchase. Purchase also had succeeded an earlier capture by force, though there is no indication of this in Homer.

278. ἐπὶ παιδὸς ἔπεσθαι: *to follow upon (along with) a daughter*, *i.e.* to be given with her at her marriage.

279. αἶ κε πύθαι: *in case that, i.e. in hope that thou wilt obey.* See on 94.

280. ἑξικοσιν: a common number for the oarsmen on Homeric craft which were designed for voyaging merely, not for fighting. A war-ship in Homer usually has a crew of at least fifty. — ἡ τις ἀρίστη: *the very best*, *sc.* ἐστίν. The relative virtually strengthens the superlative.

282 f. ὄσσαν: *rumor*, distinguished from the definite information implied in ἐπρησι. Because of unknown and mysterious origin, it was held to be ἐκ Διός. Vergil's Fama is a daughter of Terra *Aen.* iv. 178. — κλέος: *tidings*. *Cf.* ἀκλειῶς 241.

284. See Book iii.

285. See Book iv.

286. ὅς: in demonstrative use. § 45 p. — ἦλθεν: *sc.* πάλιν, as in 77.

287. νόστον; *i.e.* his safe return to some Greek shore, or that he is alive and will return.

288. ἦ τ': ἦ τοι. See on 60. — τρυχόμενος: *sc.* by the suitors. *Cf.* 248. The participle is concessive. — ἐνιαυτόν: a period within which Odysseus may surely be expected to make his way to Ithaca, if he is coming at all.

289. τεθνηῶτος: *that he is dead*, *sc.* αὐτοῦ; literally of him as dead. § 22 f γ.

290. δὴ ἔπειτα: *then at once.* So in 294.

291. σῆμα: a cenotaph, or memorial mound, like τύμβον in δ 584. — χεῦαι: infinitive used as imperative (§ 21 f α). — ἐπί: adverb, *thereat*. — κτέρεια κτερεῖ-

ξαι : *perform the usual rites*. The formula originally denoted the burning of the dead man's possessions on the pyre ; then it came to be used of any formal funeral rites. Such rites are described μ 12-15. For the cognate accusative, see on 49.

292. καὶ . . . δοῦναι : *i.e.* suffer your mother to marry if she wishes, and make no objections to it.

293. ταῦτα τελευτήσης τε καὶ ἔρξης : *shalt have ended and done this*. See on 231. The ταῦτα refers merely to the funeral rites of his father.

295 f. ὅπως κε . . . κτείνης : *how thou mayest slay*. Cf. 270.

296. οὐδέ τι σέ χρή : *and it is in no way meet for thee*. For the construction, see on 124.

297. νηπιᾶς ὀχέειν : *to carry childishness*, equivalent to νηπιαχεύειν *to act childishly*. — τηλίκος : *so young* as to justify childishness.

298. ἦ οὐκ : pronounced with 'synizesis.' § 28. — ἀέεις : the present denotes the continued result of a completed action, *hast thou not heard*, and so *dost thou not know*? II. 827. — οἶον : refers to quality, and so is more complimentary than ὅσσον would be. Athena cites the incident which has been used for a different purpose by Zeus (35-43).

299 f. πάντας ἐπ' ἀνθρώπους : denotes the spreading of his fame *over* the world. — πατροφονῆα : not *parricide* (πατροφόνον), but *murderer of his* (Orestes') father, as the explanatory clause δ οἱ . . . ἔκτα shows. § 15 d.

301. καὶ σύ : *thou too* (as well as Orestes), followed by φίλος as vocative. — μάλα γὰρ κτλ. : *indeed I see that thou art very beautiful and tall*, a parenthetical clause, giving a reason for the following exhortation. Cf. 207.

302. ἔσσω' : ἔσσο. — τίς : *many a one*, collective.

304. μέ : construe with μένοντες, *because they have to wait for me*.

305. σοι . . . μελέτω : *let (this) be thine own care*.

307 f. φίλα φρονέων : *in kindly spirit*. — ταῦτα, αὐτῶν : *this, it*, the latter pronoun merely anaphoric as in Attic. See on τῶν 10, and § 45 e.

309. ἐπιγόμενός περ ὁδοῖο : the genitive is partitive after ἐπιγόμενος in the sense of *eager for*, as after ἐσύμενος in δ 733. G. 1099 ; II. 739 The participle has concessive, the particle intensive, force, as in 6.

310 f. τεταρπόμενος : *refreshed* by further feasting and its accompanying pleasures. The bath before the banquet, a special luxury in Homer, became a fixed custom in Athens in the time of Plato. The participles contain the main ideas, rather than κίης, and should be translated as verbs, — *that thou mayest get bath and refreshment before thou goest*.

312. τιμῆν, καλόν : in supplementary and emphatic position (see on 100), — *a precious one, a very beautiful one*. — κειμήλιον : costly ornamental utensils are often given to guests in Homer, and there is no hesitation in receiving or even in asking for them. Menelaus and Odysseus come home rich in such gifts, richer than they would have been from their share of the booty of Ilios. The guest-gifts of the Egyptians and Phaeacians play the same part in the *Odyssey* which the 'hidden treasure' does in later romance.

313. οἷα : *of such sort as*. Its antecedent is logically a plural partitive geni-

tive *τοίων*, depending on *κειμήλιον*. — *ξείνοι ξείνοισι*: the repetition here does service for *ἀλλήλοισι*. § 16 b.

315. *λαλαϊόμενον περ*: here a causal idea in the participle is intensified by *πέρ*.

316. *ὅττι κε*: *what one soever*.

317. *ἀνερχομένῳ*: sc. *μοί*, on my way back home from Cyprus (184). — *δόμηναι*: infinitive as imperative. — *φέρεσθαι*: infinitive of purpose.

318. *καὶ μάλα καλὸν ἔλῶν*: *taking one that is really very fine*. The *καὶ* emphasizes the adverb, as in *καὶ λίην* 46. — *σοὶ . . . ἀμοιβῆς*: *and thou shalt have a worthy return-gift*, literally, *thou shalt have a gift* (sc. *δῶρον*, or *κειμήλιον*) *worthy of the exchange*, one which shall make the exchange no loss.

319–366. *After Athena's departure, Penelope enters the hall to protest against the song of the bard, but she is sent back to her chamber by Telemachus*.

320. *ὄρνις ὥς*: *like a bird, i.e. as swiftly as a bird*. No transformation into the shape of a bird is meant. Cf. 105. The comparison is of the briefest possible form. § 17 c. — *διέπτατο*: *flew away* (lit. *through the air*), describing the movement of the goddess in returning to Olympus, after she had passed out of the palace (*ἀπέβη*). — *τῷ*: strictly a dative of reference, but best rendered as possessive pronoun with *θυμῷ*.

322. *τὸ πάροιθεν*: *before*, an adverbial expression, like *τὰ πρῶτα* 257. — *νοήσας*: it is the change which the goddess has produced in his own feelings that he observes and wonders at, not her darting off through the air. This occurred outside the palace, and could not be seen by Telemachus.

323. *ὁίστατο*: *the thought came to him*, an inceptive aorist.

324. *ἰσόθεος φῶς*: in supplementary and descriptive apposition with the subject of the verb. The phrase is used only once again in the *Odyssey* (v 124), also of Telemachus, but often in the *Iliad* of its warriors. Its use here then well marks the inspiring martial influence of Athena.

326. *ἀκούοντες*: for the metrical length of the final syllable, see on *γάμος* 226. — *Ἀχαιῶν νόστον*: ‘so the *Odyssey* knows at least two great themes for minstrels, — (1) “The Doom of Ilios” (*Ἰλίου οἶτον* θ 578), and (2) “The Return of the Achaeans”; and the latter is the “newest” (α 352).’ An idea of the contents of such a song may be got from γ 130–198, 254–312, δ 351–586.

327. *λυγρόν*: in the emphatic supplementary position (see on 312), serving to repeat its substantive before closer definition or description, — ‘that wretched return.’ — *ἐκ Τροίης*: an attributive expression, taken up into the relative clause instead of qualifying the antecedent *νόστον*.

328. *τοῦ, ὑπερωϊόθεν*: construe the first with *αἰοδῆν*, the second with *σύνθετο*. — *φρεσί*: i.e. *plainly*. Such descriptive datives in Homer have often hardly more than adverbial force. — Penelope heard the song of the bard from her sleeping-room in the story over the *θάλαμος*, or women’s hall, which is thought of as back of the *μέγαρον*, or men’s hall.

329. Descriptive apposition with the subject of the preceding verb.

330. *κλίμακα*: accusative of the way traversed. — *δόμοιο*: construe with *κλίμακα*, *the stairs of her house*. They connected *ὑπερώιον* and *θάλαμος*.

331. A formula describing the entrance in state of a lady of rank. It is varied in form for other purposes, as β 11. Royal personages in the Attic drama had regularly two attendants.

333. *στή ῥα* : the apodosis. § 24 d. — *σταθμόν* : the door-post at the entrance from the women's hall (θάλαμος) to the men's hall (τέγος, μέγαρον).

334. *σχομένη κτλ.* : with veil before her face. In historical times the *ιμάτιον*, or outer robe, was made to do this duty of hood and veil for women.

336. *δακρύσασα* : with a burst of tears. See on 252.

337. *γάρ* : surely, or, as preparing the way for the principal thought in 339, since. — *βροτῶν θελκτήρια* : in predicate apposition with *πολλὰ ἄλλα*, — many other songs to charm mortals.

338. Explanatory apposition with *ἄλλα*. — *τά τε* : such as, relative. The verse well characterizes the lofty themes of the Homeric Epic.

339. *τῶν* : of these, demonstrative, with reference to *ἄλλα*. — *παρήμενος* : as thou sittest among them. Cf. 26.

340. *ἀποπαύεο* : uncontracted imperative 2d singular.

341. Compare the style of this verse with that of 327.

343. *τοῖην κεφαλὴν* : such a presence, so noble and brave.

344. *ἀνδρὸς κτλ.* : the genitive limits *κεφαλὴν*, and defines it, — a man's (presence) whose fame is widespread. — *εὐρύ* : sc. *ἐστί*. — *μέσον* : innermost, in partitive sense.

346. *τί τ' ἄρα* : why pray?

347. *ὅππῃ . . . ὄρνυται* : as his mind is prompted to do. The bard courts the favor of his audience by singing what is most pleasing to them.

348. *αἴτιοι* : sc. *εἰσίν*. The bards are not responsible for the sorrows of an *αἰοδὴ λυγρή* (340 f.). — *Ζεὺς αἴτιος* : the very idea condemned by Zeus in 32 ff.

349. *ἀλφειστῆσιν* : while the gods are *ῥεῖα ζῶντες*, easy livers. See on 160.

350. *οὐ νέμεσις* : sc. *ἐστί*, it is no ground for censure, "one cannot blame." The word refers not to the feeling of indignation, but to its cause. So the Trojan elders say of Helen, *οὐ νέμεσις Τρώας* . . . | *τοιγῇδ' ἀμφὶ γυναικί* . . . *ἄλγεα πάσχειν* Γ 156 f. Similarly in prose *γέλως* is used for *γελοῖον*, *ἀνάγκη* for *ἀναγκαῖον*, *αἰδώς* for *αἰδοῖον* (cf. γ 24). — *Δαναῶν κακὸν οἶτον* : evidently equivalent to *Ἀχαιῶν νόστον*. See on 326. Returning from the infliction of doom on Ilios, many Achaeans met their own doom.

352. *ἥ τις κτλ.* : whichever floats about as newest, i.e. sounds newest to its hearers. — *ἀκούοντεσσι* [*ἀκούουσι*] : Aeolic form of dative plural participle. § 39 b.

355. *ἐν Τροίῃ* : i.e. on the expedition, either going or coming. Telemachus knew that his father did not fall before Ilios (237).

356. *οἶκον* : used freely here of the *θάλαμος*, or women's hall. — *ιοῦσα* : translate as imperative, parallel with *κόμψε*. — *τὰ σ(ὰ) αὐτῆς* : thine own. See on 7.

357. *ιστόν, ἡλακάτην* : the implements, loom and spindle, here stand for the processes, weaving and spinning.

358. *μῦθος* : command, the expression of one's wishes or mind. Cf. 273.

359. τοῦ : demonstrative pronoun referring to ἐμοί, in predicate genitive with ἐστὶ, *to this one belongs*. The reference could be made plain in recitation by gesture. So in the drama δδ' ἀνὴρ is equivalent to ἐγώ. — οἴκῳ : here in the general meaning.

360. θαμβήσασα : *struck with amaze* at this new independence in her son. — οἰκόνδε : the meaning once more as in 356.

361. ἐνθετο θυμῷ : *laid to heart*.

362. ἀμφιπόλοισι : here in attributive apposition with γυναῖξιν, *attendant-women*. II. 624 a.

364. βάλε : *let fall*, a causative of πίπτω. So χέω is used of sleep, which is thought of as a cloud, veiling the eyes.

365. σκιόεντα : *dark*. The Homeric μέγαρον was lighted mainly from the door, and had no chimney to carry off directly the smoke of the central fire.

366. παρὰ : *by* (her side), a locative adverb, to be construed with κλιθῆναι, while λεχέεσσι is dative of place.

367-419. *Telemachus deals boldly with the suitors, one of whom asks about the recent visitor to the palace.*

369. δαινύμενοι τερπόμεθα : *let us go on enjoying our feast*. — βοητῦς : referring to ὁμάδῃσαν 365.

370. καλόν : predicate. — ἀκούμεν : explanatory apposition with τῶδε. — 'The song of the professional bard is a regular part of the feast in the *Odyssey* (a 152), but no such court minstrel is mentioned in the *Iliad*. With the exception of Ω 720 ff., where Hector is bewailed by professional mourners, singing is done by amateurs, as by Achilles I 189, who sings κλέα ἀνδρῶν *the famous deeds of men*.

372. καθεζόμεσθα κιόντες : *let us go and take seats in*.

373. πάντες : supplementary apposition for emphasis. See on 49. — ὕμιν : see on ἦμιν 166. — μῦθον : as in 273.

374. ἐξίεναι : *that ye go forth*, in apposition with μῦθον. — ἀλεγύνετε : the word occurs only in the *Odyssey*, and always with δαῖτα(s).

375. ἀμειβόμενοι κατὰ οἴκους : *literally exchanging with one another by houses, i.e. successively from house to house*.

376. λωίτερον καὶ ἄμεινον : *preferable and better*, redundancy in a set phrase, like the English 'fit and proper.' § 15 c.

377. νήποινον : here in passive sense, *without being paid for*, since δλέσθαι is intransitive, and βίοντον is its subject. Cf. 160.

378. κείρετε : *go on devouring it* (sc. βίοντον), a concessive imperative, followed at once by a threat. — ἐπιβώσομαι : Attic ἐπιβοήσομαι.

379. αἶ κε . . . δῶσι : see on 94. — παλίντιτα ἔργα : the phrase is subject of γενέσθαι, forming with it the object of δῶσι, *that requital be made*.

380. νήποινοι : an angry echo of νήποινον 377, *unpaid for*, i.e. with no exaction of blood-money by the relatives from the murderer, *unavenged*. — ἔπειτα : *in that case, i.e. if the prayer of 378 f. is granted*. See on 84. — δόμων ἐντοσθε : *within this house, the house of Odysseus, where, in fact, they are all slaughtered at last* (χ 1-380).

381. ὁδᾶξ ἐν χειλεσι φύντες : *with teeth set fast on lips, i.e. biting their lips* in silent rage.

382. δ' : equivalent to *δτι, because, quod* (§ 45 q).

384. ἡ μάλα δή : *in very truth now.*

386 f. μὴ . . . ποιήσιν : a negative wish. — ὅ : its antecedent is βασιλεύειν implied in βασιλῆα ποιήσειεν. — γενεῇ πατρώιον : *hereditary right*, though the succession seems to have required ratification by the people.

389. Cf. 158.

390. καὶ τοῦτο : *even this, i.e. βασιλεύειν.* — ἀρέσθαι : construe with ἐθέλωμι.

391. ἡ φῆς : *dost thou really think?* with keen irony, for Antinoüs wished to be king himself. — κακίστον : *a very bad thing*, predicate after τετύχθαι, which is one of the many Homeric synonyms for εἶναι.

392. οὐ μὲν γάρ τι : *verily by no means.* — κακόν : *sc. ἐστί.* — οἷ : *for him, i.e. the king.* — δῶ : elsewhere in Homer this form of δῶμα is accusative.

393. ἀφνειόν : predicate adjective.

394. βασιλῆες : *princes, nobles, vassals* of the chief βασιλεύς.

396. τῶν τις : *any one of whom.* — τόδε : *this power*, the privilege of ruling as chief βασιλεύς in Ithaca. — κέν ἔχῃσιν : *may have*, subjunctive in potential sense. § 21 b (2).

397. ἡμετέριοι : *our*, in sense of *my*, as Telemachus says ἡμεῖς for ἐγώ in β 60, even though ἐγὼν ἔσομαι immediately precedes. Cf. 123, 176. H. 637 a.

398. δμῶν : these had been used and abused by the suitors. — ληίσσατο : on hostile raids into neighboring territory, and on piratical expeditions. Slaves were also bought outright. Cf. 430.

400. See on 267.

401. Ἀχαιῶν : construe with δς τις.

402. ἔχῃς : *thou mayest have*, concessive optative. — δώμασιν οἷσιν : *in (thine) own house.* This Epic possessive pronoun, in its early use could refer to either of the three persons. H. 269 D.

403. μὴ ἔλθοι : *may there not come, i.e. let there not come*, the wish here having the force of a threat.

404. Ἰθάκης ἔτι ναιετοῶσθης : apparently a genitive absolute, *so long as Ithaca still has dwellers.* § 22 f β.

406. ὁππόθεν : this general question, in indirect form, is amplified by the direct questions following. Cf. 170 f.

408. πατρός ἐρχομένοιο : *of thy father's returning*, objective genitive after ἀγγελίην.

409. ἐὼν . . . ἐλδόμενος : *seeking his own interests.* For the case of αὐτοῦ, see on 7. — τόδε : strictly *this coming*, cognate accusative with ἰκάνει. It may be translated *here* or *thus*, like its corresponding adverb ὧδε 182.

410 οἶον : *how!* exclamation in tone of wonder.

411. γινώμεναι : *for us to make his acquaintance*, an infinitive of purpose, like νίψασθαι 138. — οὐ μὲν γάρ τι : as in 392. — κακῷ : *a low-born man.*

413. νόστος ἀπώλετο : cf. 168.

414. ἀγγέλλης: § 37 c. — εἰ ποθεν ἔλθοι: *from whatsoever source it might come*, sc. ἀγγελλή.

417. οὗτος: subject of ἐστίν, like οὗτος ἀνὴρ 406, with ξείνος as general predicate, followed by the items of detail ἐμός, πατρῷος, ἐκ Τάφου.

418 f. Cf. 180 f.

420-444. *The suitors sing and dance till bedtime, when they go home, and Eurycleia puts Telemachus to bed.*

420. Cf. 323. — ἀθανάτην: the adjective has only two terminations in Attic prose. See on 50.

422. ἐπὶ κτλ.: *for evening to come on*, ἐπὶ being adverbial with ἐλθεῖν, as the next verse shows. The whole phrase serves as the object of μένον.

423. τερπομένοισι: *as they took their pleasure*, resuming a verb of the preceding verse. This interweaving of structure is called ἐπιπλοκή. § 19 b.

425 ff. ὅθι . . . χώρῳ: anticipatory relative sentence, preceding the demonstrative ξυθα 427. — αὐλῆς: partitive genitive with ὅθι, like ἄλλοθι γαίης β 131. — This θάλαμος seems to be thought of as built out into the αὐλή from the front porch or αἶθουσα.

428. δαΐδας: the use of olive oil for lamps is not known in Homer. — κεδνά ἰδυῖα: *knowing faithful things*, and so, since in Homer the contents of one's knowledge betoken character or disposition, *faithful*. So αἰσῖμα εἰδῶς is *reverent*, ἥπια εἰδῶς *gentle*, etc.

431. ἑικοσάβοια: cattle, and not coined money, are the standard of value in Homer. In the funeral games of the *Iliad* (Ψ), a prize tripod is rated at nine cattle, an accomplished female captive at four. Eurycleia was therefore high priced.

432 f. ἴσα: adverb. — Concubinage is recognized, but not really approved in Homer. — εὐνῇ . . . ἔμικτο: *he never lay with her*. — χόλον δέ: the clause is coördinate, instead of being subordinated and introduced by *since*. § 24.

434. ἥ: demonstrative pronoun in resumption of 428, — *she it was who*. — εἰ: i.e. Telemachus.

435. δμῳάων: construe with ἥ which is to be continued as subject of φιλέσκει.

436. ὤξεν: sc. Telemachus.

441. βῆ ῥ' ἔμην: *set out to go, started and went*.

442. ἐπὶ . . . ἱμάντι: *shot home the bar with the thong*, i.e. pulled the bar horizontally along over (ἐπὶ) the surface of the inside of the door into its socket in the door-post, by means of the thong (something like the old latch-string) which passed from the bar on the inside through a hole in the door to the outside. Eurycleia did not tie the thong around the κορώνη. That would have made it impossible to open the door from the inside without cutting the thong.

443. παννύχιος: predicate adjective serving as an adverb. § 59. — οἷός ᾤωτο: *in sheep's wool*, here of the woollen blanket (χλαῖνα).

444. ὁδόν: *journey* (not *road*), like the Latin *iter*.

SECOND BOOK OF THE ODYSSEY.

The Second Book, like the First, comprises the events of a single day — the second in the chronology of the poem. It introduces specially the adventures of the secondary hero, Telemachus, and tells how, in spite of the refusal of the Ithacau assembly, he secures a ship and crew with which to set out in quest of some tidings of his father. § 11 b.

1-34. *Telemachus calls the Ithacans to an assembly, at which Aegyptius asks the reason for the summons.*

1. ἦμος: as soon as, of definite time in the past, and so followed by the indicative. — ῥοδοδάκτυλος: *rosy-fingered*. The epithet is thought by many to refer to the rays of light which sometimes radiate from the sun just before his rising (and just after his setting), as the spreading fingers from the palm of the hand. It may, however, be merely a general epithet of beauty, as λευκώλενος is used of Hera, and ἀργυρόπεζα of Thetis. Cf. ῥοδόπαχος *"Adonis"* Theoc. xv. 128, Milton's 'Morning fair | . . . who with her radiant finger,' etc. *Par. Reg.* iv. 426 ff. Another color-epithet of Eos is κροκόπεπλος. Vergil unites both epithets in Aurora in roseis fulgebat lutea bigis *Aen.* vii. 26.

3. εἵματα: i.e. both the χιτῶν which he had taken off, α 437, and a ἱμάτιον or χλαῖνα, since he was to go out of doors. Telemachus probably put on the χιτῶν as Agamemnon does B 42 ἔζετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυε χιτῶνα. — περί: adverb; with θέτο slung. The following dative is then locative. — ὤμῳ: the Homeric sword was suspended on the left side, not by a belt, but by a strap passing over the right shoulder.

4. Cf. α 96. For the quantity of the final syllable in ὑπό, see § 62 h a.

7. See on α 90.

9. ἦγερθεν . . . γέροντο: a pair of nearly synonymous expressions (§ 15 c). Cf. the 'assemble and meet together' of the Prayer Book.

10. ἔχε: later Greek would have ἔχων. § 24 h.

11. See on α 331.

14. πατὸς θώκῳ: i.e. the royal seat. Telemachus thus indicates his claim to the succession, and the elders recognize it by making way for him. Cf. α 387. — γέροντες: the heads of the noblest families, forming an advisory council to the king. The notion of age is no more prominent than in senator, or alderman.

16. μυρία ἦδη: said of wisdom accumulated from long experience, "was very wise."

17. καὶ . . . υἱός: and verily this man's son. The assembly reminds the old man of Odysseus who last summoned it, and so of the son who had left Ithaca with Odysseus. He hopes for tidings of both.

19. τὸν δέ: but that son.

20. πύματον: predicate adjective with τόν. — ὠπλίσσατο δόρπον: here used as a transitive phrase, made a supper of him last. The story is told at length, 287-344, though Antiphus is not there mentioned by name. Thrice did Cyclops

make a meal of two of the companions of Odysseus. Antiphus was the last of the six to be eaten. Cyclops promises to eat Odysseus last of all, 369 f.

21. οἱ [αὐτῶ] : dative of possessor, referring to Aegyptius. — καί : introduces an enumeration of the sons, where a relative pronoun is naturally looked for, — *and one*, instead of ‘*one of whom*.’ Cf. α 4.

23. οὐδ’ ὥς : *not even thus*, although he had so many other sons to help him. — τοῦ : *that son*, Antiphus.

24. τοῦ : objective genitive with the transitive phrase δάκρυ χέων, *mourning for that son*, with pathetic iteration. — μετέειπεν : without an expressed pronoun in the dative, *publicly spake*.

26. *Never has either assembly or session of ours been held*. — θόωκος : *session*, viz. of the γέροντες, α βουλῇ, as distinguished from the ἀγορή, or *assembly* of the people.

27. ἐξ οὗ : *from what time, since*. Cf. ἐκ τοῦ α 74.

28. ὥδε : *in this way*, i.e. as we are here assembled. See on α 182. — τόσον : *so strongly*, an adverb, like μάλιστα with ἰκάνει in 41. See on α 124, 225. “Who feels such urgent need?”

29. οἷ : equivalent to τῶν οἷ, the relative clause taking the place of a προγενεστέρων.

30. στρατοῦ ἐρχομένοι : *of the army’s returning*. Cf. α 408.

31. ὅτε κτλ. : *after first learning it himself*.

32. δῆμιον : *public matter*. — πιφάσκειται, ἀγορεύει : see on 9.

34. ὅτι : relative pronoun, *whatsoever*, sc. ἀγαθόν.

35–79. *Telemachus complains to the Ithacan assembly of the conduct of the suitors*.

35. φήμη : *at the propitious speech*. The good wishes of Aegyptius, uttered in ignorance to whom they were to apply, are regarded as inspired by a deity and of good omen.

36. ἔτι : for the metrical length of the final syllable, see on α 203. — μενόλησεν δέ : *and the longing seized him*, really the reason for what precedes, though in paratactic form. § 24.

37. μέση ἀγορῇ : the usual position for the speaker. The wounded Agamemnon spoke αὐτόθεν ἐξ ἔδρης, οὐδ’ ἐν μέσσοισιν ἀναστάς τ’ 77. — σκῆπτρον : here not the property of the prince, but public, kept by the heralds, and placed in the hands of the one who spoke in the assembly, as a token that he was for a time invested with a public office. As a badge of lasting public functions, a private sceptre was borne by kings (B 46), priests (A 15), prophets (λ 91), judges (A 238), and heralds (H 277).

38. πεπνυμένα μῆδεα εἰδώς : i.e. “full of discretion.” See on α 428.

40. οὐχ ἑκάς : sc. ἐστὶ. A ‘litotes’ (§ 19 d). — οὗτος ἀνὴρ : about whom you ask (28).

41. ὅς ἤγειρα : pointing perhaps to himself, though the first person of the verb abruptly reveals the secret, as the English cannot do. — The scansion must be — | — | — υ, υ. A more probable text is δὲ τὸν λαὸν ἄγειρα.

43. εἴπω : the subjunctive instead of the optative of 31 is a metrical necessity.

45. ἐμὸν αὐτοῦ χρεῖος : see on α 409. — ὅ : as in α 382.

46. **δοιά**: supplementary description of **κακά**, *two-fold evil*. — **τὸ μὲν**: *as the one* (evil), strictly in apposition with the following words, but best treated as adverbial, *in the first place*. Instead of a corresponding **τὸ δέ**, we have **νῦν δέ** in 48.

47. **τοῖσδεσσιν** [**τοῖσδε**]: *these* whom I see *here*. § 45 n. — **ῶς**: as in α 320.

48. **μείζον**: *sc. κακόν*, the whole phrase in partitive apposition to **κακά δοιά** 45 f. — **ὅ**: relative pronoun referring to **κακόν**.

49. **ἀπό**: adverb with **ὀλέσσει** [**ὀλεῖ**], *kill off, destroy*.

50. **μητέρι μοι κτλ.**: ‘asyndeton’ (§ 18 b), in explanatory apposition with **μείζον κακόν** (48).

51. **ἐνθάδε**: *i.e.* in Ithaca, the home of the two leaders Antinoüs and Eurymachus, and of ten other suitors. The rest came from neighboring islands. See on α 245.

53. **ἐδνῶσαιτο**: *might dower, i.e.* prescribe the gifts of her suitors, or himself bestow dowry gifts upon his daughter, and so *betroth* her. See on α 277. Only the favored suitor would enjoy these dowry gifts, and so the whole company prefer to wanton with the possessions of Odysseus.

54. **ῶ**: *sc. δοῦναι*. — **καὶ οἱ κτλ.**: *i.e. καὶ ὅς κέ οἱ κτλ. and who might meet his favor*. G. 1040; H. 1005.

55. **οἱ δέ**: answering to the **οἱ μὲν** of 52, but changing from a relative to a declarative phrase, *but rather they, etc.* The particles also help to contrast **ἡμέτερον** (*sc. οἶκον*) with **πατρὸς οἶκον**. — **ἡματα πάντα**: *all the while*. Sometimes the formula means “all one’s life long,” and sometimes “forever”; the context decides.

57. **εἰλαπινάζουσιν**: *cf.* α 226.

58. **τὰ δέ**: *these things*, mentioned in 56 f. — **πολλά**: predicate, *in great quantities*. — **ἐπι**: for **ἔπειστι**, *is at hand*. § 58 c β.

60. **ἡμεῖς**: see on α 397. — **τοῖοι**: *sc. εἰμέν*, *such* as Odysseus was. The following infinitive is then explanatory, like **ἀμύναι**. Translate freely *we are not able*. — **ἦ καὶ ἔπειτα**: *verily even in that case, i.e.* in case I try to defend my possessions.

61. **οὐ δεδαηκότες**: equivalent to an emphatic *ignorant*, a ‘litotes’ (see on 40).

63. **οὐκ ἔτι**: construe with **ἀνσχετά**, like the following **οὐδ’ ἔτι καλῶς**. *Unendurable at last are the deeds which are wrought, and shamefully at last, etc.* § 59 c.

64. **καὶ αὐτοί**: *ye yourselves also* as well as I, a command addressed not only to the suitors, but to all the Ithacans.

67. **μή τι μεταστρέψουσιν**: *lest they bring some catastrophe upon you*.

68. **Ζηνός**: *by Zeus*. This genitive is really partitive, like **γούνων** after the same verb in κ 481, and like the genitives after **γουνάζομαι** λ 66. It is equivalent to **πρὸς Ζηνός** (*cf.* λ 67). G. 1101, 3; H. 738 b.

69. Assemblies are convened (**καθίζει**) to establish *right*, and dissolved (**λύει**) when *right* has been fixed. Here *right* is personified and said to convene and dissolve. *Cf.* **Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι** γ 4.

70. **σχέσθε, φίλοι**: *refrain, friends*, addressed to Ithacans and suitors alike, the former held guilty with the latter because of their indifference to the wrongs

of Telemachus. — *ὄλον* : alone, free from the persecutions of the suitors. — *πένθεϊ* : grief for his father.

71. *εἰ μὴ πού τι* : unless forsooth somehow, an ironical assumption of what is felt to be absurd. Cf. 47.

72. *δυσμενέων* : nominative participle, in his ill-will. — *Ἀχαιοῦς* : of the subjects of Odysseus in general.

73. *τῶν* : i.e. *ὧν κακῶν*, genitive of cause. — *μέ* : in a double relation, with *ἀποτινύμενοι* and *ῥέξετε*. — *δυσμενέοντες* : in your ill-will, echoing *δυσμενέων* above.

74. *τούτους* : i.e. the suitors, distinguished from the Ithacans in general.

75. *ὕμέας* : i.e. the Ithacans, and not the suitors. — *κειμήλιά τε πρόβασίν τε* : stores and cattle, i.e. all my property.

76. *εἰ κε* : the Attic would not use the modal adverb. II. 900 b ; § 21 d β. — *τάχα ποτέ* : some time before long. The people would have no excuse, such as their wooing now gave the suitors, for living at the expense of the prince, and would make up to him the cost of their entertainment in the usual way.

77 f. *τόφρα . . . ἕως* : so long . . . until, a temporal apodosis and protasis. — *ἀπό* : back, adverb.

79. *νῦν δέ* : see on α 166. — *θυμῷ* : partitive apposition with *μοί*, my soul. They afflict him by their indifference to his wrongs, and active sympathy with his persecutors. Cf. 74.

80–128. Antinoüs replies by putting the blame on Penelope, and advises Telemachus to send his mother back to her father's house, to be given in marriage from there.

80. *ποτί* [πρός] : down, adverb, not a preposition. — *γαίῃ* : locative dative. § 22 d.

85. *μένος ἄσχετε* : unrestrained in might or temper, here in reproach, but γ 104, of the fighting Achaeans, a complimentary phrase. — *ποῖον ἔειπες* : what a speech thou hast made ! See on α 64.

86. *μῶμον ἀνάψαι* : sc. *ἐξ ἡμῶν*, fasten shame upon us.

87. *σοί* : in thy case, i.e. in that of which thou complainest.

88. *πέρι κέρδεα οἶδεν* : is exceedingly crafty. See on α 428. § 58 c γ.

89. "It is already three years, and soon it will be four." — *ἐστίν* : it is, of time fully elapsed, equivalent to *has gone*. So *ἔην* is *had gone*, in κ 469. — *εἰσι* : will go, will be gone, the simple verb denoting departure, not arrival, as in 367. The fourth year was already well along, according to 107.

90. *ἐξ οὗ ἀτέμβει* : since she began deceiving.

93. *ἄλλον* : besides. See on α 128.

94 f. *ιστόν* : the adjectives in the next verse show that this refers here to the web suspended on the loom. — *μεγάρουσιν* : general term for palace, without specifying any particular room in it.

96. *ἐμοί* : possessive pronoun, nominative plural with *μνηστῆρες*.

97. *ἐπειγόμενοι κτλ.* : though ye are eager for this marriage with me. — *εἰς ὃ κε* : until, literally up to what time soever. Cf. *εἰς ὅτε κε* below in 99.

98. *μεταμῶνια* : predicate with *δληται*, come uselessly to naught, as would be the case if she married and left the web unfinished.

99. ταφήιον : apposition to φᾶρος 97. — εἰς ὅτε κεν : equivalent to εἰς τότε δταν, for what time soever, against the time when.

101. Ἀχαιιάδων : construe with τῆς. § 42 g.

102. κῆται : subjunctive, in prose κέηται, of the body lying dead. See on α 46. Its subject is a pronoun referring to Laërtes. — κτεατίσας : concessive.

104. καί : also, i.e. actually, as she had said.

105. νύκτας : by night. — ἀλλύσκεν : she would ravel it (ἀναλύω). — παραθείτο : optative with ἐπεὶ in an iterative sense, after setting torches near her. See on α 101.

107. ἐπήλυθον ὥραι : the seasons came on with the coming of spring, and went off with the closing year.

108. καὶ τότε δῆ : (and) then indeed, close paratactical union of temporal apodosis with protasis. § 24 b. — γυναικῶν τις : i.e. one of the female slaves of Penelope who was in league with the suitors.



PENELOPE AT THE LOOM.

110. τὸ μὲν : sc. φᾶρος (97).

113. ἀπόπεμψον : send back to her father's house.

114. ὅτεω : sc. γαμέσθαι. From the pronoun α ὅστις is to be taken as subject of ἀνδάνει. See on 54.

115. ἀνίησει : shall vex, by her delays. The apodosis is not brought out till 123, and this protasis is virtually repeated in 124 f.

116. ὅ : equivalent to ὅτι, how that, namely that. § 45 q. — περί : adverb, bountifully.

117. φρένας ἐσθλὰς : sound sense, accusative parallel to the object-infinitive ἐπίστασθαι.

118. οἷα : such as, object of an ἐπίστασθαι to be supplied, of which τινά is the subject.

119. τῶν αἰ κτλ. : amplifies and illustrates παλαιῶν. — ἦσαν : lived. Cf. ὄντος α 289. — ἐυπλοκαμίδες Ἀχαιοί : in apposition with the relative αἷ, instead of agreeing with τῶν. See on α 23.

120. *ευστέφανος*: the *στεφάνη* was a tall diadem of metal. Applied to a city, the epithet refers to her walls and towers.

121. *Πηνελοπείη*: the abridged comparison, for *νοήμασι Πηνελοπείης*, the possessor for the qualities possessed. G. 1178; H. 773 b.

122. *ἀτὰρ μὲν [μὴν]*: but really, introducing a qualification of the praise given. — *ἐναίσιμον*: predicate to *τοῦτο*, this scheme is not a proper one which she has conceived, or, she did not conceive this scheme wisely. H. 618.

123. *ἔδονται*: they will devour, i.e. the suitors, the *νῆες Ἀχαιῶν* of 115, or the *μνηστῆρες* of 111, 87.

124. *ὅν τινα*: whatever it is which.

125. *αὐτῇ*: the intensive here serves as reflexive pronoun, for her own self.

127. *ἔργα*: as in 22. — *πάρος*: anticipating the following *πρίν*, like *πρότερον* in Attic.

128. *αὐτήν*: she herself, for her part. — *Ἀχαιῶν*: construe with *φ*, which depends on *γήμασθαι* understood. The full construction is more readily seen when the same verse is addressed by Antinoüs directly to Penelope herself. Then it runs *πρίν γέ σε τῷ γήμασθαι Ἀχαιῶν, ὅς τις ἄριστος σ* 289.

129–145. *Telemachus refuses to send away his mother, and calls on the suitors themselves to depart, under pain of punishment from Zeus.*

130. *οὐ πως ἔστι*: it is in no way possible.

131. *ἄλλοθι γαίης*: away from home, literally elsewhere in the world, sc. *ἐστί*. For the genitive, see on α 425.

132. *ζῶει ὃ γ' ἢ τέθνηκε*: be he alive or dead, strictly a double indirect question depending on the idea *οὐκ οἶδα* implied in what precedes. Cf. δ 109 f. — *κακόν*: sc. *ἔσται*, of which *ἀποτίνειν* is the subject. — *πόλλ' ἀποτίνειν*: pay a heavy penalty. For the accent of *πολλά*, see on α 33.

133. *αὐτὸς ἐκών*: of my own will, contrasting with *ἀέκουσαν* 130. — *πέμψω*: 1 aorist subjunctive, equivalent to the English future perfect.

134. *γάρ*: surely. — *τοῦ πατρός*: that father of mine, the possibility of whose return has just been implied in 132. — *δαίμων*: heaven, denoting in this case a divine power of a less distinctly personal form than *θεός*.

135. *ἑρινῶς*: in Homer the furies not only avenge actual bloodshed, but punish every crime against the family.

136. *νέμεσις*: see on α 350.

137. *ὥς*: so strong are my reasons, for such reasons, therefore. — *τοῦτον μῦθον*: implied in *ἀπῶσαι* 130.

138. *ὑμέτερος αὐτῶν*: your own. See on α 7. — *νεμεσίζεται*: shrinks from the blame for your wantonness.

139–145. See on α 374–380.

146–176. *An omen afforded by two eagles is interpreted by Halitherses to portend the speedy return of Odysseus and the death of the suitors.*

146. *τῷ*: for him, i.e. as if to assure an answer to his prayer *δλοισθε*. Cf. 152.

148 f. *ἕως*: for a while, with demonstrative force, like *τέως*. It is always pronounced with 'synizesis' except in 78. — *μετὰ πνοιῆς ἀνέμοιο*: i.e. gliding along on the wind, with wings outstretched (*τιταινομένω πτερύγεσσι*) and motionless.

150. μέσσην: *i.e.* to the space over the centre of the assembly, as, in 154, through that over the houses of the city. For the order of words, see § 14 n.

151. ἐπιδινηθέντε . . . πυκνά: *they circled about and began to flap their wings rapidly*, in contrast to the slow sweep described in 149 f. The adjective is predicate and adverbial.

152. ἰδέτην, ὄσسونτο: an aorist is used of the turning of the eyes, an imperfect of the gaze. — δλεθρον: cognate accusative, ‘*and destruction was in their gaze.*’ Cf. a 115.

153. δρυψαμένω κτλ.: the middle has reciprocal force, *tearing one another's cheeks*. — ἀμφί: *on both sides, all around*, an adverb, adding distinctness to δειράς, which is the second object of the participle.

154. δεξιῶ: *to the right*, predicate adjective as adverb. The flight was thus an omen favorable to Telemachus, the last speaker (146). — αὐτῶν: *of the Ithacans themselves*, contrasted by the pronoun with their dwellings.

156. ἃ περ: *just what was going to be brought to pass*. A plural verb is used in Homer with nenter plural subject oftener than in Attic. § 22 j.

158. οἶος: emphasizes the superlative implied in ἐέκαστο, ‘*was altogether the best*’; cf. Lat. unus with the superlative, and the idiom εἰς ἀνήρ. H. 652 b.

159. γνῶναι, μυθήσασθαι: the notion of purpose in the infinitives (*to understand, to interpret*) passes here into that of mere reference (*in understanding, in interpreting*). — ἐναίσιμα: sc. σήματα, *ominous signs*.

160. See § 15 f.

162. πιφασκόμενος: *by way of proclamation*.

163. πῆμα κυλίνδεται: the metaphor is that of a billow.

164. ὦν: possessive pronoun.

165. τοῖσδεσσι: not so general in reference as in 47, but of the suitors only.

166. πολέσιν ἄλλοις: the partisans of the suitors, and their relatives, who make war on Odysseus after he has taken his vengeance.

167. πολὺ πρίν: *far sooner, i.e.* before the predicted calamity comes and it is too late.

168. καταπαύσομεν: *put a stop to*, subjunctive, sc. μνηστῆρας. — καὶ αὐτοί: *nay (δέ) even of their own accord*.

171. καὶ γὰρ κείνῳ: *and verily for that one, i.e.* for Odysseus.

172. Ἴλιον εἰσανέβαινον: equivalent to εἰς Ἴλιον ἀνέβαινον. See on a 210.

174. ἄπο: *utterly*, adverb, with retracted accent because following ὄλεσαντα.

176. τὰ δὲ δὴ κτλ.: *and lo! now this is all coming to pass*.

177–207. Eurymachus rejects the prophecy of Halitherses with scornful threats, and renews his demand that Telemachus send Penelope back to her father.

178 f. εἰ δ' ἄγε: δέ often follows a vocative, where English idiom would put it before. *Nay! old man, pray come! go home and do thy prophesying for thy children.*

180. ταῦτα μαντεύεσθαι: *to serve as prophet in these matters, viz., affairs of public interest*. Construe the infinitive with ἀμεινων (εἰμι). — πολλόν: equivalent to πολλῶ, which is not used in Homer for degree of difference.

181 f. δέ τε πολλοί, οὐδέ τε πάντες: *but though many, yet still not all.*

183 f. ὥς . . . ὥφελες: *as thou too oughtest to have perished, i.e. as I wish that thou too hadst perished.* Cf. α 47. — καταφθίσθαι: 2 aorist without variable vowel. § 56.

184. οὐκ ἂν . . . ἀγόρευες: *thou wouldst not (sc. τῷ in that case) be prophetically declaring.*

185. οὐδέ κε . . . ἀνιείης: *and thou wouldst not be thus goading on.* The optative is clearly parallel to the past tense of the indicative in the preceding verse. See on α 236. — κεχολωμένον: *i.e. already angry enough without your help.*

186. σῶ οἰκῶ: *for thy house, i.e. to increase thy substance, thine estate.* — αἶ κε πόρῃσιν: *in case he may give thee one, expanding ποτιδύμενος.*

187. ἐκ: adverb with ἐρέω, *I will speak out plainly.* — καί: *actually.*

188. παλαιά . . . εἰδώς: the phrase describes old age with its stores of accumulated wisdom, in contrast with νεώτερον ἄνδρα. “If thou with all thy years and wisdom,” etc. Cf. 16.

189. παρφάμενος . . . ἐποτρύνης: *with beguiling words incites.*

190. ἔσται: *it will be, sc. your incitement to wrath.*

191. This verse is not found in the best manuscripts. — πρήξαι: *accomplish his purpose.* — τῶνδε: must refer to the suitors, and εἵνεκα τῶνδε must mean *with reference to these.*

192. θῶήν: *a fine, to be paid in cattle or other possessions; a fitting penalty for such a mercenary prophet as he is held to be in 186.*

193. τίνων ἀσχάλλης: *thou shalt grieve to pay.* The idea of result still prevails in such a relative subjunctive clause. In later Greek, purpose is expressed, and the verb is in the future indicative.

194. ἐν πᾶσιν: *sc. τοῖσδεσσι.* — αὐτός: “in my turn,” “for my part,” as opposed to Halitherses.

195. ἦν: possessive pronoun. — ἐς πατρός: *sc. δῶμα or οἶκον.*

196 f. = α 277 f.

198. πρίν: *sooner, sc. than Penelope is given again in marriage (196 f.).*

199. ἔμπης: *notwithstanding, i.e. in spite of the threats of Telemachus and the prophecy of Halitherses.*

202. μυθεῖν: short form for μυθέεσθαι. § 50 f. — ἀκράαντον: predicate adjective with ἦν, equivalent to an adverb, *falsely.*

203. ἴσα: neuter plural adjective as substantive, *equalizing, i.e. reparation,* like τῖσις 76.

204. δόρα κεν: as in 124. — ἥ γε: *this woman, sc. Penelope.*

205. ὃν γάμον: *with her marriage, cognate accusative, equivalent to διατριβὴν γάμου.* — ἤματα πάντα: see on 55.

206. τῆς ἀρετῆς: *this one's excellence, i.e. this excellent woman.* τῆς is equivalent to ταύτης, and depends on ἀρετῆς. In σ 251 f. Penelope says to Eurymachus ἡ τοι ἐμὴν ἀρετὴν . . . | ὤλεσαν ἀθάνατοι. — μετ' ἄλλας: *after other women, i.e. to woo them.* See on α 184.

207. ἄς . . . ἐκάστω: *i.e. our equals in rank and wealth.*

208-223. *Telemachus asks a ship for a voyage to Pylus and Sparta in quest of Odysseus.*

209. ὅσοι : sc. εἶναι, a strong πάντες. Cf. 119.

210. ταῦτα : what he had demanded of the assembly, viz. the cessation of the wooing in his house.

211. ἴσασι : i.e. he has laid his case before them, and they must now decide it.

212. ἄγε : its interjectional nature is clear from the neighboring plural, δότε.

—εἴκοσι : see on α 280.

213. οἷ κε . . διαπρήσσωσι : such as may, etc. See on 193.

214. Cf. α 93. —εἶμι : the present has here the future sense, as regularly in Attic. § 51 f.

215-223. Cf. α 281-283, 287-292.

222. χεῖω : aorist subjunctive as future. § 21 b (1).

224-259. *Mentor censures the Ithacans for not checking the insolence of the suitors, but he is roughly rebuked by Leocritus, who adjourns the assembly.*

224. τοῖσι : dative of interest. § 22 g.

225. ἐταῖρος : in χ 209 Odysseus says to Mentor ὁμηλικὴ δέ μοι ἐσσι. Mentor was not therefore an old man.

226. καὶ οἱ [αὐτῶ] : abandons the relative construction of 225.

227. γέροντι : i.e. Laërtes, under whose authority Mentor was to carry on the estate. —ἔμπεδα : predicate adjective.

230. πρόφρων : readily, of his own will.

231. σκηπτούχος βασιλεύς : as sceptred king, supplementary apposition to τῖς. The sceptre is the only badge of royalty in Homer. —αἶσιμα εἰδώς : predicate after ἔστω, and equivalent to αἶσιμος. See on α 428.

233. ὥς : seeing how, an indirect exclamation, giving a reason for the paradoxical wish preceding, and so equivalent to since.

234. λαῶν : construe with τῖς. —πατὴρ κτλ. : as in 47.

235 f. μνηστῆρας : subject of ἔρδειν, and with it forming the object of μεγαλῶ. —κακορραφίῃσι νόοιο : with malice aforethought.

237. σφάς : possessive, not personal pronoun, as in α 34. —παρθέμενοι κατέδουσι : the participle holds the main idea. *It is at the risk of their lives that they consume.* § 24 i. By risking so much the suitors, as it were, win a right to their insolence, but the rest of the people (239 f.) are neutral and cowardly.

239. νῦν δέ : but really. —οἷον : (seeing) how, an indirect exclamation of censure, like ὥς in 233.

241. παύρους : who are few, predicate adjective, like πολλοί. —έόντες : concessive.

243. ποῖον ἔειπες : see on 85.

244. καταπανέμεν : sc. μνηστῆρας, as in 168. Here the context (241) makes the object plainer.

245. ἀνδράσι καὶ πλεόνεσσι : for men even more in number. The dative depends on ἀργαλέον. —μαχήσασθαι : sc. ἡμῖν. The people outnumber the suitors (241), but the suitors are more warlike.

246 ff. αὐτὸς ἐπιθλὼν μενοινήσειε : should come in person and plan.

249 f. οὐ κέν οἱ κεχάροίτο ἐλθόντι : *would not rejoice at his coming*. — αὐτοῦ : *right there*, with a shade of temporal meaning, like “then and there.”

252. λαοί : *ye people*, in apposition with the subject of σκιδνασθε. — ἐπὶ ἔργα : as in 127.

253. τοῦτω : *scornfully*, of Telemachus. — ὀτρυνέει : *future*.

254. ἐξ ἀρχῆς : as in α 188.

255. καὶ δὴθά : *even for long time to come*. — καθήμενος : *sitting about* in helpless idleness, instead of making the long journey he threatened 214 ff. — ἀγγελιάων : *tidings brought by others from the places he would vainly try to visit*, as Leocritus thought.

257. αἰψηρήν : *speedily, promptly*, a proleptic predicate adjective, “so that it dispersed quickly.” The session closed with the speech of Leocritus, whose proposition was accepted.

260–295. *Telemachus goes apart and prays to Athena, who comes to him in Mentor's shape, and encourages him with promise of a ship.*

261. χεῖρας νιψάμενος : so Odysseus before prayer, μ 336. — ὅλος : *partitive genitive with νιψάμενος*, as with verbs of sharing or touching. G. 1097, 1 ; H. 736.

262. ὃ χθιζὸς θεὸς κτλ. : *thou who yesterday as a god didst come, i.e. thou god who yesterday didst come*. § 59. Cf. α 323, 420.

263. (ἐ)κέλευσας : cf. α 279 ff.

264. Cf. 215, α 94, 281.

265. τὰ δὲ πάντα : *but all this, i.e. all that Athena had bidden him do*, 263 f. — Ἀχαιοί : the Ithacans.

267. σχεδόνθην ἦλθεν : *drew nigh*. The -θεν has lost its original force, as in ὅπιθεν 270, ἐγγύθεν γ 36.

269. See on α 122.

270. οὐδ' ὅπιθεν κτλ. : *in the future also (δέ) thou shalt not be, etc.*

271. εἰ δὴ κτλ. : *if really, i.e. so surely as thy father's blood is in thy veins ; of a fact*. — ἡῦ : *neuter adjective*.

272. οἷος κτλ. : *(seeing) what a man he was*. See on 239. — ἔργον τε ἔπος τε : a poetical formula for “everything.”

274. εἰ δ' οὐ : an exceptional use of οὐ for μή after εἰ. G. 1383, 2 ; H. 1028. It qualifies κείνου rather than the whole phrase.

277. κακίους, ἀρείους : *predicate adjectives, with the shorter form (for κακίους κτλ.)*, which is rare in Homer.

279. οὐδέ : continues the force of ἐπεὶ, and is strengthened by πᾶνχυν γε ; and since not at all. — προλέλοιπεν : *sc. in the assembly just held*. The son had shown a wisdom like that of his father, who was πολύμητις.

280. ἐλπωρή : *sc. ἐστί*, the phrase introducing the infinitive τελευτήσῃ, *there is hope of thy accomplishing*.

281. τῷ : *therefore*. — ἔα : *let be, i.e. mind not*.

282. ἀφραδέων : in the emphatic supplementary position ; “thoughtless fellows that they are.”

283. ἴσασιν : *are they aware of*.

284. ὅς : takes up the main idea, θάνατος. — ἐπ' ἡματι : *on a single day*, like ἰῶ ἡματι. Here πάντας suggests the contrasting numeral. — ὀλέσθαι : *infinitive of purpose, for their perishing*. Cf. α 138.

286. τοῖος : *such, so powerful, viz. as to make good the preceding promise.*
— ἑταῖρος πατρώιος : *cf.* 225. 287. ὅς : *I who, i.e. since I.*

288 f. ὁμιλεῖ : *continue thine intercourse with, present imperative ; but aorist imperatives are used in the following verse of beginning a new enterprise.*

289. ἧτα : *neuter plural substantive.*

294. τάων : *partitive genitive with (τῇν) ἧ τις ἀρίστη (ἔσταιν), which is equivalent to τῇν ἀρίστην. See on α 280.*

295. ἐνῆσομεν : *sc. νῆα.*

296. ἔτι δὲν : § 62 h β .

296–336. *The suitors mock Telemachus when he declares that he will make the journey after all.*

297. παρέμμενεν : *sc. on the sea-shore (260), by Mentor-Athena.*

299. *Cf. α 106. — μεγάρουσιν : the plural denotes the palace with all its parts, including the αὐλή (300). The other parts are distinguished by δῶμα and θάλαμος.* 301. Τηλεμάχοιο : *construe with ἰθὺς. G. 1148 ; H. 757.*

302. ἐν . . . χειρὶ : *literally, within he grew for him in the hand, i.e. warmly did he grasp his hand. Vergil has excepitque manu, dextramque amplexus inhaesit Aen. viii. 124. — ἔπος . . . ὀνόμαζεν : spake a word and called upon him. § 15 c.*

303 f. See on 85. — μῆ τι ἄλλο κακόν : *let no evil else, i.e. instead of the eating and drinking urged in 305. See on α 128. — ἔργον, ἔπος : no deed or word, apposition with κακόν. “Plan no evil at all against us ; only eat and drink.”*

305. ἐσθιέμεν, πινέμεν : *infinitives as imperatives.*

306. ταῦτα : *i.e. your wishes, explained by the following verse. — μάλα : emphasizes πάντα, one and all.*

307. νῆα κτλ. : *‘epexegesis.’ § 15 d. — θᾶσσον : right swiftly, the “absolute” use of the comparative. H. 649 a.*

308. μετὰ : *in quest of. Cf. 206, α 184.*

311. ἀκέοντα, ἐκηλον : *sc. ἐμέ.*

312. ἡ οὐκ ἄλις ὥς : *is it not enough that, etc. The first two words are pronounced with synizesis. § 28.*

313. κτήματα, μνηστῆρες : *both in emphatic supplementary apposition with what precedes, my possessions, ye suitors.*

314 f. ἄλλων . . . πυνθάνομαι : *hear and understand the speech of others, i.e. the conversation and deliberations of his elders.*

316 f. ὑμῖν [ὕμῖν] : *dative with ἐπὶ (adverb) ἰγῶν. — κακὰς κήρας : i.e. θάνατον. The two are joined in 352 (cf. 283).*

317. αὐτοῦ : *right here. Cf. 250.*

318. μέν : *i.e. μὴν, verily. — ἀλὶ γὰρ κτλ. : he has the assurance of 273.*

319. ἔμπορος : *emphatic from its position ; “even though it be as a mere passenger, instead of on my own ship.”*

320. ὧς νῦν που : *so now I suppose, with irony.*

321. ἢ ῥα καὶ : *he spake so and, a formula of transition from speech to action.*

324. ὧδε δέ τις εἴπσκε : *and thus one and another would say.*

327. ἢ ὅ γε : *yes, or he will. See on α 4. — νῦν περ : just now. — ἔεται αἰνῶς : he is dreadfully in earnest.*

329. *Cf.* α 261.

330. *ἐν* : adverb, with βάλῃ. He will *add* the poison to the drink *in the mixer*. See on 80.

331. ἄλλος : *many another*, collective in meaning, like τῖς 324.

332. τὶς δ' οἷδ' εἰ κε : *and who knows but that perhaps*, concealing a wish.

334. οὕτω : *in that way*, much like τῷ in *that case*. — πόνον : with insolent irony. Odysseus dead, they must care for his wife ; Telemachus dead, they would have to divide up his inheritance.

336. ὅς τις : *sc.* τούτῳ as antecedent.

337–381. *Telemachus commissions Eurycleia the stewardess to make provision for his journey.*

337. θάλαμον : used here not of the women's apartment, as usual (see on 299), but of one of the smaller rooms in the rear part of the house, a *store-room*.

338. ὄθι : for the quantity of the final vowel, see on ἐνὶ α 27. — νητός : predicate with ἔκειτο.

340. *ἐν* : *therein*, adverb. — πίθοι : the largest form of pottery, for storage purposes. Such have been found in the magazines of Tiryns and Ilios. Ἀ πίθος was the "tub" of Diogenes.

342. εἴ ποτε : *in case ever*. See on α 94.

343. καὶ μογήσας : *even though after suffering*.

344. ἔπσαν : *sc.* θαλάμῳ, *it had closed doors*. — ἀραρυῖαι : this participle, with or without the adverbs πυκινῶς or εἶ, is a stock epithet of good workmanship.

346. ἔσχ' : *i.e.* ἔσκε, *stayed*. *Cf.* 59. — νόου πολυῖδρεῖσιν : *with intelligent wisdom*. The plural of the abstract noun denotes repeated exercises of the quality. H. 636 a. *Cf.* 236, α 7. 347 = α 429.

349. ἀφυσσον : *draw off* from the storage πίθοι (340), into vessels of transport. *Cf.* 290.

350. τόν : demonstrative antecedent of δν, with μετὰ next to that. — λαρώτατος : *sc.* ἐστί.

351. οἰομένη : *thinking of, i.e. intending it for*. — εἰ ἔλθοι : as in 342 f., the φυλάσσεις implying past time also.

353. ἔμπλησον : aorist imperative.

354. *Cf.* 290 f. — ἐν : adverb with χεῖον, *pour out*.

355. μυληφάτου ἀλφίτου ἀκτῆς : *of mill-crushed barley-meal*. This phrase simply expands ἀλφίτα, and distinguishes the cracked from the whole grain (οὔλαί γ 441).

356. ἴσθι : imperative of οἶδα. — ἀθρόα : predicate to πάντα, after τετεύχθω.

359 f. *Cf.* 214 f., α 93 f.

363. τίπτε δέ : *now why in the world?* A reproachful question. — φῶλε τέκνον : the adjective conforms to the real, not the grammatical gender. G. 921 ; H. 633.

364. πῇ : *how?* or *why?* not *whither?* for he had told her that. — πολλήν ἐπὶ γαίαν : "the wide world over."

365. μῶνος ἔων ἀγαπητός : *only and well-beloved son that thou art*.

367. οἱ δέ: the suitors. — αὐτίκ' ἰόντι: as soon as thou art gone.

368. τάδε . . . δάσονται: cf. 335.

369. ἀλλὰ μὲν αὖθι κτλ.: so stay thou here in quiet possession of thine (estates). 372. βουλὴ: plan, the νόημα of 363.

374. πρὶν γ' ὅτ' ἂν: before when, i.e. until. — ἐνδεκάτῃ: sc. ἡμέρα, for which ἡμαρ is more usual in Homer. The phrase designates an indefinite time of considerable length, like 'a week or ten days.'

375. ποθέσαι: sc. πρὶν. — ἀφορμηθέντος: sc. ἐμοῦ, of my departure. See on α 289.

376. κατὰ: adverb with ἰάπτῃ.

377. θεῶν μέγαν ὄρκον: i.e. the oath by Earth, Heaven, and the Styx, which the gods themselves used. — ἀπώμνυ: swore that she would not tell Penelope.

378. ὅμοσέν τε τελεύτησέν τε: had sworn and finished, i.e. had sworn to the end. See on 9.

381. Cf. 288. — ὁμῶειν: imperfect, 3 person singular, with -ν movable. § 33 k.

382-404. Athena secures a ship and a crew, and summons Telemachus to the harbor.

382. ἄλλο: sc. νόημα; with ἐνόησε conceived another purpose.

383. ἐικυῖα: of four syllables, with short stem in the feminine, the masculine line being εἰκυῶς. Cf. (εἰδῶς) ἰδυῖα α 428. § 52 g.

384. ἰκάστω φωτί: sc. of the twenty whom she selected. Cf. 212, 292.

385. ἰσπερίους: in predicate agreement with αὐτοῦς suggested by ἐκάστω φωτί. — ἀνώγειν: see on ὁμῶειν 381.

389. εἵρυσσε: sc. Νοήμων. The ship was shoved bow first into the water.

390. ὅπλα: rigging, including mast, sail, ropes, etc. — τὰ τε: see on α 338.

391. στήσσει: moored, by means of anchor-stones cast out sea-wards from the bow, and stern-cables (πρυμνήσια 418) fastened to the shore.

395. ἐπὶ: adverb with ἔχενεν (§ 51 g). See on α 364.

396. πλάζει: bewildered the wits of the revellers. The natural results of their carousal are ascribed to the special intervention of the goddess.

397. εὖδειν: to go to their sleep, equivalent to λέναι κατακείμεντες α 424.

398. εἶατ': here for εἶατο, in 403 for εἶαται. — ἐπιπτεν: settled, imperfect.

400. ἐν ναιεταόντων: comfortable, good to live in. See on α 404.

403. ἐπήρετμοι: predicate adjective equivalent to ἐπ' ἐρετμοῖς. This is friendly exaggeration (cf. 408), to increase his haste.

404. ἀλλά: so, as in 369. — ἰομεν: subjunctive, with short variable vowel. — διατρίβωμεν: sc. ἐταίρους, with genitive of separation.

405-434. The manning of the ship, and her departure.

406. μετ' ἰχνα: after the footsteps, i.e. in them.

409. ἰερὴ ἰς Τηλεμάχοιο: the sturdy strength of, i.e. the sturdy and strong Telemachus. § 19 e.

412. ἄλλαι: besides, either. See on α 128.

416. ἂν: ἀνά, adverbial, on board. § 32. — νηός: locative genitive with βαίνω.

417. πρυμνῇ: adjective with partitive force, the hinder part, i.e. the deck at the stern.

419. ἐπὶ κληῖσι: at the thole-pins. The oar was loosely fastened by a leather thong to a single pin standing upright in the gunwale of the boat.

423. ὄπλων ἀπτεσθαι : *bear a hand at the tackle, i.e. "make sail."*

425. στήσαν ἀείραντες : *lifted and set the mast in the ἱστοπέδη or mast-box.* — κατά : adverb, *fast.* — προτόνοισι : *fore-stays*, the two ropes extending from the mast-top to either side of the prow. Were the process fully described, perhaps the ἐπίτονος or *back-stay* would also be mentioned. This was not so important a part of the tackle, and might even be dispensed with, since the mast-box and the sail-ropes kept the mast from falling over forwards.

426. ἔλκον : *hoisted*, equivalent to ἀνὰ πέτασσαν A 480. — ἱστία : of a single sail.

427. μέσον : with partitive force, *the bellying sail.* — ἀμφί : *on both sides*, adverb.

428 f. = A 482 f. — στείρη : locative dative. — πορφύρεον : *foaming.* Cf. πορφύρω to boil or bubble up. The epithet does not describe color primarily, but the glancing, changing effect on the eye of water in commotion. The same effect was afterwards noticed in the color purple. — νηὸς λούσης : still dependent on στείρη, but approaching the freedom of the genitive absolute construction. § 22 f β.

429. κατὰ κύμα : *with the waves, i.e. "before the wind."*

430. δησάμενοι ὄπλα : *making fast the tackle, "belaying all."*

431. ἐπιστεφίας : see on a 148.

434. ἡῶ : accusative, *through the dawning* ; παννυχίη is thus seen to be equivalent to πᾶσαν νύκτα. § 59. — There is no break in thought between this book and the one which follows, but rather the closest paratactic connection. The division of *Iliad* and *Odyssey* into books was an arbitrary one, for convenience, like that of the New Testament into chapters and verses. — πείρει : the continuous action denoted by the imperfect comes to its close in the aorists ἀνέβρουσε, ἔξον (γ 1, 5), *when the sun rose and they came, etc.*

THIRD BOOK OF THE ODYSSEY.

The Third Book comprises the events of three days, the third, fourth, and fifth in the chronology of the poem. It describes the visit of Telemachus to Nestor at Pylus. § 11 c.

1-66. *The arrival of Telemachus and Athena at Pylus, and their hospitable reception there.*

1. λίμνην : here a part of Oceanus, thought of as the resting-place of Helius, from which he rises in the morning, and into which he sinks at night. Usually it is the dawning of the day which the poet describes, as in β 1.

2. πολύχαλκον : this epithet, like χάλκεος and σιδήρεος, shows that the firmament was thought of as a fixed metallic dome.

5. ἔξον : Attic ἀφίκοντο, an aorist of the 'mixed' formation. § 51 h. It describes their arrival off Pylus ; their landing is described in 10 f. — τοὶ δέ : the people implied in Πύλον and πτολιέθρον.

6. **παμμέλανας** : as offerings to the god of the deep dark sea, who is himself dark-haired (*κυανοχαίτη*). Of the same color were also the victims for the deities of the lower world.

7. **ἔδραι** : ranks or rows of seats, as in 31. Their number was the same as that of the cities in the realm (B 591 ff.).

8. **προύχοντο** : were presenting for sacrifice. For the infrequent 'crasis,' see § 29. — **ἐκάστοθι** : i.e. at each *ἔδρα*. — This is the largest sacrifice described in Homer, a Messenian national ceremony.

9 f. **εὖθ' (εὐτε) οἱ, οἱ δέ** : just as these, then these. — **ἐπί** : thereon, an adverb with *ἔκαιον*. The mind readily supplies *βωμοῖς*. It is often impossible to give briefly in English the exact force of these adverbial prepositions.

10 f. **λὺς κατάγοντο** : put straight in, towards the landing-place. The opposite of *κατάγεσθαι* is *ἀνάγεσθαι*, put out to sea, as in A 478. — **στεῖλαν ἀείραντες** : took out and stowed away both mast and sail (*ιστία*), the reverse of β 425. — **τὴν δ' ὥρμισαν** : they made her fast, the same as *στήσε* β 391.

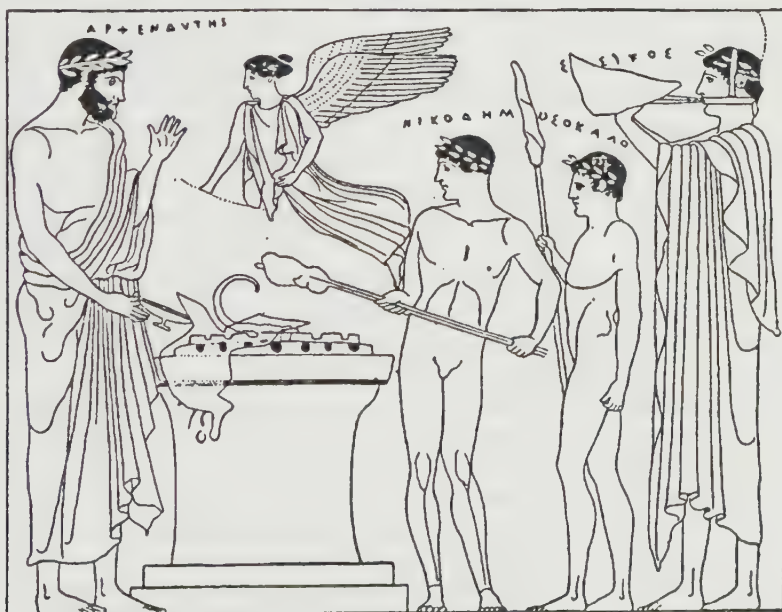
14. **οὐ μὲν σε χρή** : thou surely hast no need. See on α 124.

15. **καί** : actually, emphasizing the whole sentence. — **ἐπέπλως** : § 56.

16. **πατρός** : about thy father, the anticipated object and subject of the following sentences. II. 878.

18. **εἰδομεν** : subjunctive of *οἶδα* with short mode-vowel, let us know.

19 f. **λίσσασθαι** : infinitive as imperative. — **αὐτός** : thyself. — **νημερτέα** : the truth, i.e. the whole truth, without concealment or softening ; he would not of course concoct a falsehood.



κρέα τ' ὥπτων ἄλλα τ' ἔπειρον (ν. 33).

22. προσπτύξομαι: subjunctive of deliberation in a question of appeal, like *λω*. G. 1358; H. 866, 3.

24. αἰδώς: *sc. ἐστὶ*. It is a shame, *i.e.* it is shameful. See on α 350.

28. οὐ: repeats with emphasis what immediately precedes, "no indeed I do not." — γενέσθαι *κτλ.*: *wert born and bred*.

29 f. = β 405 f.

31. ἀγορὴν: *gathering* of any kind, while ἀγορή is rather a formal deliberative assembly. Cf. ἐν νηῶν ἀγόρῃ Ω 141.

33. ἔπειρον: *sc. ὀβελοῖσι*, as in 462.

35. χερσὶ *κτλ.*: *clasped their hands in welcome*.

39. This was the seat of honor, between king and crown-prince. — πατέρι: the case-ending is of varying quantity. § 39.

40 f. ἐν: adverb, with locative dative following. — δειδισκόμενος: akin to δέικνυμι, dico, digitus. A gesture of welcome was made in proffering the full beaker.

42. Ἀθηναίην: *i.e.* the seeming Mentor. A divinity is urged to pray.

44. τοῦ *κτλ.*: strongly emphatic from its position, *it is this one's feast even that ye have chanced upon in your coming hither*.

45. εὔξει: 1 aorist subjunctive with short mode-vowel, equivalent to the English perfect or future perfect in translation. — ἴ' θέμις ἐστίν: *as is right*. The relative is attracted from the neuter into the gender of the predicate substantive. θέμις is *right* as sanctioned by usage. See on β 69.

46. τούτῳ: Telemachus.

48. εὔχεσθαι: *is wont to pray*.

49. νεώτερος: *sc. σοῦ*.

52. ἀνδρί: dative of cause. The reason for Athena's delight is really contained in the attributives — *at the spirit and good breeding of the man*.

53. οἱ: accented for emphasis in contrast. So σοὶ in 50.

54. πολλά: *fervently*, cognate accusative in adverbial relation. § 22 b.

56. ἡμῖν: dative of advantage with τελευτῆσαι, which depends on μεγάρης. Cf. β 235 f. — τάδε ἔργα: explained by what follows.

59. ἱκατόμβης: genitive of price or value with ἀμοιβήν, *recompense for the hecatomb*.

60. ἔτι: *further, i.e.* "thirdly," corresponding to πρῶτιστα (57), ἔπειτα (58). — πρήξαντα: agrees with the principal subject Τηλέμαχον. Its object, the antecedent of the relative clause following, is omitted. G. 1026; H. 996. The main idea lies in the participle, *may accomplish before going*. § 24 i.

61. οὐνεκα: *wherefore, i.e. that for the sake of which*. — μελαίνῃ: the epithet has come to form one idea with its substantive, and the whole then takes a second epithet *θοῇ*. § 15.

62. ἔπειτα: *at that time*, with temporal reference to what precedes, as in α 106. — αὐτῇ *κτλ.*: as Mentor she prayed, as Athena she answered the prayer.

64. ὡς δ' αὐτως: *and in the same way*. § 45 h.

65. ὑπέριτρα: *outer meats*, in distinction from σπλάγχνα (40) = viscera. — ἐρύσαντο: *sc. ἐξ ὀβελῶν*.

67–101. Telemachus tells Nestor who he is and on what errand he is come.

67 = a 150.

69. κάλλιον: *fairer* than it would have been before showing the strangers hospitality.

72. ἦ, ἦ: two independent questions. — κατὰ πρῆξιν: *on business*. The opposite is κατὰ ληίδα 106.

73. οἶά τε: *just like*, equivalent to ὥσπερ. — ληιστῆρες: piracy was not uncommon, and not so dishonorable as in later times.

74. ψυχὰς παρθέμενοι: see on β 237.

77. θῆχ': ἔθηκε. — μὲν: the τόν of 75, Nestor.

78 = a 95. The verse is wanting here in many, including the best MSS.

81. ὑπονηίου: equivalent to ὑπὸ Νηΐω a 186. Cf. ἐπήρετμοι β 403. § 59 β. Ithaca was dominated, as it were, by this range of mountains.

82. ἰδῆ: predicate.

83. κλέος εὐρύ: *widespread report*.

86. ἄλλους: personal object of πευθόμεθα, anticipated ('prolepsis') from the relative clause following, where the more special form ἐκαστος takes its place.

90 f. εἴ τε, εἴ τε: *whether, or*, partitive exposition of ὀππόθι.

92. τὰ σὰ γούναθ' ἰκάνομαι: figuratively, of a suppliant's visit. Telemachus does not actually clasp Nestor's knees.

94 f. ἄλλου, πλαζομένου: *from another, of his* (Odysseus') wanderings, the first a genitive of source, the second an objective genitive with μῦθον.

95. πέρα: *beyond* others, adverb; with the proleptic predicate adjective διγυρόν, to exceeding sorrow.

96. μ' αἰδόμενος: *out of regard for my feelings*. — μηδ' ἐλεάρων: *and do not do so out of pity*, the second negative, like the first, belonging with the imperative rather than the participle.

97. ὅπως ἦντησας ὀπωπῆς: *as thou didst get sight* (either of his death or of those who saw him die), "according to your actual personal experience," explaining εὖ honestly.

98 ff. εἴ ποτε . . . ἐξέτελίσσεν: *if ever at all in word or deed my father fulfilled his promises to thee*; equivalent to an adjuration, "by all the aid my father gave thee." It is resumed by the τῶν . . . μνησθαι of 101, "by this, I say."

100. πάσχετε: imperfect.

101. τῶν . . . μνησθαι: *bethink thee now I pray of this*, apodosis to 98 ff.

102-200. Nestor tells Telemachus of the hardships before Ilios, and of the return of many of the Achaeans, but has no knowledge of the fate of Odysseus.

103. ἐπεὶ: *since*, introduces a reason for giving the following story, but its proper apodosis is lost sight of in the relative clauses. A virtual apodosis may be found at 108.

104. μένος ἄσχετοι: see on β 85.

105 ff. ἡμὲν ὅσα κτλ., ἡδ' ὅσα κτλ.: explanatory of οἰδύος ἣν ἀνέτλημεν, the first still dependent on ἀνέτλημεν, the second a cognate accusative with μαρνάμεθα, "all our sufferings and all our fightings."

106. ὅπη ἄρξειεν: *wherever Achilles led*, iterative optative. These predatory excursions of Achilles are alluded to in A 163 ff., Z 414 ff., I 328 ff.

108. ὅσσοι ἄριστοι: much like the idiom maximi quique = omnes magni.

109 ff. ἔνθα, ἔνθα, ἔνθα: rhetorical repetition ('anaphora'), in partitive illustration of 108. — Αἶας: when no epithet is used the Telamonian Aias is usually meant. His suicide was described in the Ἰλιάς Μικρά of Lesches (cf. λ 543-564); the death of Achilles, in the Αἰθιοπία of Arctinus. The death of Patroclus forms the subject of II, that of Antilochus is alluded to in δ 188, and was also described in the Αἰθιοπία. § 3 d. The same quartet of heroes appears in λ 467 ff.

110. θεόφιν: equivalent to θεοῖς, dependent on ἀτάλαντος.

112. περί: adverb, strengthening ταχύς, on which θέλειν depends.

113. ἐπὶ τοῖς: besides these evils.

115 f. οὐδ' εἰ . . . ἐξέρχοις: some such conclusion to this condition as "could I finish the tale" is suggested by the question in 113 f. — καὶ ἐξάετες: the English uses a disjunctive or. § 24 g.

117. πρὶν: sooner, i.e. ere the tale were ended. — ἀνηθείς: wearied by the length of the story. Cf. α 133.

118. ῥάπτομεν: imperfect. Homer does not use the 'historical present.' § 21 h, i.

119. ἐτέλεσσε: sc. κακά. Zeus at last brought to pass the disasters which the Achaeans devised against their foes.

120. μῆτιν: accusative of specification. — ὁμοιωθήμεναι ἄντην: to vie with him face to face.

121. ἐνίκα: was superior, excelled.

123. σέβας μ' ἔχει: the modern man possesses and sways his feelings. The Homeric man is possessed and swayed by them.

124. ἦ τοι γάρ: yes, in very truth, introducing a reason for his acceptance of the claim of Telemachus. — εἰκότες: fitting, seemly, as might be expected of the son of so wise a man as Odysseus. — οὐδέ κε φαίης: and thou wouldst not think, sc. the ideal second person, any hearer.

126. εἰως: for a while, see on β 148.

127. ἀγορῇ, βουλῇ: assembly of the soldiers, germ of the modern Lower House; council of the chiefs, germ of the modern Upper House or Senate.

128. νόφ, βουλῇ: judgment, counsel, datives of manner.

129. Ἀργείοισιν: dative of advantage; we considered in behalf of the Argives, how the very best might be done.

132. καὶ τότε δῆ: see on β 108. The conclusion naturally expected here after 126-129, viz. "then we lost sight of each other," is hinted at in λυγρὸν νόστον, but not fully expressed till 162 ff., after a description of the general separation of all the Achaeans.

134. τῷ: therefore. § 45 k.

135. μῆνιος ἐξ: in consequence of the wrath of Athena, because Aias the Locrian violated Cassandra in the temple of Athena at Ilios, and was not punished for it by his companions. Cf. Verg. Aen. ii. 403 ff.

137. ἐς: with ἀγορῇν.

138. ἐς: for, of a time fixed definitely in the future. H. 796 b. The time chosen for the assembly here was not in itself improper (though the usual

time was the forenoon), but only under these particular circumstances. The Achaeans, flushed with their victory, had drunk too deeply, as the parenthetical verse 139 states.

140. μῦθον μυθείσθην τοῦ ἔνεκα: *told the tale (i.e. explained) why.* They 'stated the object of the meeting.'

142. ἐπὶ νῶτα: follows the idea of motion in the verbal substantive νόστον.



CASSANDRA (v. 135).

143. οὐδὲ πάμπαν: *but not at all.*

145. τόν: demonstrative, referring to 135.

146. νήπιος: *the fool!* see on α 8. — ὄ: equivalent to ὅτι. § 45 q. — ἔμελλεν: sc. 'Ἀθήνη.

147. γάρ τε: like nam que. — αἶψα: emphatic.

150. δίχα . . . βουλῇ: i.e. their favor was divided between the plan of Menelaus and that of Agamemnon, *both plans found favor with them.*

151. χαλεπά: *hostilities.*

152. ἐπί: *against us.* — πῆμα κακοῖο: *a woe of evil*, periphrasis for πῆμα κακόν.

153. οἱ μὲν: *our party*, in apposition with the subject of ἔλκομεν.

154. γυναικας: i.e. captive Trojans.

155. ἐρητύοντο μένοντες: *remained patiently.*

157. ἡμίσεις: the οἱ μὲν of 153. — ἐλαύνομεν: sc. νῆας ἐρετμοῖς.

160. ἰέμενοι: causal, giving the motive of the offering.

161. ὥρσεν ἐπι: *roused against us.* The adverb suffers 'anastrophe' in spite of the intervening κακῇν, in order to make it apparent that it has no relation to the following δεύτερον. — δεύτερον αὖθις: *a second time again*, with reference to 136.

163. A parenthetical verse, explaining οἱ μὲν above, *the party of Odysseus the crafty.* The Attic idiom is οἱ περὶ τινα.

164. ἐπί: adverb with φέροντες, *bringing forward, proffering.*

166. δ : equivalent to $\delta\tau\iota$, as in 146. — $\deltaαίμων$: see on β 134.

167. $\omega\rho\sigma\epsilon$: sc. $\phi\epsilon\upsilon\gamma\epsilon\iota\nu$.

168. $\acute{o}\psi\epsilon\ \delta\epsilon\ \delta\acute{\eta}$: *and lo! at last*. Menelaus had quarreled with Agamemnon (136 f.), then with Odysseus (161 ff.), and had then been abandoned by Nestor and Diomedes, in whose path he *at last* sets out.

169. $\epsilon\kappa\iota\chi\epsilon\nu$: sc. $\nu\omega\iota$ or $\eta\mu\acute{\alpha}\varsigma$, with which $\acute{o}\rho\mu\alpha\iota\nu\omicron\upsilon\kappa\tau\alpha\varsigma$ is in predicate agreement. — $\delta\omicron\lambda\iota\chi\acute{o}\nu\ \pi\lambda\acute{o}\delta\omicron\nu$: sc. from Lesbos across the sea to their homes, in contrast with the shorter trips from Troy to Tenedos and Lesbos.

170 ff.: $\kappa\alpha\theta\acute{\upsilon}\pi\epsilon\rho\theta\epsilon$, $\acute{\upsilon}\pi\acute{\epsilon}\rho\theta\epsilon$: *above, below, i.e. to the westward or eastward*, as farther out on the 'high' sea, or nearer the low-lying coast.

171. $\nu\acute{\eta}\sigma\omicron\nu\ \xi\pi\iota$: *in the direction of*, and so in a general sense *toward the island*, where we expect rather $\pi\alpha\rho\acute{\alpha}\ \tau\eta\nu\ \nu\acute{\eta}\sigma\omicron\nu$, *along past*. This course would take them most directly across to Geraestus on Euboea (174, 177). — $\alpha\acute{\upsilon}\tau\eta\nu$: Chios *itself*, the larger island, north-westward of which the smaller $\Psi\upsilon\rho\iota\eta$ lay. The course would lie between the two islands. — $\acute{\epsilon}\pi'\ \acute{\alpha}\rho\iota\sigma\tau\epsilon\rho\acute{\alpha}$: neuter plural adjective as substantive.

172. This course would be longer, but more sheltered.

174. $\delta\epsilon\iota\chi\epsilon$: a mere variation on $\phi\acute{\eta}\nu\alpha\iota$, *shewed us a sign as we prayed*, and thereby *ordered* ($\eta\nu\acute{\omega}\gamma\epsilon\iota$) us.

176. $\acute{\epsilon}\pi\iota$: adverb with $\omega\rho\tau\omicron$, *there came on to blow* ($\acute{\alpha}\eta\mu\epsilon\nu\alpha\iota$). The intervening $\delta\acute{\epsilon}$ prevents anastrophe. See on 161.

176. $\alpha\iota\ \delta\acute{\epsilon}$: sc. $\nu\acute{\eta}\epsilon\varsigma$, as in 157.

178. $\kappa\alpha\tau\acute{\alpha}\gamma\omicron\nu\tau\omicron$: see on 10.

179. $\acute{\epsilon}\pi\iota$: adverb with $\epsilon\theta\epsilon\mu\epsilon\nu$, *placed on his altar, i.e. offered up*. Cf. 9. — $\mu\epsilon\tau\rho\acute{\eta}\sigma\alpha\nu\tau\epsilon\varsigma$: causal.

180. $\tau\acute{\epsilon}\tau\rho\alpha\tau\omicron\nu\ \eta\mu\alpha\rho$: on the first day they came to Tenedos (159), on the second to Lesbos, on the third to Geraestus (177). — $\text{'}\text{Αργε\acute{\iota}$: here the city at the head of the Argolic gulf, with its port, the later Nauplia.

182. $\epsilon\chi\omicron\nu$: *held on my course*, with or without $\nu\acute{\eta}\varsigma$ expressed.

183. $\acute{\epsilon}\pi\epsilon\iota\ \delta\acute{\eta}\ \pi\rho\acute{\omega}\tau\alpha$: *when once*, the prose $\acute{\epsilon}\pi\epsilon\iota\ \acute{\alpha}\pi\alpha\chi$.

184. $\acute{\alpha}\pi\epsilon\upsilon\theta\acute{\eta}\varsigma$: active, *without tidings*. Cf. 88. — $\omicron\iota\delta\alpha$: of knowledge from personal experience.

185. $\kappa\epsilon\acute{\iota}\nu\omega\nu$: i.e. $\pi\epsilon\rho\iota\ \kappa\epsilon\acute{\iota}\nu\omega\nu$. The pronoun refers to those who remained at, or returned to Ilios (162 ff.).

187. $\eta\ \theta\acute{\epsilon}\mu\iota\varsigma\ \epsilon\sigma\tau\iota$: see on 45. The clause here qualifies the following verb. — $\delta\alpha\eta\sigma\epsilon\alpha\iota$: § 54 e.

189. $\acute{\alpha}\gamma\epsilon$: $\acute{\eta}\gamma\epsilon$. — $\text{'}\text{Αχ\acute{\alpha}\lambda\lambda\eta\varsigma\ \nu\acute{\iota}\omicron\varsigma$: i.e. Neoptolemus.

193 f. $\text{'}\text{Ατ\rho\epsilon\acute{\iota}\delta\eta\nu$: anticipated object of the main verb, instead of subject of $\acute{\eta}\lambda\theta\epsilon$ ('prolepsis,' II. 878). Cf. 86, δ 832. — $\nu\acute{o}\sigma\phi\iota\nu\ \acute{\iota}\omicron\nu\tau\epsilon\varsigma$: concessive.

194. $\acute{\omega}\varsigma$: *how*. — $\acute{\eta}\lambda\theta\epsilon$: *came home*, like $\epsilon\lambda\theta\acute{\epsilon}\mu\epsilon\nu$ 188.

195. $\acute{\alpha}\lambda\lambda'\ \acute{\iota}\ \tau\omicron\iota\ \dots\ \mu\acute{\epsilon}\nu$: *but verily now . . . indeed*, as in 236. — $\acute{\alpha}\pi\acute{\epsilon}\tau\iota\sigma\epsilon\nu$: *paid vengeance*, $\acute{\epsilon}\tau\iota\sigma\alpha\tau\omicron$ 197 *exacted vengeance from* (with accusative), and absolutely 203.

196. $\acute{\omega}\varsigma\ \acute{\alpha}\gamma\alpha\theta\acute{o}\nu$: *what a good thing it is!* — $\kappa\alpha\iota\ \pi\alpha\acute{\iota}\delta\alpha\ \lambda\iota\pi\acute{\epsilon}\sigma\theta\alpha\iota$: *that a son too survive*. The $\kappa\alpha\iota$ simply marks faint contrast between father and son.

197. καὶ κείνος: *that son also*, the famous Orestes. Here the *καὶ* emphasizes the special case which illustrates the general principle.

198-200 = α 300-302.

201-238. Nestor and Telemachus converse about the suitors, about the possibility of punishing them, and about the return of Odysseus.

203. καὶ λήν: see on α 46. — κείνος: as in 197.

204. εὐρύ: predicate, *far and wide*. Contrast 83. — καὶ ἑσσομένοισι πυθέσθαι: *for posterity also to hear of*.

205. αἶ γάρ: introduces a wish, *utinam*. — δύναμιν περιθεῖν: *compass with power*, as with a buckler. Cf. ἐπικείμενον ἀλκήν, ε 214, *clad in strength*.

206. τίσασθαι: *that I might punish*, infinitive of purpose. — ὑπερβασίης: genitive of cause.

209. πατρὶ . . . ἐμοί: an affectionate extension of the simple μοί of 208. — νῦν δέ: see on α 166. — τετλάμεν [τετλάναι]: *to be submissive*, perfect infinitive with force of present continuance. — ἔμπης: i.e. in spite of my desire for vengeance.

211. ταῦτά με: the double accusative with ἀναμνησκω occurs only here. Cf. 101. — καὶ ζεῖπες: *and speakest* of them, equivalent in the redundancy of Epic formula to εἰπών by speaking of them, “by what thou sayest.”

215. ἐπισπόμενοι κτλ.: *following a god's voice* as expressed by the mouth of a prophet interpreting an omen.

216. τίς . . . εἴ κε: see on β 332. — σφί: dative of interest, instead of genitive with βίαις. § 22 g. — ἐλθών: treat as a parallel verb, *will come and* —.

217. Ἀχαιοί: i.e. the warrior companions of Odysseus, supposed to be still alive.

218. εἰ γάρ: introduces a wish, like αἶ γάρ 205. — φιλέειν: *shew love* for one, *favor* by direct assistance. Cf. παρίστατο 222. 220. Cf. 100.

223. εἰ: resumes the wish first introduced by εἰ γάρ 218.

224. τῷ: *in that case*, supposing the wish fulfilled. — τίς: *many a one*. — καί: *actually*, with ironical emphasis of the following word. With Athena's aid even Telemachus alone might punish the suitors.

226. οὐ πω: *in no way*, differing from 221 (*not yet*).

227. ἄγῃ μ' ἔχει: see on 123.

228. ἐλπομένῳ: contains the main thought; “I do not expect that this can come to pass.” — τά: refers to 216 f., 223 f.

230. See on α 64.

231. σαώσαι: *can bring home safe*, simple potential optative without ἄν, as in 319. G. 1332; H. 872 e; § 21 e.

232 ff. καὶ . . . μογήσας: *even though after suffering*. This concessive participle contains the main idea in the contrast to ἀπολέσθαι (234). Translate: *to suffer . . . before coming home . . . rather than to come home and perish*.

235. ὑπό: construe with Αἰγίσθοιο and ἀλόχοιο, and treat δόλῳ as dative of manner.

238 = β 100.

239-328. Nestor tells Telemachus the manner of Agamemnon's death.

240. κηδόμενοι περ: *however much concerned about them*. 243. ἔπος: *matter*.

244. *περλοιδε ἄλλων* : = *περι ἄλλων οἶδε*. Cf. α 66.
245. *τρίς ἀνάξασθαι γένεα* : *thrice has been chieftain through generations, i.e. has been chieftain for three generations*. Cf. *μετὰ δὲ τριτάτοισιν ἀνασσειν* A 252.
246. *ὥς τε* : *like*, as in α 227.
249. *αὐτῷ* : Agamemnon *himself*, contrasted with Menelaus.
250. *ἐπεὶ κτλ.* : gives a reason for assuming that treachery must have been used.
251. *Ἄργεος* : *anywhere in Argos*, the genitive expressing vague local relation. — *Ἀχαικοῦ* : distinguishes Peloponnesian from Thessalian Argos (*Πελασγικόν*).
252. *ἐπ' ἀνθρώπους* : "over the world." — *ὁ δὲ κτλ.* : a paratactic clause, where the English would express result, *that so he* (Aegisthus) *plucked up courage to slay him*.
254. *ἀληθέα* : predicate adjective with adverbial force.
255. *καὐτός* : = *καὶ αὐτός*, a rare crasis. § 29. — *οἶεαι* : *thou conjecturest*, vv. 249-252.
258. *τῷ* : *in that case*, as in α 239. — *ἐπὶ* : adverb with *ἔχευαν*, whose subject is the Achaeans.
259. *κατέδωψαν* : also modified by the *κέ* of 258.
260. *ἄστεος* : *i.e.* Mycenae (305).
261. *Ἀχαιάδων* : professional mourning women. For the patronymic form, see § 42 g. — *μέγα* : in unfavorable sense, *rash, outrageous*.
262. *κεῖθι* : *i.e.* before Ilios.
263. *ἡμεθα* : in military metaphor. So in English, 'we lay.' — *μυχῷ Ἄργεος* : *i.e.* at the head of the Argolic gulf, *in the interior* of Peloponnesus.
264. *πολλά* : *greatly*. See on 54. — *θάλγισκε* : *strove to beguile*.
265. *τὸ πρὶν μὲν* : *at the first*, marking a period brought to a close by *δτε δὴ κτλ.* 269.
266. *δια* : *heavenly*, in purely formal manner, of noble birth. — *φρεσὶ κτλ.* : *she had a good heart*.
267. *ἰοιδὸς ἀνὴρ* : a bard-man, attributive apposition. H. 625 a. So often with *γυνή*.
269. *μιν* : *i.e.* Clytaemnestra. — *δαμήναι* : *so that she was subdued*.
270. *ἄγων* : *sc.* *Ἀγισθος*.
272. *ἔθελον ἐθέλουσαν* : *desiring what he desired*. § 16 b. — *ὄνδε δόμενδε* : see on α 83. The home of Aegisthus was in Argolis, near Mycenae.
274. *ἀγάλματα* : defined by what follows.
275. *μέγα ἔργον* : *his difficult task*, the seduction of Clytaemnestra. — *δ* : *sc.* *ἐκτελέσειν*.
278. *ἱρόν* : because consecrated to Poseidon and Athena. The marble pillars of a ruined temple of Athena still crown the brow of the promontory.
280. A formula to describe a sudden, painless death, sent upon men by Apollo, or upon women by Artemis, in contrast to a painful death from wounds, hunger, or disease.
283. *κυβερνήσαι* : infinitive used as accusative of specification. — *ὁπότε κτλ.* : *whenever winds blew high*, the optative expressing frequency.

284. ὁ μὲν: only Menelaus halted, Nestor continued on his way.

285. κτέρει: see on α 291.

287. Μαλειῶν: the singular occurs in ι 80. § 40 d. Malea was the Cape Horn of ancient navigation.

288. ἔειθέων: came on his run, usually of the ship (281) rather than the sailor.

289. ἐπὶ: forth over the sea, adverb with χεῦεν.

290. πελώρια κτλ.: the predicate adjective is proleptic after τροφέοντο, were rolling into monsters, mountain-high. For the plural verb with neuter plural subject, cf. ἔαξαν, 298. § 22 j.

291. διατμήξας: sc. τὰς νέας. — τὰς μὲν: resumed in 297 by αὐτὰς μὲν, with which τὰς πέντε (299) contrasts. — ἐπέλασεν: sc. Ζεύς.



ORESTES SLAYING AEGISTHUS (v. 307).

293. ἔστι δέ τις: an epic formula for introducing local description. Cf. Vergil's est locus, est procul. — αἰπεία εἰς ἄλα: steep (jutting) into the sea.

295. σκαῖον ῥίον: a westerly headland.

296. ἐς Φαιστόν: as far as, or towards Phaestus, a town between Gortys and the sea to the west, some two or three miles from the shore. The sea dashed its spray inland, but its billows were stayed by the rocky headland. — μικρός: with concessive force, low as it is. — λίθος: the πέτρῃ (293) or ῥίον (295).

297. ἔνθα: i.e. around the western end of the island and along the coast as far as the territory of Gortys.

299. τὰς πέντε: the (other) five, contrasted with τὰς μὲν 291 = αὐτὰς μὲν 297.

301. ὁ μὲν: i.e. Menelaus.

303. ταῦτα λυγρὰ: including now the murder of Agamemnon.

304. δέδμητο: was in subjection, the pluperfect of a resultant state, and so parallel to the imperfect ἤνασσε.

306. τῷ ὀγδοάτῳ: *sc. ἔτει* from ἐπτάετες above, *in that eighth year*. — κακόν: *as an evil, i.e. to his destruction*, predicate nominative neuter, as with forms of γίγνομαι.

307. πατροφονήα: *see on α 299.*

308 = 198, α 300.

309. ὁ: demonstrative, of Orestes, as τόν of Aegisthus. — δαίνν τάφον: *was giving a funeral feast* to the people, after the burial.

310. μητρός: only here in Homer, if indeed here, is it even intimated that Clytaemnestra also fell by the hand of her son.

311. βοήν ἀγαθός: *good at the war-cry*, a frequent phrase of the *Iliad*, sometimes meaning hardly more than *brave*.

312. ὅσα . . . ἄειραν: *as much as his ships bore as freight, i.e. to the full capacity of his ships.*

313. καὶ σὺ: Menelaus leaving Aegisthus in his brother's house seems to suggest Telemachus leaving the suitors in his father's house.

315 f. μὴ φάγωσιν, ἔλθης: prohibitory, not final sentences. G. 1346; H. 874.

317. ἀλλὰ μὲν: *but still*. Nestor dissuades from such roaming as that of Menelaus, but yet commends to Telemachus one more journey.

318. νέον ἄλλοθεν: *late, from abroad.*

319 f. ὄθεν: = ἐξ ὧν. — ἔλποιτο: the optative as in 231. Its subject is indefinite, *one*, taken up by the following δὲν τινα.

320. πρῶτον ἀποσφῆλῳσιν: *once drive from his course*. See on 183.

321. μέγα τοῖον: *see on α 209*. — ὄθεν τέ περ: *from which great distance*.

322. Even the great birds of passage could not fly the distance in a year.

323. ἀλλ' ἔθι: *so go!* by sea.

324. πεζός: predicate adjective after λέναι supplied from ἔθι. — πάρα τοι: = *πάρεσθι σοι thou hast, or shall have*. § 58 c β.

327 f. = 19 f.

329–370. *After a final libation, Nestor invites the strangers to spend the night in his palace. Athena accepts for Telemachus, but declines for herself.*

329. ἐπὶ ἦλθεν: *on came*.

332. ἄγε: an interjection, introducing plural imperative. — τάμνετε γλώσσας: the choicest portions of the victims were to be burned (341) as a final offering, with accompanying libation of wine.

334. τοῖο: neuter demonstrative with ὥρη, instead of an infinitive.

337. ἦ ῥα: *see on β 321.*

338 f. = α 146, 148.

340. νώμησαν: *sc. ποτόν*. The κούροι who served as butlers (οἰνοχόος), dipped (ἀφύσσω) the wine with a pitcher (πρόχοος) from the mixing-bowl (κρητήρ), and with this, passing round from left to right of the company (ἐπιδέξια), poured wine into the beakers of the guests, first for a libation, then for drinking. Cf. ι 9 f., A 597 f. — ἐπαρξάμενοι δεπείσσειν: *beginning the rite with the beakers, i.e. putting wine in for the libation which preceded the drinking, 'with a first pious portion for the cup.'*

341. Each worshipper approached the altar and poured some of his wine on the burning tongues.

344. *ἰέσθην νέεσθαι*: *were setting out to go, made as if to go.*

346 f. *τό γε*: explained by the next verse, where *ὥς* is *namely that*, and the optative is on the principle of indirect discourse ("as ye purpose").

348. *ὥς τε . . . ἀνείμονος*: *as if forsooth (ἤ) from some one utterly without clothing, i.e. bed-clothing for a guest, as the following verses show.*

349. *ῥ̃*: *sc. εἰσὶν.*

350. *αὐτῷ . . . ἐνεύδειν*: *for his own sleeping therein, the infinitive as in α 138.*

351. *πάρα μὲν*: *= πάρεσι μὲν.*

352. *τοῦδ' ἀνδρὸς Ὀδυσσῆος*: *Odysseus is affectionately thought of as alive and present before the speaker, in his son.*

353. *ἐπ' ἰκριόφιν*: *on deck*, one of the small fore and aft decks of the Homeric ship, stretched across between and supported by the ribs. For the case-ending, see § 36.

354. *ἔπειτα*: *thereafter, i.e. when I am no longer alive.* The force of *ὅφρ' ἔν* (*as long as*) continues into this clause.

355. *ξενίξειν*: purpose of *ζῶω* and *λιπώνται*. Hospitality was one of the main supports of ancient civilization. — *ὅς τις κε*: *whosoever*, used with distributive force after a plural antecedent.

357 f. *σοί*: construe with *πελθεσθαι*.

361. *ἔκαστα*: *the particulars, the details of their duty in view of the detention of Telemachus, their several duties.*

362. *γεραίτερος*: *elderly, 'absolute comparative.'* H. 649 b.

363. *νεώτεροι ἄνδρες*: predicate apposition with *οἱ ἄλλοι*, containing the main idea, to which *ἔπονται* is logically subordinate; *the rest are young men, who follow, etc.*

366. *νῦν*: supplementary and emphatic position for the sake of immediate contrast, *for the present.* — *μετά*: *in among, i.e. into the land of.*

367. *οὐ τι νέον κτλ.*: *not recent, i.e. of long standing.* § 19 d.

370. *οἱ τοι κτλ.*: *the fleetest and sturdiest thou hast.*

371-403. *Athena being recognized as she leaves, Nestor vows a sacrifice to her, and after bringing Telemachus to his palace, offers her a libation. All then retire for the night.*

372. *εἰδομένη*: *taking the shape of*, an actual transformation, as in α 105, not like α 320.

374. *Cf. β 302.*

376. *νέφ ὥδε*: *young as thou art.*

377. *οὐ . . . ἄλλος*: *sc. ἦν, this was no one else.*

379. *ἐν Ἀργείοισιν*: *i.e. while they were before Ilios.*

380. *ἀλλά*: *so now.* — *Ἀθηθι, δίδωθι*: for the personal endings, see § 47 b. The long stem-vowel is also Homeric.

383. *Cf. 'a red heifer without spot, wherein is no blemish, and upon which never yoke came,' Numbers xix. 2.* The relative clause explains the epithet.

384. The horns of the heifer should be overlaid with gold-leaf, to make the victim more acceptable to the goddess. *Cf. 437 f., and Vergil's et statuam ante aras aurata fronte iuvenum, | candentem Aen. ix. 627 f.*

387. *νιάσι*: for the three stems of this substantive, see § 40 c.

388. τοῖο : with only a relic of original demonstrative force. § 45 g.

389 = α 145.

390. ἀνὰ κέραςσιν : *mixed up*, by having wine poured *upon* water in the mixer.

392. The verse shows 'hysteron proteron.' § 19 g.

393. τοῦ : of *this* wine, with resumptive emphasis.

396. cf. α 424 (δὴ τότε). — οἱ μὲν : the sons and sons-in-law (387). — οἰκόνδε : loosely used in this formula-verse for θαλαμόνδε. Cf. 413. These *chambers* opened into the court-yard of the palace.

397. αὐτοῦ : *right there*, in contrast with places at a distance.

399. αἰθούση : the porch before the vestibule of the μέγαρον or men's hall, the usual sleeping-place for transient guests.

401. παίδων : construe with ὅς.

402. μυχῶ δόμου : this θαλαμος was usually in the most distant part of the palace, behind the women's hall.

403. δέσποινα : *royal*, like πόντια serves as adjective in cases of attributive apposition. — λέχος . . . εὐνήν : *prepared bed and couch*, i.e. slept by his side.

404-472. On the next morning Nestor offers to Athena the sacrifice he had vowed, and the usual feast follows.

404 = β 1. Cf. Milton's 'Now morn, her rosy steps in the Eastern clime | Advancing, sowed the earth with orient pearl, | When Adam waked. *Par. Lost*, v. 1 ff.

406. ξστοῖσι λίθοισι : i.e. stone seats, probably at the sides of the entrance or vestibule to the men's hall. Similarly in an ancient city the elders gathered for conference 'in the gates.'

408. λευκοί : drawn into agreement with the relative. — ἀποστλβοντες ἀλείφατος : i.e. rubbed down with some fatty substance to secure a polish. The genitive denotes 'material.' — οἷς ἔπι : = ἐφ' οἷς.

410. 'Αἰδόςδε : i.e. 'Αἰδαο δόμονδε, as we have εἰς 'Αἰδαο (sc. δόμον).

412. σκῆπτρον ἔχων : i.e. as ruler.

416. πᾶρ : at the side, sc. of Nestor, who formed the center of the group.

419. ἰάσσομαι : 1 aorist subjunctive with short mode-vowel.

421 ff. ὁ μὲν, εἰς δέ, εἰς δέ : one, another, another. — ἐπὶ : after, to fetch, like μετά.

422. ἔλθουσιν : sc. βοῦς, explained and paraphrased by ἐλάσῃ . . . ἀνήρ. — ἐπιβουκόλος : the ἐπὶ implies authority over, as the ὑπό in ὑποδμῶς (δ 386) subordination under.

425. χρυσοχόον : *gilder*. The same artist is called χαλκεύς in 432, from the metal most commonly worked. There is no minute division of labor in Homer.

427. οἱ δ' ἄλλοι : but ye others. — εἴπατε εἴσω : carry word within.

429. ἔδρας, ξύλα : seats for the worshippers, wood for the sacrificial fire. — ἀμφί : around the altar in the court-yard.

435. 'Αθήνη : not as Mentor, but as goddess, unseen.

436. ἀντιώσω : see on α 25.

438. ἀσκήσας : after he had prepared it, i.e. after beating the gold into leaf on the anvil. This gold leaf or foil was spread over the horns of the victim.

439. ἀγέτην: *sc.* to the altar. — κεράων: *by the horns*, partitive genitive with a verb merely implying touch.

440 f. *Cf.* α 133 f. The πρόχοος may be thought of as standing, full of water, in the λέβης. — σφί: dative of interest with ἤλυθεν φέρων. — ἀνθεμόεντι: of the flowers wrought in the metal.

441. ἐτέρη: *sc.* χειρί. — οὐλάς: they were to be cast into the fire, as syn-bolical food.

444. ἀμνίον: the blood caught in this vessel was sprinkled on the altar. *Cf.* the ceremonial in *Leviticus* i., ii.

445 f. κατήρχετο: used pregnantly with the accusatives in a ritualistic sense for ἐχερνίσατο καὶ οὐλοχύτας κατέχεε θύειν ἀρχόμενος, *i.e.* began the ceremony (*dedi-*



A SACRIFICE.

cated the victim) with hand-washing and barley-sprinkling. *Cf.* χερνίσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο A 449. So ἀπαρχόμενος in the next verse implies an ἀποτέμνων, and is explained by βάλλων, performing the initial rite of cutting the hairs from the head (of the victim) and casting them in the fire, *i.e.* dedicating the victim with burning of forelock in the fire. *Cf.* κάπρου ἀπὸ τρίχας ἀρξάμενος T 254.

449. ἤλασεν: drove a blow upon, smote, *sc.* βοῦν.

450. ὀλόλυξαν: a part of the ceremony, at its culminating point, usually the part of women.

453 f. ἀνελόντες ἔσχον: lifted and held, *viz.* the head of the victim, directing it toward the abode of the upper gods. When the sacrifice was to the lower gods, the head was turned downwards.

456. διέχευαν: *quartered*, of cutting into large pieces; μιστυλλον (462) of cutting into small portions.

458. δῖπτυχα: *sc. κνίσην*. — αὐτῶν: the thigh-pieces *themselves*, thus enveloped in fat. The intensive force has almost disappeared. § 45 *e*. — ὠμοθέτησαν: juicy morsels were thus assigned to the gods (*cf.* θεοῦ δαῖτα 420).

459. καῖ: *sc.* the μῆλα, with the κνίση and ὠμά upon them.

461. κατὰ: adverb with κἀν, *were consumed*. — πᾶσαντο: a religious rite, symbolical of participation in the sacrifice.

462. τᾶλλα: τὰ ἄλλα, a rare 'crasis,' § 29. — ἀμφί: adverb, "through and through."

464 τόφρα: during the last-mentioned preparations for the feast. — λούσεν: *bathed*. Earliest Homeric manners allowed the bathing of men by women. Athenian tradition made Polycasta afterwards the wife of Telemachus.

468. ῥά: indicates the apodosis. — ἄσαμίνθου: for a description of a bath-room and bath-tub of the early Homeric period, see Schliemann's *Tiryns*, pp. 229 ff. (Schuchhardt, *Schliemann's Excavations*, pp. 111 f.).

469. πᾶρ: with Νέστορα implies motion, *to Nestor's side*.

470 = 65.

471. ἐπὶ: adverb, *thereat*, *i.e.* at the feast.

473-497. *Telemachus and Pisistratus drive by way of Phæae to Sparta.*

473 = α 150.

475. ἐμοί: possessive pronoun, as in β 96.

476. ὑφ' ἄρματα: *to the chariot, i.e. under the yoke fastened to the end of the chariot-pole*. The plural is used of the chariot and all its appurtenances. — ὁδοίῳ: *on his way*, genitive of place.

481. δῖφρον: apparently synonymous with ἄρματα.

484. ἐλάαν: infinitive of purpose. — οὐκ ἀέκοντε: *i.e.* eagerly. § 19 *d*.

486. σείον: *shook*, in their rapid motion. — ἀμφὶς ἔχοντες: *having it (the yoke) on both sides, i.e. which they wore*.

489. παῖδα: predicate apposition with τόν.

493. This verse is omitted in the best manuscripts. — προθύροιο: *i.e.* the gateway from the public road into the court-yard. — αἰθούσης: *sc.* not δώματος, as in 399, but αὐλῆς, the pillared portico on the inside of the court-yard wall, over the gate-way.

494. μᾶστιξεν: *sc.* Πεισίστρατος, following 482-484.

496. τοῖον ὑπέκφερον: *so swiftly sped along*.

497. For the close connection between this and the following book, see on β 434.

FOURTH BOOK OF THE ODYSSEY.

The Fourth Book comprises the events of the evening of the fifth day, and those of the sixth day in the chronology of the poem. It describes the visit of Telemachus to Menelaus at Sparta. § 11 *d*.

1-67. *The arrival of Telemachus and Pisistratus at Sparta, and their kind reception by Menelaus.*

1. κοιλὴν : *hollow*, of the district, as lying between the parallel ridges of Taygetus and Parnon.

2. The poem does not allude to city walls for either Ithaca, Pylus, or Sparta.

3. ἔτησιν : dative of indirect object.

5. Ἀχιλλῆος υἱέι : see on γ 189.

7. τοῖσιν : for the bride and bridegroom. The promise had been made years before. The time for its fulfillment had at last come.

8. τὴν ἄρα : *this daughter, I say, etc.* — ἐνθα : *at that time.*

9. αὐτῷ : i.e. Phthia, in Thessaly. — ἀνασσειν : sc. Neoptolemus.

10. ἤγετο : sc. γυναῖκα, *was bringing home as wife*, here of the bridegroom's father.

11. τηλύγετος : predicate adjective, meaning perhaps *very dear*.

12. ἔφαινον : *brought to light, gave.*

13. ἐπεὶ τὸ πρῶτον : *when once.* See on γ 183.

18. φορμίζων : *to the phorminx.* See on α 155. — αὐτοῦς : the slight intensive force distinguishes guests from performers.

19. ἐξάρχοντος : sc. αἰδοῦ, apparent genitive absolute. § 22f.

20. τῷ δ' αὐτῷ : contrasts with οἱ μὲν 15. — ἐν προθύροισι : as in α 103.

22. στήσαν : intransitive 2 aorist, *halted.*

24. ἀγγελέων : future participle of purpose.

26. τῶδε : *here*, adverbial, with accompanying gesture ; *lo ! here are certain strangers.*

27. γενεῇ Διός : a stock phrase to denote noble birth. See on δῖα γ 266.

28 f. ἀλλά : *so then.* — καταλύσομεν : subjunctive in question of doubt, like πέμπωμεν below.

29. ἄλλον : construe with ἱκανέμεν. — ὅς κε κτλ. : relative clause of purpose.

31 ff. μὲν, μὲν, μὲν : Attic μήν.

33 f. φαγόντε ἰκόμεθα : *consumed before we came*, the main idea lying in the participle.

34 f. αἶ κε . . . οἰζύος : *in the hope that at some time in the future Zeus would give us respite from distress*, i.e. bring us to our own home where we in our turn should shew hospitality to wanderers.

36. ἐς, προτέρῳ : *in* (to the court-yard) and *onward* (to the men's hall). — θοινηθῆναι : infinitive of purpose.

38. ἰοῖ αὐτῷ : Attic εἰαυτῷ.

41. ἀνά : See on γ 390.

44. θαύμαζον : *gazed in wonder.*

45. ὥς τε : *as*, construed with ἡελου and σελήνης, omitting a second ἀγλη, — *a radiance as (the radiance) of sun or moon.*

47. ἐπεὶ κτλ. : *when they had taken delight in the sight of their eyes.*

48 f. See on γ 464-8.

50. χλαῖνας : cf. γ 467.

52-58 = α 136-142.

61. πασσαμένῳ : sc. σφῷ, accusative with εἰρησόμεθα.

62 f. σφῶν : *in your case*, elsewhere σφῶιν. — γένος : *lineage*, the nobility of looks and bearing inherited by the well-born. In the next verse the meaning is more concrete, *offspring*.

63. βασιλῆων : descriptive apposition to ἀνδρῶν, and equivalent to a relative sentence, *who are, etc.*

64. *κακοί* : *low-born*. — *τοιούσδε* : *such as ye are*, with gesture.

65. *νῶτα* : lit. *back-pieces*, counted the most delicious part. Perhaps the 'tenderloin' is meant. — *παρά* : adverbial, with *θῆκεν*.

66. *ὀπτά* : in supplementary agreement with *νῶτα*. — *γέρα* : the final vowel is short, though the full form is *γέραα*. 67 f. = a 149 f.

68–112. *The amazement of Telemachus at the splendor of the palace leads Menelaus to tell him how he got such wealth on his wanderings, and so to mention Odysseus.*

70 = a 157.

71. *τῷ . . . θυμῷ* : *dear to this heart of mine*, the *τῷ* with deictic force.

73. *ἤλεκτρον* : either *silver-gold* (an alloy) or *amber* could be used in the wall-decoration here meant.

74. *αὐλή* : here, and here only in Homer, of the whole palace. In later times the *αὐλή* was an interior rather than an exterior portion of the dwelling, and so could more naturally represent the whole.

75. *ὅσσα τάδε κτλ.* : *how many things are here in infinite abundance!* An explanatory exclamation emphasized by an appositive phrase.

80 ff. "But among mortals there may, or may not, be one to vie with me in wealth, for my wealth represents long wanderings and many sufferings (82–89), but during these my brother was slain, and his death robs me of all delight in my wealth" (90–93).

82. *ἡγαγόμην* : sc. *κτήματα*. — *ὀγδοάτῳ* : cf. γ 306, 311.

83 ff. The countries here mentioned in zig-zag order, in explanation of *πολλά* 81, include the eastern and southeastern coasts of the Mediterranean sea, and the richest peoples of Asia and Africa. — *Αἰγυπτίους* : the last two syllables are pronounced with 'synizesis.'

85. *Λιβύην* : the coast-land west of Aegyptus, represented by the following relative sentence as wonderfully rich. — *ἵνα τε* : *where*. — *ἄφαρ* : i.e. very soon after birth.

86. *εἰς* : *in the course of, by the end of*.

89. *παρέχουσιν* : sc. *μήλα*. — *θῆσθαι* : *for milking*.

90. *περὶ κείνα* : *around those parts*.

92. *οὐλομένης* : *accursed*, one on whom the curse *δλοιο* has fallen. For *δνήμενος*, the opposite, cf. β 33. 93. *ὧς* : *for this reason*.

94. *μέλλειτ' ἀκούμεν* : *ye are likely to, must have heard*. See on 181. — *οἱ τινες* : the guests were still unknown to Menelaus. Cf. 61 f.

95. *ἀπώλεσα οἶκον* : *I lost my home*, when Helen fled with my treasures.

97 f. *ὦν* : refers to *πολλά καὶ ἐσθλά*, and depends on *μοῖραν*. — *δφέλον ἔχων . . . ναίειν* : *O that I were dwelling here with . . .*

98. *οἱ δ' ἄνδρες* : sc. *δφελον* (plural). This second wish is made parallel to the first, instead of a condition on whose fulfilment the first would depend. "O that I had but a fraction of my wealth, provided my friends might be alive!"

100 ff. *ἀλλ' ἔμπηγς* : *but still*, introduces *οὐ τῶσσαν ὁδύρομαι* 104. Concessive participles and parenthetical verses (102–3) intervene. — *πάντας* : i.e. *οἱ τῶτ' ὄλοντο*. It is emphatically resumed by *τῶν πάντων* in 104.

103. αἰψήρως: *sc. ἐστὶ*. "Speedily comes satiety in lamenting."

105. ὥς: for *ὅσον*. — ὅς ἀπεχθαίνει: *i.e.* whose loss makes hateful what before had pleased.

107 f. τῷ δ' ἄρα: *but on him then*, to judge from his disappearance and long absence. — ἔμελλον: *were destined*, of a decree of fate. The subject is κῆδεα.

108. αὐτῷ: with supplementary emphasis, opposing the preceding τῷ to ἐμοί. With the latter pronoun supply ἔμελλον ἔσεσθαι.

109. κείνου: objective genitive with ἄχος. — ὅπως: *seeing how, since*.

110. ζῶει, τέθνηκεν: indirect double question.

112. νέον: *just*, adverb with γεγαῶτα.

113–154. *Seeing Telemachus weep at mention of Odysseus, Menelaus surmises and Helen on entering is sure, that he is Odysseus' son.*

113. Construe: ὑπὸ (adverb) ὥρσε ἡμερον γόοιο πατρός (objective genitives).

115. ἄντ': always for ἄντα, not for ἀντί.

118. αὐτόν: *himself*, *i.e.* of his own accord, unsolicited.

119. ἕκαστα: adverbial cognate accusative, *in every way*. With the first verb, *sc. αὐτόν*, with the second, αὐτοῦ.

121. δέ: *then*, in temporal apodosis. § 24.

124. τάπητα: to be thrown over the chair. See on α 130.

129. τάλαντα: a certain weight, in bars or ingots. No coined money is mentioned in Homer.

131. χρυσήν: the last two syllables are pronounced with 'synizesis.' The distaff was commonly of reed.

132. ἐπὶ: *thereon*, adverb. — κεκράαντο: from κεράννυμι rather than κραίνω. The edges were gilded over the silver.

134. αὐτῷ: the basket *itself*, as distinguished from its contents.

135. τετάνυστο: *lay (stretched out)*. — ἔχουσα: the dressed and carded wool was held in a bunch on the head of the distaff, and twisted off into yarn by means of the twirling spindle.



SPINNING WOMAN.

138 f. οἵτινες . . . ἱκανέμεν: *what men these claim to be who are come*. The first pronoun is in predicate apposition to the second.

140. "Will what I shall say prove false or true? At all events I must say it."

141. τοικότα ὥδε: *with such a likeness*, *sc. ἀλλῶ τινί*.

142. A parenthetical verse.

143. Ὀδυσσέης υἱ: where we expect Ὀδυσσῆι. Telemachus looked as Helen expected the son of Odysseus to look, from her acquaintance with the father. Cf. 27, 62.

148. νῦν: *now* that you call my attention to it. Menelaus was just a little dull. — ἐίσκεῖς: *likenest*, "judgest from resemblance," "thinkest."

149 f. "Such was Odysseus, from foot to head."

151 f. *μεμνημένος . . . μυθεόμην*: *was calling to mind and talking about Odysseus.*

155-202. *Pisistratus announces the son of Odysseus and his errand. Menelaus, by his lament for Odysseus, rouses in the company general grief, which Pisistratus finally checks.*

157. *κείνου μέν* [μήν]: an echo of 149. — *νιός*: predicate, *sc. ἐστί.*

159. ὦδε: see on a 182. — *τὸ πρῶτον*: *for the first time*, with *ἐλθών.*

160. τοῦ: relative, with *αὐδῇ.* — *θεοῦ ὥς*: = *ὥσπερ θεοῦ αὐδῇ.* See on 45.

162. *πομπόν*: predicate apposition with *ἐμέ.*

165. ὃ μή ἔωσιν: *who may not have*, the negative showing conditional force. — *μή ἄλλοι*: with synizesis.

166. οἱ: the same dative as ὃ 165.

167. εἰσ': for the retraction of accent, see § 31 d. — *οἳ κεν ἀλάλκοιεν*: potential optative expressing imagined result, *who might avert.* See on a 254.

171 ff. *μιν*: object of *φιλησέμεν*, for whose subject *sc. ἐμέ.* — *ἔφην*: *I said in my heart, I promised myself.* — *ἐλθόντα*: = *πάλιν ἐλθόντα*, *if he reached home*, agreeing with *μιν.* The thought is expanded to include both friends in the following *εἰ . . . Ζεύς.*

172. *ὑπεῖρ ἄλα*: construe with the verbal substantive *νόστον*, object of *ἔδωκεν.*

173. *γενέσθαι*: *to be our own*, explanatory and redundant infinitive.

174. Ἀργεῖ: *i.e. in Peloponnesus.*

176. *μίαν*: *some one.* — *ἐξαλαπάξας*: *depopulating*, to make room for the folk of Odysseus.

177. αἵ: *of such as.* — *ἀνάσσονται*: passive, *are lorded over.*

178. *ἐμισγόμεθα*: the imperfect expresses the continuance of the imagined intercourse.

179. *φιλέοντε, τερπομένω*: *sc. ἀλλήλω, ἀλλήλοι.*

180. *πρίν γ' ὅτε δὴ κτλ.*: *before what time, i.e. until.* Cf. β 374.

181. *τὰ μέλλον ἀγάσσεσθαι*: *was likely to, doubtless did, begrudge this.* Cf. 94, 200, α 232.

182. *ἀνόστιμον*: predicate adjective after *ἔθηκεν κείνον.*

183. Cf. 113.

186. *ἀδακρύτω*: predicate after *ἔχεν δσσε.*

188. Ἡοῦς νιός: *i.e. Memnon, king of the Aethiopians.*

190. *μέν*: = *μήν.* — *περί*: adverb with *πεπνυμένον εἶναι*, *wert surpassingly wise among men.* See on a 66.

191. *ἐπιμνησαίμεθα*: the optative corresponds to the iterative *φάσκει.*

192. *οἷσιν*: *own*, in this case with reference to the first person, *our own*, = *ἡμετέροισι.* H. 269 D.

193. *εἴ τί που ἔστι*: *if in any way soever it is possible.*

194 f. *μεταδόρπιος*: Pisistratus does not like to sit lamenting "when it is time for supper." The *δόρπον* sometimes follows closely in Homer upon the *δεῖπνον*, the interval being occupied by conversation. — *ἀλλὰ καὶ . . . ἡριγένεια*: *nay, there will be also an early born dawn*, when the lamenting may be renewed, *sc. ὀδυρομένη, or ἡμῖν ὀδύρεσθαι*, as in 214 f. — *οὐδέν*: *not at all.*

196. *κλαίειν*: the subject is indefinite, *any one's bewailing*, and the object is the following relative clause. — *ὅς κε βροτῶν*: *whatever mortal, i.e. any mortal who, etc.*

197. *γέρας*: *honor*, predicate apposition with *τοῦτο*, *this is the only honor poor mortals have after death, viz. that their friends mourn them* (198).

198. "That locks of hair be cut and tears be shed for them." The subjects of the infinitives are indefinite pronouns referring to the friends of those who die.

200. *μέλλεις*: *thou art likely to, thou probably dost*, as in 181.

201 f. *περί*: adverb in both verses, in the first with *γενέσθαι* *surpassed*, in the second strengthening *ταχύ*, as in γ 112.

203-264. *On invitation of Menelaus, the party cease sorrowing and take supper. Helen mixes a grief-dispelling drug in the wine, and tells a good story of Odysseus.*

204. *ἐπεὶ*: the apodosis is deferred by parenthetical verses till 212, *ἡμεῖς δέ let us then, etc.* — *τόσα, ὅσα*: *just what*.

205. *ῥέξεις*: makes the preceding *εἶπες* equivalent to *εἰπές τε καὶ ἔρρεξας*. "Thou behavest as a discreet man would behave."

206. *τοίου*: *i.e. πεπνυμένου*. — *πατρός*: genitive of source, *sc. ἐσσί*. — *ὅ*: = *ὅτι*, *quod, wherefore*. § 45 q.

208. *γαμέοντι, γινομένῳ*: *at marriage, at birth*. For the order, see § 19 g.

209. *ἡματα πάντα*: *all his days*, see on β 55.

212 f. *έάσομεν, μνησώμεθα*: 1 aorist subjunctives, in exhortation. — *ἐτύχθη*: "prevailed."

213. *ἐξαυτίς*: *anew*. The repetition here, however, is of the act of eating, not of the particular meal. So in 234 the repetition is of the act of talking, but not of the same words.

214. *χενάντων*: 3 plural imperative, with indefinite subject, the servants. — *καὶ ἡῶθεν περ*: *as well on the morrow*.

218 = α 140.

219. See on β 382, and cf. δ 184.

220. *οἶνον*: *i.e. the mixing-bowl* (222), and hence *ἐνθεν* *from which*.

222. The optatives are in relative clauses expressing condition, *if any one, if at any time*.

223. *ἐφημέριός γε*: *for that day at least*, though sorrow might smite him later. — *κατά*: adverbial with *βάλαι*.

224. *κατατεθναίη*: *should lie dead*, the perfect of a lasting state.

226. *δηίωφεν*: *sc. they, i.e. the enemy*. For the form, like verbs in -άω, see § 50 i.

229. *τῇ*: *where, "in whose land."*

231. *ιητρός*: *sc. ἐστί*. The great number of physicians in Egypt is noticed by Herodotus (ii. 84), as well as the facts that to a certain extent every man was his own doctor, and that the people were surprisingly healthy (*ib.* 77).

232. *γενέθλης*: predicate genitive of source, like *πατρός* 206.

235. *ἡδὲ καὶ οἶδε*: *and also ye here*.

236 f. *ἀτὰρ . . . ἅπαντα*: parenthetical. — *ἄλλοτε ἄλλω*: *now to one and now to another*.

238. *δαίνυσθε*: present, *go on feasting*.

239. *λοικότα*: appropriate, in this case to those *μύθοις τερπομένοισι*, i.e. entertaining. She will tell 'a good story.'

242. *οἷον τόδε ἔρεξε*: *what a deed this was which he did!* an exclamation. *οἷον* is in predicate apposition with *τόδε* (*this deed I am now going to relate*).

244. *αὐτόν μιν*: = *ἐαυτόν*. Construe with *δαμάσσας* subjecting himself to.

248. *ὅς κτλ.*: *though he was not at all such a man*, i.e. bent and suppliant like a beggar. 250. *τοῖον ἔόντα*: *though he was such*, i.e. in spite of his disguise.

254 f. *μὴ . . . ἀφικέσθαι*: the contents of the oath. — *Ὀδυσῆα*: predicate apposition with the object of *ἀναφῆναι*, *not to reveal him as Odysseus*, i.e. that it was Odysseus who had been among them.

256. *καὶ τότε δὴ κτλ.*: apodosis to 252. — *πάντα νόον*: *the whole counsel*; the stratagem of the wooden horse (271 ff.), for which Odysseus was then preparing.

258. *φρόνιν*: *knowledge of the enemy's city, brought in* (*κατὰ ἡγάγε*) to camp like booty.

259. *λγ' ἐκώκυν*: at the discovery of the murderous exploit of Odysseus.

263. *παῖδα*: cf. 12 ff. — *νοσφισσαμένην*: construe with *μέ*.

264. *οὐ τευ [τινος] δυνόμενον*: *though he was inferior to no one*.



THE TROJAN HORSE (v. 272).

265-305. Menelaus also tells a good story of Odysseus, and then all retire for the night.

270. *Ὀδυσσῆος . . . κῆρ*: a poetical periphrasis for *Ὀδυσσεὺς ταλασίφρων*.

271. *οἷον κτλ.*: see on 242.

272. *ἱππῳ ἑστῳ*: for other references to the wooden horse, cf. θ 492 ff., λ 523 ff. The story was fully developed in the *Ἰλίου Πέρσις* of Arctinus, on which Vergil based the Second Book of his *Aeneid*.

275. Some divinity who favored the Trojans must have inspired Helen to do what came so near thwarting the whole stratagem of the Greeks.

276. **Δηΐφοβος**: his shade tells Aeneas of Helen's treachery and the dire vengeance of Menelaus, in Verg. *Aen.* vi. 511 ff.

277. **περίστειξας**: 1 aorist indicative without augment, equivalent to *περιήλθες*.

278. **ἐκ**: adverb, with *ὀνομακλήδην* plainly (out) by name.

279. **ἀλόχοισιν**: i.e. *φωναῖς ἀλόχων*. See on β 121.

282. **ὀρμηθέντες κτλ.**: either to spring up and issue forth, or, etc.

287. **ἐπὶ μάστακα**: over his mouth, so as to cover it.

292. **ἄλγιον**: all the worse! a cry of sorrow. — **οὐ**: with *τι*. — **τά γε**: i.e. these heroic qualities of Odysseus, illustrated by the stories just told of him.

293. **οὐδ' ἐλ . . . ἦεν**: sc. *ἂν ἤρκεσε*, nor (would they have done so) even though his heart had been of iron within him.

295. **ὑπο**: beneath. Sleep 'covereth a man up like a blanket' as Sancho Panza thought.

298. **τάπητας**: perhaps like our heavy woollen 'comfortable' or quilt, to make the *βήγεα* softer to lie upon.

299. **καθύπερθεν ἵσασθαι**: for the sleeper to bring down over himself as clothing.

304 f. Cf. γ 402 f.

306-350. On the following morning Menelaus questions Telemachus, and offers to tell what he knows about the fate of Odysseus.

306-310. See on β 1-5, γ 404.

312. **τίπτε κτλ.**: how pray has need brought thee hither? i.e. of what art thou in need that thou comest hither? See on α 225.

314. **δήμιον ἢ ἴδιον**: is it in public or private matter? The adjectives are in the adverbial accusative.

317. **εἰ**: on the chance that. G. 1420; H. 907. — **πατρός**: objective genitive with *κληηδόνα*.

319. **πλείος**: sc. *ἐστί*.

320 = α 92.

321 = α 368. Here the verse explains the οἷ of 319.

322-331 = γ 92-101.

333. **κρατερόφρονος**: this adjective carries the chief thought, *mighty is the man in whose bed, etc.*

337. **ἐξέρεσι**: explores, with *ὅποτε* (335), the usual conditional relative subjunctive in similes.

339. **ἀμφοτέροισι δὲ τοῖσι**: and on both those, i.e. the young and the mother returned.

341. **αἶ γάρ**: introduces the optative of wish *ὀμλήσειεν* 345.

342. **τοῖος ἔών**: with such strength.

343. **ἐξ ἔριδος**: in consequence of strife as to which was the better man, in combat.

345 f. = α 265 f.

347. **ταῦτα**: in this matter, accusative of specification.

348. **ἄλλα παρέξ**: other things than the truth, away from the point, i.e. falsely. The thought is still further strengthened by *παρακλιδόν*.

349 f. **τὰ μὲν, τῶν**: treat the first as relative, the second as demonstrative. — **γέρων ἄλιος**: i.e. Proteus, 385 ff.

351-397. Menelaus begins the story of his adventure with the Egyptian Proteus, to whom he was directed by Eidothea, the sea-god's daughter.

351 f. Αἰγύπτῳ: in *Egypt*, here of the country, as in 355, 483, though there is nothing to determine the gender. — ἔτι: with ἔσχον, "it was when I was still detained in Egypt." — ἐπεὶ οὐ: pronounced with 'synizesis.'

353. αἰεὶ: construe with μεμνησθαι, which has indefinite subject, *τινά one*.

354. ἔπειτα: with slight demonstrative force, like the story-teller's *now*, or *well then*, to mark the progress of the narrative to a new stage.

355. Φάρον: the historic island of this name, less than a mile off the coast was joined to the main-land by order of Alexander the Great, and eventually became a suburb of Alexandria.

356. πανημέρῃ: in *a day's sail*, predicate adjective as adverb.

357. ἥνυσεν: *accomplishes*, gnomic aorist.

358 f. ἀπό: adverb, with βάλλουσιν, *they (the crews) push off, put out*.

361. φαίνοντο κτλ.: *showed themselves, came*. — πνέοντες ἀλῖαές: *blowing with sea-blasts, i.e. out to sea*.

366. θυμὸν δρινα: *I moved her heart by my desolate condition*.

367. μ' οἴω: = μοι οἴω, with rare elision. § 31.

368. ἰχθυάσσκον: fish were eaten by Homeric men only to prevent starvation. Cf. μ 329 ff. In the days of Socrates at Athens cured fish were a staple article of diet for all classes, and fresh fish a luxury for the well to do.

371. λίην τόσον: *so very*, with χαλίφρων.

372. ἐκὼν μεθίεις: *dost thou purposely relax all effort?*

373. ὥς κτλ.: an exclamation, *how long! etc.*

376. ἢ τίς περ: *whosoever*.

377 f. ὥς: *that*. — μέλλω ἀλιπείσθαι: *I must have wronged*. See on 181.

380. ἔδησε κελεύθου: genitive of separation, as in α 195. We say *weather-bound*.

381. νόστον: object of ἐπέ (about my return), and explained by the rest of the verse.

385 f. ὅς τε κτλ.: see on α 52 f. In 460 Proteus is δλοφώια εἰδώς.

387. ἥδὲ τεκέσθαι: *and that he begot me*.

389. ὅς κεν εἴπησιν: *he will perhaps tell*, apodosis, with demonstrative pronoun.

392. ὅττι κακόν: *whatsoever evil, i.e. all the evil*.

393. σέθεν [σοῦ]: an apparent genitive absolute with οἰχομένοιο, in spite of the preceding τοί. § 22 f β.

395. φράζειν: *devise*. — γέροντος: objective genitive with λόχον.

397. ἀργαλέος: personal for impersonal construction, *it is hard, etc.* H. 944.

398-463. Menelaus tells further of the capture of Proteus, of his mutations and final submission.

400. ἦμος: with the subjunctive of customary action (see on β 1).

401. εἰσι: always has present meaning in Homeric comparisons and general descriptions. For an instance of future meaning, see 411. § 51 f.

402. πνοιῇ ὕπο: strictly a local relation (see on 295), *under the blast*, passing into an expression of attendant circumstance, *at the blast of Zephyrus, when Zephyrus blows*.

404. ἀλοσύνης: here of Amphitrite (γ 91).

408. *ἐνάσω ἐξέης*: *I will lay thee down in due order* where the seals are wont to lie. The goddess includes the comrades whom he was to take with him (440, 449). — *κρίνασθαι*: as imperative.

411. *ἀριθμήσει καὶ ἔπεισιν*: *will count and go over*, a 'hysteron proteron' (§ 19 g), as in the corresponding verbs of the next verse.

412. *πεμπάσσεται*: I aorist subjunctive. The verb indicates the most primitive system of counting, from the five fingers. For the form, see § 44 c.

414. *ἐπὶν δὴ πρῶτα*: *just as soon as*, cum primum.

415. *καὶ τότε ἔπειτα*: *and at that time then*, introduces the apodosis in parataxis (§ 24). For us, the *καὶ* is redundant. — *ὕμιν μελέτω κτλ.*: *look ye to your mighty strength*, i.e. put it forth.

416. *ἔχειν*: as imperative. — *μεμῶτα*: *in spite of his fury*.

417 f. *πάντα γιγνόμενος*: *by becoming everything*, i.e. by assuming all imaginable shapes. So, too, Thetis, seized by Peleus, took on 'Protean' shapes. — *πειρήσεται*: sc. *ἀλύξαι*.

420. *αὐτός*: *he himself*, in propria persona, explained by the next verse.

422. *σχέσθαι βίης*: *remit your violence*, the verb in the sense of *μεθετε*, with genitive of separation.

424 = 390 (381).

426. *δο'*: = *δοι*.

427. *ἦα*: Attic *ῆα*, *ῆειν*. So in 433. Distinguish from the same form in 363.

433. *πολλά*: *fervently*, adverbial cognate accusative with *γουνούμενος*.

434. *πάσαν ἐπ' ἰθύν*: *for every enterprise*.

438. *εὐνάς*: *beds* in the sand for Menelaus and his three companions.

441. *κὶν ἔπλετο*: *would have become*, anticipating *ἀλλά* (= *εἰ μὴ*) 444. — *αἰνότατος*: predicate.

445. *φέρουσα*: see on *φέρων* α 127.

451. *ἐπώχετο*: answers for a preterite tense of *ἔπεισιν* 411. — *λέκτο*: *counted*, *told off*, stem *λεγ*. But *λέκτο* 453 *laid himself* is from stem *λεχ*, like *λέξεται* 413. § 56.

453. *δόλον εἶναι*: *that guile was on foot*, as in κ 232.

454. *δὲ Φιάχοντες*: the *φ* had the effect of a single liquid in making length by position. § 33 b.

460. *ἀνίαζε*: *was tired of taking new shapes*, and therefore resumed his first. — *ὀλοφώια εἰδώς*: *wily*. See on α 428.

462. *θεῶν*: construe with *τίς*.

463. *τέο* (*τοῦ*, *τινος*, neuter) *σε χρῆ*: *what is thy need?* See on α 124.

464-490. *Menelaus tells further of his conversation with Proteus*.

466 f. Cf. 373 f. Here the *ὦς* depends on *οἶσθα*.

468-470 = 379-381.

472. *ἀλλὰ μάλα*: *but by all means*, with negative *but by no means*. — *ὥφελles*: *thou oughtest*.

473. *ῥέξας ἀναβαινέμεν*: the participle holds the main idea for us, *to have sacrificed before embarking* from Ilios. Cf. γ 141 ff.

475. *μοῖρα*: sc. *ἐστὶ*.

477. *πρίν γ' ὅτ' ἄν*: *until*. See on β 374.

484. καὶ ὥς: *even thus*, *sc.* κατεκλασμένος ἦτορ.
488. For the details, see γ 153 ff.
- 490 = α 238. The ἥε contrasts ἐν χερσίν with ἐπὶ νηός.
- 491-537. Menelaus relates further how Proteus told him of the deaths of Locrian Aias and Agamemnon.
492. οὐδέ τί σε χρή: see on α 296.
493. δαῖναι ἐμὸν νόον: *to learn what I know*.
496. ἀρχοὶ δύο: *i.e.* the Locrian Aias, 499 ff., Agamemnon, 512 ff.
497. μάχη: *i.e.* the siege of Ilios. 498. εἰς: *i.e.* Odysseus.
501. καὶ ἐξεσάωσε: *and brought him in safety* from sea to land. In Vergil (*Aen.* i. 44 f.), Aias is killed by being dashed ashore.
502. Ἀθήνη: see on γ 135.
503. μέγ' ἀάσθη: *become greatly infatuate*, so that he scorned the power of the gods.
504. φῆ ῥα: *he said, then*, explanatory of ἔπος. — ἀέκητι θεῶν: *i.e.* by his own efforts, and not by grace of Poseidon.
505. μέγ' αἶψα: with αὐδῆσαντος, *loudly*.
507. ἀπό: *adverb, apart*.
508. τὸ μὲν, τὸ δὲ τρύφος: *the one part, but the other*.
509. The verse resumes and summarizes 500-503. — τῷ: construe relatively with ἐφεξόμενος. — τὸ πρῶτον: *at first*, resuming the πρῶτα of 500.
510. ἐφόρει: *sc.* τὸ τρύφος as subject. — κατὰ: *adown, into the depths of*.
- 512 f. δέ: corresponds to μὲν 499. — πού: *to be sure*, anticipating the contrast of 514 ff. The ships of Aias were destroyed by the same storm (499).
513. σώσει: *sc.* from shipwreck. Contrast 501.
516. βαρέα: *heavily*, adverbial cognate accusative with στενάχοντα.
517. ἀγροῦ ἐπ' ἔσχατιήν: *to the confines of the land* where the ancestral home of Aegisthus was, somewhere near Mycenae. Cf. γ 272.
519. καὶ κείθεν: *from there also*, as well as from Troy thither. — ἐφαίνετο νόστος ἀπήμων: *a successful voyage seemed likely*.
520. ἄψ δὲ . . . στρέψαν: *and the gods turned the wind from adverse back to fair*. The substantive is proleptic. — οἴκαδε: *i.e.* to the landing-place for Mycenae, some miles below the city. — ἔκοντο: *i.e.* Agamemnon and his men.
522. ἀπ' αὐτοῦ: *from his eyes*.
523. χέοντο: plural verb with neuter plural subject. § 22 j.
525. ὑπὸ δ' ἔσχετο: *i.e.* ὑπέσχετο δέ, a coördinate instead of a second relative clause. — μισθόν: predicate accusative, *as pay* for success in espying Agamemnon.
526. φύλασσε δ' ὅ γε: *and so he had been watching*.
527. μὴ . . . παριών: *that he (Agamemnon) might not pass him (the watchman) unseen*. — μνήσαιο . . . ἀλκῆς: *and call up his furious prowess* for the slaying of Aegisthus, when his seduction of Clytemnaestra should be discovered.
528. δώματα: the palace of Aegisthus (518).
531. ἐτέρωθι: *i.e.* in another part of the palace than the one where he had set his ambush.
532. καλέων: *to invite* (future participle), as retainer and vassal of the king.

534. ἀνήγαγε: escorted up from the landing-place (520) to his own palace, where alone he could invite Agamemnon to a banquet.

538-569. Menelaus relates further how he was comforted by Proteus, and learned from him about Odysseus, and about his own future state.

541. κυλινδόμενος: so the sorrowing Priam, Ω 163 ff.

544. οὐ . . . δόμην: sc. κλαίοντες, we shall not accomplish anything thereby.

546 f. μὲν: i.e. Aegisthus. — ἢ κεν Ὀρέστης κτείνειν: or Orestes will (would) have slain him, i.e. in case the previous supposition, believed to be the true one, turn out to be false, in case it were too late for Menelaus to find Aegisthus alive. Here ἢ is equivalent to εἰ δὲ μή.

547. σὺ . . . ἀντιβολήσῃς: as actually happened, γ 309 ff.

551. τούτους: about these, i.e. Aias and Agamemnon. Cf. 496. — ὀνόμαζε: imperative. See 498. 553. ἡὲ θανών: sc. κατερύκεται, he is detained by death.

555. οἰκία ναίων: who has his home. See on α 51.

559. πάρα: πάρεσι. § 58 c β.

560. κεν πέμπειν: potential optative of imagined result, as in α 254.

565. ῥῆσστη: easiest, in the sense in which the gods are ῥεῖα ζῶντες. See on α 160. 566. οὐ νιφετός: sc. πέλει, as also with the following clauses.

567 f. λιγύ: adverb with πνέοντος. — ἀήτας: object of ἀνίσιν. — ἀναψύχειν: for the cooling, infinitive of purpose.

569. οὐνεκα: connect with πέμπουσιν 564. — ἔχεις: thou hast to wife. — σφιν: in their eyes, i.e. the δῖοι. They regard Menelaus as the son-in-law of Zeus.

570-619. After Menelaus has told finally of his return home from Egypt, he urges Telemachus to spend some days with him, proffering rich presents, but the invitation is declined.

570-576. Cf. 425-431.

578 f. ἐν, ἄν: adverbs, aboard, on board, both further elucidated by νηυσὶν and ἐπὶ κληῖσι.

581. εἰς Αἰγύπτῳ: sc. ὕδωρ (477 f.). Cf. εἰς Ἀἶδαο (sc. δόμιον).

582. στήσα: brought and beached. The preposition of the previous verse adds the idea of motion. Cf. ἐς θρόνον ἔζεσθαι.

584. χεῖρα: ἔχενα, Attic ἔχεα. § 51 g. — τύμβον: i.e. a memorial mound, like those in the Troad which legend connects with the names of Homeric heroes.

588. ἑνδεκάτη κτλ: see on β 374.

590. τρεῖς ἵππους: i.e. the yoke-span, and a παρήγορος or reserve-horse.

591 f. σπένδῃσθα μεμνημένος: mayest remember when thou pourest, the main idea lying in the participle.

595 f. καὶ γάρ κτλ.: and verily for a year. — ἀνεχόμην ἤμενος: could I sit contentedly. The participle is complementary, like an infinitive. — τοκῶν: objective genitive with πάθος, like σκου.

597. ἀκούων: as I listen, a mere descriptive participle.

599. χρόνον: sc. πολύν (594).

600. ὅττι κέ μοι δόις: whatsoever thou mightest give me. The subjunctive would assume that some gift was certain. — κειμήλιον: store-treasure, such as the ἀλεισον of 591, in contrast with live-stock like horses or cattle.

602. ἄγαλμα: predicate accusative. — πεδίοιο: *i.e.* the valley of the Eurotas. See on 1.

603. ἔνι: *ἐνεστι*. § 58 c β.

604. εὐρυφείς: *wide-growing*, distinguishes barley, with its two rows of kernels, from the other grains with their many rows.

606. αἰγίβοτος: *sc.* νῆσός ἐστι. — καί: *and yet*. — μᾶλλον ἐπήρατος: like a Swiss, Telemachus was homesick for his hills.

608. Ἰθάκη: *sc.* *is so*, *i.e.* οὐκ ἰππήλατος οὐδ' ἐνλείμων.

611. αἵματος: for the genitive, see on τοῦ α 215. — εἰς: see on α 170. — οἷα: equivalent to *ὅτι τοῖα*, (seeing) *how*, (judging from) *what*, originally an exclamation. H. 1001.

613. κειμήλια: predicate apposition with *δσσα*. 616. *Cf.* 132.

617. ἔργον Ἡφαίστοιο: *i.e.* the work of a Sidonian artist is judged worthy of that god who represented the highest skilled workmanship. — *ἐ*: here of a thing, as in A 236 of the σκήπτρον of Λαμειννον.

619. νοστήσαντα: *when I journeyed*. *Cf.* νόστος in 519. — τόδε: *here*, or *now*, adverbial cognate accusative, like τόδε ἰκάνει α 409. As object of *ὀπάσαι*, *sc.* *ἐ* (617).

620-674. The scene changes abruptly back to Ithaca. *The suitors learn of the departure of Telemachus, and scheme to intercept him on his return.*

620. A transition formula. The story of Telemachus is resumed in the Fifteenth Book. § 11 ο.

622. εὐήνορα: of the effect produced, as in 'generous wine.'

626. ἰέντες: *as they cast them*, like ἀκούων 597.

627. οἷ περ πάρος: *sc.* τέρποντο, *their usual place*.

629. ἀρετῇ: here of gymnastic accomplishments.

630. Νοήμων: *cf.* β 386 f.

633. νεῖται: *is coming*, present with future sense.

634. οἰχεται ἄγων: *is gone off with*. The main idea is in the participle. — ἐμὲ κτλ.: *and I want her*. See on α 124.

636. ὑπό: *underneath*, at the teat, as still sucking the mare.

637. τινά: *sc.* ἡμιλον. — κὲν . . . δαμασαίμην: *I should like to drive off and break in for myself*.

638. οὐκ ἔφαντο: *they had not been thinking (saying to themselves)*.

639. οἰχισθαι: *sc.* μὲν, of Telemachus. — ποῦ αὐτοῦ: *somewhere right there* in Ithaca.

640. ἀγρῶν: *in the country*, partitive genitive with ποῦ. G. 1088; H. 757. — συβώτῃ: *i.e.* Eumaeus, at whose hut father and son are brought together at last.

643. κοῦροι: free-born, and even noble, youths, — κοῦροι Ἀχαιῶν. — ἐοῖ αὐτοῦ: *his own*. See on αὐτῶν α 7.

644. καὶ τό: *even this*, the undertaking such a voyage with only retainers and slaves to help.

646. ἀέκοντος: an apparent genitive absolute, *sc.* σοῦ. § 22 f β.

649. τί . . . ἄλλος: *what can one do?* potential optative of present time. H. 872 b. — καὶ ἄλλος: *another also, any one else*, instead of *τις one*, to contrast more vividly with the ἀνὴρ following.

652. μεθ' ἡμέας: *next to us*, the speaker and the suitors.

653. οἱ: demonstrative, in emphatic resumption of κοῦροι. — ἐν: *among them*, adverb. — ἀρχόν: *as leader*.

654. τῷ δ' αὐτῷ: *but to that very one*, Mentor, not θεός. — πάντα ἐψέκιν: *he had every resemblance*, sc. ἀρχός.

655. τό: pointing forward to an independent sentence.

656. ἔμβη νηί: *took ship for*.

658. ἀγάσσατο: *became incensed*.

661 f. = A 103 f., of the raging Agamemnon. — μένεος: genitive with πῖμπλαπτο, to which μέγα is adverbial.

664. ὁδός ἦδε: explanatory apposition to μέγα ἔργον, *in this journey*. — τελεῖσθαι: future middle as passive, sc. μιν as subject, referring to ὁδός.

665. ἀέκτι: sc. ἡμῶν implied in τοσσῶνδε. — αὕτως: *in just such a way as this, this way*, without consulting us.

667. ἄρξει κτλ.: *he will lead on yet further in being a trouble to us*.

670. ἰόντα: *on his return*, like ἐλθόντα (sc. πάλιν).

671. Σάμοιο: the Σάμη of a 246.

672. ναντῶλεται: *may do his navigating*, in scorn.

675-714. Penelope learns of the expedition of Telemachus, and of the plots against him.

675. ἄπυστος: here in active sense. § 54 h. Cf. a 242.

678. αὐλῆς ἐκτός: i.e. on the street. — ἐνδοθι: i.e. ἐν αὐλῇ.

680. κατ' οὐδοῦ: *down from the threshold into the θάλαμος* or women's hall.

682. ἡ εἰπέμεναι: *was it to order?* the first two syllables are pronounced with synizesis.

684 f. μνηστεύσαντες, ὁμιλήσαντες: these participles, preliminary to the main prayer δειπνήσειαν, contain a prayer now impossible of fulfilment, parallel to the main prayer which can still be fulfilled. *Without having wooed and without having assembled in the past (ἄλλοτε), now may they feast here for the very last time, i.e. "O, that they had never assembled to woo me, and now may they," etc.*

686. οἱ κατακίρετε: *ye who consume*, explanatory apposition with the subject of δειπνήσειαν, thrown into the second person to include Medon, who, though loyal to his master, is forced to assist at the suitors' revels.

687 f. πατρῶν: Attic πατέρων. — τὸ πρόσθεν: the time is specified in παῖδες ὄντες. — ἀκούετε: imperfect, *ye were not wont to hear*.

690. ῥέξας, εἰπών: both have a double accusative, τινὰ and ἐξαίσιον (neuter). — οὔτε τι εἰπών: *nor saying any wrong of any one*.

691. ἡ τε: attracted from the neuter by the predicate substantive.

692. ἐχθαίρησι, φιλοῖη: sc. such a βασιλεύς, *will hate, may love*, the hate more certain than the love.

693. ἀτάσθαλον: neuter, corresponding to ἐξαίσιον 690.

694. ὁ ὑμέτερος θυμός: *this (thankless) spirit of yours*. The ὑμέτερος affects also ἔργα, and the context gives θυμός an unfavorable meaning.

695. φαίνεται : *are plain*. — ευεργέων : *for benefits*, neuter plural adjective as substantive, objective genitive with χάρις.

696. πεπνυμένα εἰδώς : *i.e. πεπνυμένος*. See on α 428.

697. τόδε : *i.e. the ingratitude and rapacity of Medon and the suitors*. — πλείστον κακόν : predicate. — εἴη : *may prove to be*.

701 f. Cf. β 308, γ 326.

703. αὐτοῦ : *right there, at once*.

705. ἔσχετο : *was checked, was holden*.

707 f. οὐδὲ . . . ἐπιβαινέμεν : cf. 492 f. — ἀλὸς ἵπποι : predicate, *sea-chariots*.

710. ἥ : *was it ? sc. σίχεται*. Cf. 682. — ἵνα : what Penelope feared would be the result, she sarcastically attributes to Telemachus as his purpose.

715-766. *Complaints of Penelope ; confession and counsel of Eurycleia*.

717 : πολλῶν : *sc. δίφρων*, concessive genitive absolute, or partitive genitive with δίφρων. § 22 f β.

718. ἐπ' οὐδοῦ : the position of mourners and suppliants, as well as of beggars.

719. οἰκτρά : adverbial cognate accusative.

722. περί : *exceedingly*. — γάρ : *surely*.

723. ἐκ πασέων : *beyond all, sc. γυναικῶν*.

724. ἥ : *I who, i.e. since I*.

726. See on α 344.

728. ὀρμηθέντος : *sc. αὐτοῦ, of him as gone, i. e. of his going*. Cf. α 289.

729. οὐδ' ἐνὶ φρεσὶ θέσθε : *nor did ye think*. — ἐκάστη : “a single one of you.”

730. ἐπιστάμεναι : concessive participle.

732. εἰ γάρ : see on γ 256. — ὀρμαίνοντα : *sc. αὐτόν, that he was going*.

733. τῷ κε μάλα : *in that case would he verily*, the general apodosis then subdivided into ἥ κεν ἔμεινε and ἥ κεν ἔλειπεν. — ὁδοῖο : see on α 309.

737. καί : *sc. ὅς as demonstrative*. — ὄφρα : introduces the purpose of καλέσειε, after the parenthesis of description.

739. εἰ δὴ πον : (*and see*) *whether now perhaps*, like ατ κέν πως.

740. ἐξελθόν : *sc. ἐξ ἀγροῦ πόλινδε* from α 189 f. — λαοῖσιν ὀδύρεται : *make complaint before the people* (suitors and sympathizing Ithacans).

744. ἥ ἕα : *or let me alone, i.e. let me be unpunished*. “Whether thou slayest me or not, yet (δέ) must I tell.”

745. πόρον οἱ : *I furnished him*. Cf. β 379 f.

746. ἐμεῦ : *from me*, ablative genitive with ἔλετο, instead of a dative of reference. Cf. β 377.

747 ff. See on β 373 ff.

754. κάκον : imperative of κακῶ. — κεκακωμένον : *already harassed*.

755 f. πάγχυ : construe with ἔχθεσθαι. — ἐπέσσεται : *will be at hand, will be left*.

757. ὑπερέφθα : the last two syllables are pronounced with ‘synizesis.’

758. σχέθε : *held from*, with ablative genitive, *sc. Eurycleia* as subject.

761. οὐλοχύτας : merely symbolical, to introduce the prayer. See on γ 441.

767-841. *While the suitors prepare to carry out their design against Telemachus, Athena sends Penelope a comforting dream*.

767. ὀλόλυξε : see on γ 450.

768 = α 365.

769. See on β 324.

771. ὅ . . . τέτυκται : *i.e. ὅτι φόβος τῷ υἱῷ αὐτῆς ἡντρέπισται*.

772. ἴσαν : here a form of ὀίδα, not of εἶμι. — ὥς ἐπέτυκτο : *how matters had come to pass.*

776. σιγῇ τοῖον : construe with ἀναστάντες, *so quietly.* See on α 209.

777. μῦθον : *scheme, plot*, as in 676. — ὅ : for δς, as in α 254. § 45 o. — ἤραρεν ἡμῖν : *it pleased us, i.e. we decided*, in 673.

784. τεύχεα : here *weapons.*

785. ὤρμισαν : see on β 301, γ 11.

786. μένον κτλ. : see on α 422.

789 f. φύγοι, δαμείη : *would escape, etc.*, the optative representing a subjunctive in oratio recta.

791. μερμήριξε : *gnomic aorist in a simile.*

793. ὀρμαίνουσιν : this 'clinches' the comparison and contains the main idea, "so many anxious thoughts was she revolving when sleep came upon her."

795. See on β 382.

796. δέμας : *accusative of specification.*

802. παρὰ κληίδος ἱμάντα : *past the bolt-strap*, English 'through the key-hole.' See on α 442.

805. οὐ μὲν οὐδέ : *no indeed they do not*, strengthened negation. — ῥεία ζώοντες : see on α 160, 349.

807. θεοῖς ἀλιτῆμενος : α *transgressor in the sight of the gods*, a participle used as noun, with a dative of reference.

809. ἐν ὀνειρείῃσι πύλῃσιν : *at the dream-gates*, figuratively of one just entering the palace of dreams. Cf. Vergil's sunt geminae somni portae etc. *Aen.* vi. 803 ff.

810 f. πάρος πῶλσαι : *hast thou been wont to come.* G. 1258 ; H. 826.

814-816 = 724-726.

819 f. τοῦ δῆ, τοῦ δέ : *for him indeed, yes for him*, genitives of cause. — μή τι πάθῃσιν : *lest aught befall him*, a frequent euphemism for *lest he die.* Cf. ne quid acciderit.

821. ἵνα οἴχεται : *where he is gone*, relative clause explaining τῶν, which limits δῆμψ.

825. μηδέ τι πάγην : *and do not in any way at all.*

826. πομπός : *predicate, as escort.*

831. ἐκλυες αὐδῆς : *listenest to the voice, i.e. art acting in obedience to it.*

832. εἰ δ' ἄγε : *then (δέ) come, I pray*, here in apodosis.

837. κακόν : *sc. ἐστίν.*

841. ὥς ἐναργές : (*seeing*) *how clearly.* — ἐπίσσυτο : *had visited.*

842-847. *The suitors depart to lie in wait for Telemachus.*

846. ἔνι : = *ἐν εἰσι.*

847. τῇ : *there*, adverb. There is reference to this ambushade of the suitors again in ν 425 f., ο 28 ff., π 365 ff.

For the contents of the Fifth, Sixth, Seventh and Eighth Books, see § 11 e-h.

THE NINTH, TENTH, ELEVENTH, AND TWELFTH BOOKS OF THE ODYSSEY.

These four books comprise the story of his adventures after leaving Troy which Odysseus told Alcinous and his Phaeacian nobles at a banquet held on the night following the thirty-third day in the chronology of the poem. All these books are included under the caption 'Αλκίνου ἀπόλογοι, *Narratives to Alcinous*. § 11 i-m.

THE NINTH BOOK OF THE ODYSSEY.

In the Ninth Book Odysseus makes himself known to Alcinous (1-38), and then describes his adventures. The Κυκλώπεια occupies four fifths of the book, and gives its title to the whole.

1-38. *Odysseus praises feast and bard, then tells his name and home.*

3 f. See on α 370 f. — οὐ τι τέλος : no issue, consummation of effort and outlay.

6. ἔχῃ κάτα : = κατέχῃ possesses.

7. δώματα : the palace of the king of this imaginary happy folk.

9 f. See on γ 340 f.

11. τοῦτό τι : something like this, the enclitic adding indefiniteness to the pronoun.

12 f. κήδεα : object of εἰρεσθαι.

13. ὄφρα : something seen or felt as a result is transferred into the ordering purpose of heaven.

14. πρώτον, ὑστάτιον : predicates. — καταλέξω : aorist subjunctive in a question of appeal.

17 f. εἰδετε : subjunctive, with short mode-vowel. — ἄν : with εἶω, which still depends on ὄφρα. G. 1367 ; H. 882.

19 f. πᾶσι : = παντοίοις, with δόλοισι, dative of cause. — καί μιν : passes from relative to independent structure.

21. ἐν : = ἐνεστί.

25 f. αὐτή : itself, Ithaca. — χθοναλή : low-sloping at the shore. — πανπεριτῆτι πρὸς ἕξον : the poetical geography is not scientifically exact.

28. τῆς γαίης : than one's own land, the possessive here referring to the first person. See on α 402.

29. αὐτόθι : right there, in her own isle of Ogygia.

30 = α 15. The verse is not found here in the best manuscripts.

31. The story of Circe occupies Book X, that of Calypso Book V.

34. ὥς : so true is it that. — τῆς : one's own, with indefinite person.

35. εἰ περ καί : even if too, where the καί throws its emphasis specially on πλοια.

37. ἐνίσπω : let me tell, subjunctive.

39-61. The sack of Ismarus and the disastrous battle with the Ciconians.

40. Ἰσμάρῳ : the name of the city is in partitive apposition with that of the folk. — αὐτοῖς : contrasts the city and the dwellers thereof.

42. δασσάμεθα : we divided them among ourselves, with reciprocal force. — κίλοι : might come off from the raid. — ἴσης : sc. μόλης. The sense of ὡς . . . ἴσης is "that no one of my men might have any cause for complaint."

44. τοὶ δέ : but they, subject, with μέγα νήπιοι in predicate apposition, great fools, i.e. with great folly.

47. τόφρα : meanwhile.

50. καὶ ἐπιστάμενοι ἀνδράσι μάρνασθαι ὅθι χρή τινα μάρνασθαι πεζὸν ἔοντα. The whole clause ὅθι . . . ἔοντα is parallel to ἀφ' ἵππων, on chariots and on foot.

51. ὥρῃ : in their season, the season of their greatest glory, i.e. the spring.

53. ἵνα : like ὅφρα 13.

54 f. στήσάμενοι : setting themselves in array, setting up their array. — ἐμάχοντο μάχην : they fought a pitched battle, not mere tautology. H. 715 R. Achaeans and Ciconians are both included in the third person of the verb, and in the following ἀλλήλους.

56. ἱερόν : sacred, as ushered in by a divinity.

57. πλεονάς περ ἔοντας : the particle is intensive, the participle concessive.

58. μετενίσσετο βουλευτόνδε : was passing over towards the ox-loosing, i.e. crossed the meridian and sloped toward evening.

62-81. Tempest and driving wind on the sorrowful voyage homewards.

63. ἐκ θανάτοιο : to escape from death, a thought implied in the preceding προτέρω πλέομεν.

65. τινά : every man of us, in collective sense, subject of αἶσαι, which has ἕκαστον τῶν δειλῶν ἐτάρων as object. — τρίς αἶσαι : vale, vale, vale.

68 f. λαλαπῖ : dative of accompaniment. — σύν : adverb, completely. Cf. eripiunt subito nubes caelumque diemque | Teucrorum ex oculis; ponto nox incubat atra Verg. Aen. i. 88 f.

75. καμάτῳ : dative of cause. — θυμὸν ἔδοντες : "heart-broken."

77. ἱστούς : the plural of all the ships. — ἀνά : aloft, adverb.

80. ἀλλά : instead of εἰμή.

82-104. The adventure with the Lotus-eaters. (See Tennyson's poem The Lotus-eaters.)

82. ἐννήμαρ : this time suffices to take Odysseus out of all known geography into the land of marvel, the indefinite West.

84. οἷ . . . ἔδουσιν : explanatory of the name, 'epexegesis.' § 15 d.

88. πύθεσθαι ἰόντας : to go and inquire, infinitive of purpose.

89. σῖτον (= ἀρούρης καρπὸν) ἔδοντες : this specially distinguishes men as compared with animals, or with the gods.

90. τρίτατον : predicate apposition. — ἄμ' ὀπάσσας : sending along.

94. τῶν ὅς τις : whosoever of these, followed by the iterative optative.

99. ὑπὸ . . . ἐρύσσας : I dragged them in under the decks and fastened them there.

103 f. = δ 579 f.

105-566. The adventure with the Cyclopes.

105-115. Description of the Cyclopes.

107. θεοῖσι πεποιθότες : no piety ; they left it all to the gods.

109 f. *τά γε*: *such things* as *φυτά*, and the products of ploughing (*ἀρόωσιν*), explained in reverse order in 110. 111. *σφίν*: *for them*, the Cyclopes.

112. *Legislative assemblies and codes of law* form the basis of civilization and community life.

114. *θεμιστεύει*: ironical reference to *θέμιστες* (112), *makes law-codes for*, i.e. rules absolutely.

116–151. *There was a goat-frequented island just off the shore of the land of the Cyclopes, and here the ships of Odysseus land in the night.*

116. *ἔπειτα*: *the story-teller's now then*. — *παρέκ λιμένος*: *over against the harbor of the land of the Cyclopes*.

120. *μῖν*: the island.

125. *πάρα* = *πάρεσι*.

126. *ἐνι* = *ἐνεισι*.

127. *αἶ . . . ἕκαστα*: *which might do them every service in commercial intercourse*.

128. *οἷά τε πολλά*: *just as oftentimes*.

130. *οἶ*: *these νηῶν τέκτονες* (126). — *ἐνκτιμένην*: predicate. 'The ship-carpenters would not have tilled the soil, but a civilization which had ship-carpenters would also have had tillers of the soil.'

131. *μὲν γάρ*: *verily indeed*. — *ῥοῖα*: *in their season*, predicate.

134 f. *ἄροσις λείη*: *smooth ploughing*, i.e. land smooth enough to plough. But see 108. — *μάλα βαθύ λήιον*: *a very luxuriant crop*. — *αἰεὶ εἰς ῥοῖας*: *at every recurring season*. — *ἀμῶν*: *they might cut*, sc. the Cyclopes.

135. *ἐπεὶ . . . οὐδας*: sc. *ἐστὶ*, since great richness lies beneath the surface.

137. The verse explains *πείσματος* with more detail. See on β 391.

138. *ἀλλά*: from *οὐ χρεώ ἐστιν* supply the positive idea *ἐστιν* *it is possible*; *skippers have only to beach their ships and wait*, and there is not wave enough to dislodge or injure them.

143. *προυφαίνεται*: impersonal, *was it clear enough*. The weather was thick. — *ιδέσθαι*: *for seeing*, so that one could see. 146. *ὀφθαλμοῖσιν*: i.e. *plainly*.

148. *ἐπικέλσαι*: intransitive, *had beached themselves*.

152–169. *Hunt and feast on the Isle-of-Goats*.

152 = β 1.

153. *αὐτήν*: has almost no intensive or contrasting force.

155. *ἴνα*: see on 53 and 13.

157. *διὰ κτλ.*: adverb, *separately*, *arrayed in three separate bands*.

160. *λάγχανον*: intransitive, *came by lot*.

167. *αὐτῶν*: contrasts the Cyclopes with their flocks. — *φθογγήν*: with *ἐλεύσσομεν* by 'zeugma.' § 19 f.

170–192. *Odysseus with one ship sails across to the land of the Cyclopes, where they espy the cave of one of the giants*.

172. *ἐμοί*: possessive, not personal pronoun.

174. *οἷ τινες*: *of what sort*.

175 f. Another contrast between barbarism and civilization.

181. *τὸν χώρον*: *that tract of land* which they had seen lying opposite the island 166. 183–192. These facts Odysseus learns subsequently.

185 f. These verses describe a sort of Robinson Crusoe fastness.

189. *ἀθεμίστια ᾔδη*: *knew lawlessness*, i.e. *lived lawlessly*. See on α 428.

190. *τέτυκτο* = *ἦν*.

191. ἀλλά: the last syllable is made long by position. § 62 h α.

192. ὃ τε: i.e. ῥον, relative.

193-215. *Odysseus selects twelve comrades for the visit to the giant's cave, and takes along some of the marvellous wine of Maron.*

200. ᾀζόμενοι: out of piety.

204. δωδέκα πᾶσιν: twelve in all, all told. — ἀφύσσας: sc. δῶκε.

205 f. αὐτὸν ἤειδεν: *knew of it* (the wine).

208. ὅτε πίνουσιν: *whenever they* (indefinite) *drank*.

209. ἐμπλήσας: sc. οἴνου. — ὕδατος: with μέτρα. — ἀνά: upon, over, preposition. The water was poured into the κρητήρ, then the wine. The usual proportion in later times was three parts of water to two of wine.

211. τότε . . . ἦεν: 'then to refrain had been no easy matter,' if one had been there.

212 f. τοῦ: with ἀσκόν. — ἐμπλήσας: translate by a relative clause, *which I had filled*. — ἐν: adverb, *within*, explained by the local dative κωρύκῳ. — ἦα: sc. φέρον.

214. ἄνδρα: subject of the infinitive. — ἐπιειμένον ἀλκὴν: *clad in power*, which only the marvelous wine could subdue. 215. ἐν εἰδότα: see on 189.

216-230. *The cave of the giant, inside.*

220 f. ἱκασται: *the several sorts*, subject of ἔρχατο. To this διακεκριμέναι is predicate, *separately*.

223. τετυγμένα: sc. εὔ.

224 f. πρῶτιστα: with αἰνυμένους ἵνα. — ἐπέσσειν: i.e. *expressly*. — αἰνυμένους: the preceding ἐμέ is here enlarged to include also the subject of λίσσονται.

228. ἦ τοι: *though verily*.

229. καὶ εἰ . . . δοίη: *and in the hope that he would give*; a 'desired contingency.' See on 267.

231-255. *Cyclops comes home, does his chores, lights his fire, spies the intruders, and questions them.*

231. ἐθύσαμεν: i.e. we gave the gods some cheese before we ate of it ourselves. So at a sacrifice of animals, the choicest bits were burned for the gods. 234. ἵνα κτλ.: *that it might serve him at supper*.

238. πάντα μᾶλα: *one and all, every single one*.

240. ἐπέθηκε: *put to the door* (243) leading from αὐλή to ἀντρον.

241 f. οὐκ ἂν ὀχλήσσειαν: *could not have budged*, past potential optative. G. 1399; H. 896. § 21 d δ.

245. ὑπό: adverb, *underneath*. ἐκάστη is then dative of reference.

246. θρέψας: *curdling*. 250. σπεῦσε πονησάμενος: *busily performed*.

251. εἰσιδεν: *caught sight of us*.

253-255 = γ 72-74.

256-271. *Odysseus answers the questions of Cyclops, and demands guest-rights.*

256. Cf. δ 481.

257. δεισάντων: sc. ἡμῶν implied in the preceding ἡμῖν, and limiting ἦτορ (§ 22 f β).

261. ἄλλην: instead of οἰκαδε. — νῦν γε: the future may perhaps reveal a greater name. 264. μέγιστον: predicate to ὑπουράνιον κλέος.

266. *κίχανόμενοι τὰ σὰ γούνα* : *clasping these knees of thine*, "casting ourselves at thy feet." Cf. κ 264.

267. *εἰ* : *in the hope that*, a desired contingency. G. 1420 ; H. 907.

268. *ἦ τε* : attracted from the neuter into agreement with *θέμυς*. Cf. δ 691.

269. *ἀλλά* : *so then*.

272-305. *Cyclops does not recognize guest-rights, devours two of the companions of Odysseus, and lies down to sleep. To slay him would have been fatal.*

272. *εἰς* : enclitic in Homer. — *τηλόθεν* : *from afar*, where the character of the Cyclopes is not known. 274. *ὅς* : *since thou*.

279. *ἔσχες ἴων* : *didst steer on coming*.

280. *ἐπὶ* : *towards*. — *σχεδόν* : *to some spot near at hand*.

281. *εἰδὸτα πολλά* : *who knew too much* for him.

283. *νέα* : pronounced with 'synizesis.'

284. *ἐπὶ πείρασι* : he chooses the *ἐπ'* *ἐσχατιῇς* of 280, and embellishes his lie with great detail. 288. *ἐπὶ* : *forth*, adverb, with *ἱαλλεν*.

297. *ἐπὶ* : *thereto*. — *ἄκρητον* : half-humorous with *γάλα*, from the custom of diluting wine. 299. *τὸν μὲν* : with *οὐτάμεναι* 301.

301. *ὅθι κτλ.* : *where the midriff bounds (holds in place) the liver*, i.e. just between chest and abdomen, a vital spot.

302. *ἕτερος θυμός* : *a counter-thought*.

303. *αὐτοῦ* : *right there*.

304. *οὐ κεν δυνάμεσθα* : *we should not have had the power*, the imperfect of duration.

306-335. *Next morning Cyclops does his chores, devours two more Achaeans, and drives his flocks a-field, leaving Odysseus imprisoned in the cave concocting vengeance.*

311. *δέ* : *then*. — *δὴ αὐτε* : with 'synizesis.' — *δεῖπνον* : *dinner*, the chief meal, no matter when eaten. Cyclops would have no meal at noon.

314. *ὥς εἰ τε . . . ἐπιθείη* : *as though one were to clap cap on quiver*, an archer of course.

317. *εἰ* : *in the hope that*, if haply, a desired contingency, as in 267.

318. *ἦδε* : refers to what follows, attracted from the neuter by *βουλή*.

320. *ἐκταμεν* : *ἐξέταμεν*.

321. *ἔισκομεν* : *we estimated to be*.

322. *ὅσων θ' ἔστων* : abridged and attracted from *τόσων ὅσους τέ ἐστιν ἱστός*.

324. *ἔην* : sc. *ρόπαλον*. — *μήκος*, *πάχος* : accusatives of specification. — *εἰσοράασθαι* : 'for to see.'

326. *ἀποξῦσαι* : *to strip it of limbs and bark*.

328. *ἄκρον* : sc. *ρόπαλον*, the adjective in partitive sense, *at the tip*.

330. *κατά* : *down along, all along*. — *κέχυτο μεγάλα* : *lay wide spread*.

331. *κλήρῳ πεπαλάσθαι* : *to shake lots, i.e. to decide by lot*. In the great lot-scene of H 171 ff., each man's marked token was put into a helmet, and the helmet shaken until one of the tokens had fallen out.

332. *ὅς τις τολμήσειεν* : *who should pluck up courage*, representing a future indicative of direct discourse.

334. *ἔλαχον* : *fell out by lot*, intransitive, as in 160.

335. *πέμπτος* : predicate.

336-370. *At night Cyclops returns, does his chores, and eats two more Achaeans, but Odysseus makes him drunk with the Maronian wine, tells him a tricky name, and gets a tricky present.*



ODYSSEUS OFFERS WINE TO CYCLOPS.

336. ἰσπέριος: at evening, predicate adjective as adverb.

338. The contrast is with 238 f.

339. οἰσάμενος: he had a presentiment that harm was coming to him, and this harm must affect also his flocks.

348. οἶόν τι ποτόν: as what sort of a drink, strictly in predicate apposition with τῷδε. Translate: what sort of a drink this is which, etc.

349. λοιβήν: predicate, sc. μὲν, i.e. οἶνον. — εἰ: as in 317, 267.

351. καὶ ὕστερον: hereafter too, as I do now.

355. ἔτι πρόφρων: "more, please."

359. τόδε: this stuff here.

362. Κύκλωπα, φρένας: whole and part in apposition, the heart of Cyclops.

371-394. When Cyclops goes to sleep this time, Odysseus and his men jab out the monster's eye.

371. ἢ καί: no sooner said than.

372. κάδ: adverb with ἤρει, fast.

379. ἀψέσθαι: to catch, i.e. to blaze up.

383. ἐφ' ὕπερθεν ἑρείσθεις: leaning on the top of it. 384. τρυπῶ = τρυπαδοί.

385. οἱ ἔνερθεν: i.e. the companions and helpers of the workman who leans on the top of the drill.

386. ἀψάμενοι ἐκάτερθε: laying hold (of the thong encircling the drill) on opposite sides, and pulling alternately. Of course the companions of Odysseus turned the stake with their hands, while Odysseus crowded it in.

393. τό: this process.

395-414. Cyclops dashes wildly about and summons his neighbor Cyclopes, but they think him ill and leave him to his prayers.

403. τίπτε τόσον ἀρημένος: the participle holds the main idea for us, what troubles thee so much that thou shoutest thus? etc.

405. ἢ μή τις: it cannot be, can it, that any one? etc. — βροτῶν with τις.

408. οὐδέ: but not in the thought of Cyclops, nor yet in that of his neighbors.

410. οἶον ἐόντα: and (if) thou art alone.

411. Διός: ablative genitive with νοῦσον. The thought is condensed for "then thou hast the distemper sent from Zeus which is not to be avoided."

414. ὥς: (seeing) how.

415-435. *Blind Cyclops thinks to catch the Achaeans as they go out of the cave, but Odysseus lies his comrades under the rams, and hides himself under the giant's big pet ram.*

418. εἰ . . . λάβοι : see on 267.

419. οὔτω : with νήπιον.

420. ὅπως κτλ. : see on γ 129.

422. πάντας : as in 19. It suggests a πᾶσαν for μῆτιν.

425. ἦσαν : *there were there*, owing to the providential step noted in 338 f.

429. φέρεσκεν : *in each case carried*, the iterative force affecting also ἀνύμενος.

431. δέ : *and so*.

433. τοῦ : demonstrative, with emphasis in a resumptive verse.

434 f. ἄωτον : with ἐχόμεν.

436-460. *In the morning the flocks pass out under the groping hands of Cyclops, who stops his pet ram for a confidential speech.*

440. ἄναξ : *their lord*.

442. ὀρθῶν ἱσταότων : *as they stood erect*, emphasizing anew the cunningness of the μῆτις. — νήπιος : predicate, *in his folly*.

443. ὥς : *that or how*, introducing the explanation of τό. — οἱ : best rendered as possessive with δίων.

444. μῆλων : with ὕστατος, which is predicate.

448. πάρος ἔρχεαι : *hast thou been wont to go*. G. 1258 ; H. 826. — λειψόμενος ὠλῶν : (*left*) *behind the sheep*, ablative genitive.

450. μακρὰ βιβάς : *with long strides*, elsewhere in Homer of the warrior. Cf. λ 539, of the shade of Achilles.

455. οὐ πῶ : with πεφυγμένον εἶναι.

456. εἰ δῆ : *would now that*, introducing a wish.

458. τῷ : *in that case, then*.

459. θεινομένου : an apparent genitive absolute with omitted subject (§ 22 f β), here equivalent to a parallel clause, *then would he be stricken down and his brain, etc.* — πρὸς οὐδεῖ : with βάλοιο. — κάδ : adverb, *completely*.

461-479. *Odysseus at last escapes with his surviving comrades, embarks with booty, and from afar taunts Cyclops.*

465. πολλὰ περιτροπέοντες : *often heading them off*, i.e. keeping them from going towards their mountain pasture.

467. τοὺς δέ : *the six victims of Cyclops*.



ODYSSEUS UNDER THE PET RAM.

468. ἀνὰ . . . ἐκάστω : forbade each with a toss of my head, i.e. threw the head up (the opposite of 490), instead of shaking it in English fashion. Loud wails or commands might have caught the ear of Cyclops.

470. πολλά : generously, without stint.

473. ἀπὴν : 1 person. — ὅσσον . . . βοήσας : sc. τις, as one can be heard when he shouts. The fixed formula gives a rude measure of distance, like the English 'within ear-shot.'

475. οὐκ ἔμελλες : thou wast not destined to. See on a 232. — ἀνάλκιδος : this contains the gist of the thought, "he turned out to be (is) no weakling of a man whose comrades thou didst eat," etc.

477. ἔμελλε : was destined, as in 475. — κακὰ ἔργα : calamity.

479. τῷ : therefore.

480-505. Cyclops hurls a mountain-peak at the ship and nearly washes it ashore, but Odysseus puts still further out, and, against the prayers of his comrades, once more taunts Cyclops. 480. μᾶλλον : all the more.

482. προπάροιθε : in front of the ship headed out to sea. Cyclops threw over his mark.

483. A little (in front), and narrowly missed hitting the tip of the rudder-sweep. Comparison with 539 f., where μετόπισθε takes the place of προπάροιθε, shows that οἰήιον has been wrongly preserved here instead of some word denoting the prow, perhaps ἐδεύησεν πρῶρῃσιον δκρον. Possibly the whole verse has wrongly crept in here.

486. πλημμυρίς : explanatory apposition with κύμα.

489. ἐμβαλεῖν κώπης : fall upon, i.e. ply lustily their oars. Cf. incumbers remis. The oars must have been pushed through the water when this phrase first arose. 490. κρατὶ κατανεύων : the opposite of 468.

491. δὲ τόσσον : cf. 473.

493. ἐρήτυον : tried to restrain, 'conative' imperfect.

496. καὶ δὴ κτλ. : and lo! we thought we were dead right there, the aorist being vivacious for the future.

498. σύν : adverb with ἀραξε, utterly.

499. τόσσον : so powerfully.

501. ἄψορον : with reference to 474.

504. φάσθαι : as imperative.

506-542. Cyclops tries to entice Odysseus back, but, failing, curses him, and vainly hurls another mountainous missile after his escaping ship.

507. ἰκάνει : come home to me, i.e. are fulfilled upon me. Cf. κυχήσεσθαι 477.

510. καὶ μαντευόμενος : similar to 'epanalepsis' (§ 19 b).

512. The verse explains τὰδε πάντα.

514. Cf. 214.

515. ἑὼν : one who is.

517. πᾶρ : the adverbial force may be given by freely.

518. δόμεναι κτλ. : explains the first half of the verse, so that πομπήν is object both of δτρύνω and δόμεναι, and ἐννοσίγαιον is object also of δτρύνω.

520 f. οὐδέ τις ἄλλος κτλ. : i.e. Poseidon can heal his son better than any one else, and without the aid of any one else.

525. ὥς : as certainly as. The sincerity of the wish equals the certainty of the fact.

529. εἰ ἐτέον : i.e. so surely as.

531. The verse is not in the best manuscripts.

534. *ἔλθοι*: the wish forms the apodosis, a wish which was fulfilled in every detail.

536. Poseidon now becomes the hostile deity of the great adventure. *Cf. a* 20 f., 68-75. 538. *ἐπιδινήσας*: with a whirl to give it impetus.

542. *χέρσον*: here the Isle-of-goats, which they left at 177.

543-566. *Return to the Isle-of-Goats, Feast, and Departure.*

543. *ὄτε*: the apodosis is in 546.

549 = 42.

551. *ἕοχα*: with special emphasis after *ὄψ*, equivalent to *γέρας*.

556 f. = 161 f., 558 ff. = 168 ff., 562 ff. = 178 ff., 565 f. = 62 f.

THE TENTH BOOK OF THE ODYSSEY.

1-76. *The adventures with Aeolus, the wind-god.*

4. Within this fastness the winds are confined, as in Vergil's cave, *Aen. i.* 52 ff. — *λίσσῃ*: predicate. 5. *τοῦ*: genitive of source.

7. *ἀκοίτις*: accusative plural predicate.

10. *αὐλῇ*: in the court-yard, a supplementary limitation of *δῶμα*.

17. *ὁδόν*: "to be sent on my way."

18. *οὐδέ τι*: then not at all.

19. *μ' μοι*.

23. *κατέδει*: sc. *ἀσκόν*.

24. *παραπνέυση*: impersonal, *that there be no blowing past the knot.*

27. *αὐτῶν*: sc. *ἡμετέρησιν* our *οἶον*, and see on *a* 7. — *ἀπωλόμεθα*: we were undone.

36. *Αἰόλου*: with this form, the second syllable must be treated as long before a single liquid. § 38 b. 37. *τις εἴπαισκε*: many a one would say.

41. *ληΐδος*: partitive genitive, *his share of the booty.*

46. *ἱταίων*: with *βουλῇ*.

56-58 = *c* 85-87.

59. *ὁπασσάμενος*: *taking along.* *Cf. i* 90.

66. *καὶ εἴ που κτλ.*: and anywhere thou pleasest.

75. *ἀπεχθόμενος κτλ.*: the main idea is in the participle, *thou art hated who comest hither.* For *τόδε*, see on *a* 409.

77-132. *The adventure with the Laestrygonians.*

83 ff. A shepherd coming in night turn about and go out as cow-herd, for the night hardly lasts at all, as in the summer of northern latitudes. The Cimmerians (*λ* 14 ff.) are the legendary folk who enjoy the corresponding night of winter in such latitudes, and legend makes both day and night perpetual.

91. *οἳ γε*: they, my comrades on the other eleven ships.

96. *πέτρης ἐκ*: to a cliff.

100-102 = *c* 88-90.

103. *ἔσαν ἐκβάντες*: disembarked and went.

112. (*τῇν*) *δέ*: then.

113. *κατά*: greatly.

116. *Cf. i* 291, 311.

117. *τῷ δὲ δύο*: but the other two.

124. *δαῖτα*: predicate, for a banquet.

133-574. *The adventures with Circe.* (See Milton's *Comus*, and Hawthorne's *Circe's Palace*, in "Tanglewood Tales.")

133-186. *The arrival at Circe's isle, and the killing of a huge stag to eat.*

133 f. = ι 62 f.

141. λιμένα : for the quantity of the final syllable, see § 62 (3).

143 f. = ι 75 f.

145 ff. Vergil imitates this hunting-scene in *Aen.* i. 180-215.

150. Κίρκης κτλ. : as Odysseus finally learns.

155. προέμεν : infinitive with δοῦσατο.

159. ὕλης : partitive genitive, or genitive of designation, *in the forest.*

160. δὴ γάρ μιν κτλ. : *i.e.* he was heated.

161. ἐκβαίνοντα : *sc.* ἐξ ὕλης. — μέσα νῶτα : partitive apposition with τὸν.

163. μακῶν : *with a bleat.*

167. ἀμφοτέρωθεν : with πλεξάμενος, *with both hands*, of the criss-cross structure.

169. καταλοφάδεια φέρων : *i.e.* with the body of the beast weighing on his shoulders and neck, and its feet bound across in front of him beneath his arms, leaving both his hands free for the spear.

171. χειρὶ ἑτέρῃ : *with the other hand* than the one usually given to the spear ; freely, *with one hand.*

174 ff. γάρ ; *indeed*, preparing the way for ἀλλὰ *so then* 176.

176. ὅφρα : *as long as.*

179. ἐκ δὲ καλυψάμενοι : they had covered their heads up in their sorrow.

187-207. *Next day, Odysseus, bent on spying out the isle, divides his men into two bands headed by himself and Eurylochus, and the lot sends forth Eurylochus.*

190 ff. γάρ, ἀλλὰ (192) : as in 174 ff.

193. εἰ τις κτλ. : *whether any plan will yet be found* other than the natural one of exploring until they know where they are.

196. χθαμαλή : as in ι 25.

202. ἀλλὰ γὰρ κτλ. : *but really their weeping did them no good.*

206. For *shaking lots*, see on ι 331.

208-240. *Eurylochus and his party seek out the palace of Circe, enter in at her bidding, excepting Eurylochus, and are turned into swine.*

213. ἔπει . . . ἔδωκεν : *after she had given, i.e. by giving.*

222. ἰστόν : *web.* — οἷα κτλ. : *i.e.* τοῖον ἰστόν οἷα ἔργα θεῶν πέλονται.

232. εἶναι : *was on foot.*

233 f. This was afterward discovered.

241-260. *While Circe feeds her swine, Eurylochus brings back tidings to Odysseus.*

249. ἀγασσάμεθ' ἐξεπρόντες : *put wondering questions to him.*

253=211. This verse is not found here in the best manuscripts.

261-306. *Odysseus starts at once, without even the guidance of the terrified Eurylochus, to rescue his comrades, and on the way is instructed and armed by Hermes against the sorceress.*

265. This verse is not in the best manuscripts.

277. Ἑρμείας : as Odysseus knew him to be from his services.

278 f. This came to be the prevailing and abiding conception of Hermes in Greek art. 280. See on β 302.

281. δὴ αὖτε: pronounced with 'synizesis.'

288. τοὶ κρατός: from thy head.

295. ἐπαῖξαι: infinitive as imperative.

299. μακάρων: by the Blessed, objective genitive.

300. Contents of the oath.

301. Purpose of the oath.

305 f. The Homeric gods have a special vocabulary, as well as special gifts and powers.

307-374. *Odysseus enters Circe's palace, resists and overpowers her, and is sumptuously tended.*

309 = δ 427.

315. Cf. α 131.

322. ἐπήξα: for the quantity of the ultima, see § 62 (3).

323. μέγα: the last syllable is long before digamma, as before a single liquid.

325 = α 170.

327. ἀνέτλη: withstands, gnomic aorist.

328. καὶ πρῶτον κτλ.: = καὶ οὗ (or ὧ) φάρμακον πρῶτον ἀμείψεται (aorist subjunctive) κτλ., "whose lips the drug once passes."

334 f. ὅφρα κτλ.: in order that we may be united in loving intercourse and come to trust each other.

346 = β 378.

350. ταῖ γει: i.e. the servants of Circe, who were nymphs of fountain, wood, and river.

353. See on α 130. Here the upholstery was double.

362. θυμῆρες: predicate adjective as adverb, *gratefully*. With the hot water, dipped from the tripod, she mingled cold water till the mixture had a grateful temperature, and then poured it over the bather (λός).

364 f. = γ 406 f.

368-372 = α 136-140. Some good manuscripts omit these verses here. They are more or less redundant, but this is often the case in the employment of set formulae.

375-405. *Circe restores the comrades of Odysseus to their human shape, and sends him to bring Eurylochus and his men from the ship.*

394 f. πρὶν, πρὶν: = πρότερον, πρὶν.

386. πρόφρασσα: with genuine favor, "if that kindness is sincere which leads thee to bid me eat and drink."

391. ἐναντοί: in opposite lines.

392. φάρμακον ἄλλο: other than the first, an antidote.

397. ἔφυν ἐν χερσίν: see on β 392.

398. πᾶσιν . . . γόος: all burst forth into yearning laments.

406-448. *Odysseus brings his men from the ship to Circe's palace, in spite of the protests of Eurylochus.*

410. ἀγραιοί: in the barn-yard, = ἐν κόπρω (411). The calves are kept at home while the mothers go out grazing.

415 f. They felt as glad as though they had got home. — ὥς: sc. ἂν εἴη. So in 420, sc. ἂν χαίρειμεν.

425. ὀτρύνεσθε: *bestir yourselves*.

431. πόσ': πόσῃ.

432. καταβήμεναι: explanatory of κακῶν.

434 f. καὶ ἀνάγκη: even by constraint, i.e. they would be compelled to haunt Circe's palace, as Cyclops compelled them to remain in his cave. In ἀνάγκη lies the point of comparison.

440. τῷ κτλ. : *with this* (sc. δορι) *to smite off his head and lay it low.*
448. ἐνιπήν : *threat, i.e. the blow threatened by gesture in 439 ff.*
- 449-486. *Odysseus with his restored and reunited companions is royally entertained by Circe for a year, but at last he begs to be sent home.*
456. This verse is omitted here by the best manuscripts.
457. θαλερόν : *copious, usually of δάκρυ.*
464. μεμνημένοι : *mindful of, i.e. engaged in.*
469. ἔην : *was complete.* — περὶ ἔτραπον ὥραι : *the seasons finished their circuit and began a new round.* Another and parallel phrase is καὶ ἐπ' ἡλυθον ὥραι.
481. γούνων : *by her knees, sc. λαβών.* G. 1101, 3 ; H. 738 b.
- 487-540. *Circe informs Odysseus that he is destined to visit the realm of Hades before he returns home, and gives him directions for the dreadful journey.*
492. χρησομένους : *to consult, future participle of purpose.*
495. τοὶ δέ : *but they, sc. the other spirits.* — σκιαί : *predicate.*
- 496-499 = δ 538-541 (ἐν ψαμάθοισι). 505. παρὰ νηί : *i.e. as thou voyagest.*
507. ἦσθαι : *infinitive as imperative.* 509. ἐνθα : *where, relative.*
511. κέλσαι : *infinitive as imperative, apodosis to 508.*
513. ἐνθα : *i.e. at the entrance to the lower world.*
515. δύν ποταμῶν : *i.e. Pyriphlegethon and Cocytus.* At their junction they plunge over a cliff, and form the Acheron.
518. ἀμφ' αὐτῷ : *i.e. all round its edges.*
- 519 f. A funeral offering, food and drink for the departed.
521. πολλά : *fervently.* — νικύων κάρηνα : *a periphrasis for νέκρας.*
- 522 f. ἐλθὼν . . . ῥέξιν : *vowing (sc. εὐχόμενος from γυμνοῦσθαι) that when thou returnest thou wilt sacrifice.* — ἥ τις ἀρίστη : *the best thou hast.*
523. ἐσθλῶν : *with costly offerings.*
526. λίσσῃ : *aorist subjunctive 2 person singular.*
527. ῥέξιν : *infinitive as imperative.*
528. εἰς ἔρεβος : *so in offerings to the gods below.* The opposite is seen in γ 453 f.
529. ἰέμενος : *in the direction of.* Odysseus is to withdraw a little from the trench, in the direction whence he had come. He is to return at 531.
540. ὥς : *how, beginning an exegetical clause.*
- 541-574. *Circe's guests return to their ship, the luckless Elpenor alone excepted, and Odysseus tells his comrades of the new venture.*
542. εἵματα : *predicate, as raiment.* 551. ἀπήμονας : *predicate.*
554. ἐν δώμασι : *the context requires the meaning on top of the house.*
558. ὡν ἐς κλίμακα : *the main idea ; he forgot to go to the ladder and descend.* The catastrophe is unnoticed at the time.
562. φάσθι νῦ πον : *ye think now, I suppose.* 567. γόνων : = ἐγδαον.
- 568 = 202.
573. οὐκ ἔθλοντα : *no condition is expressed, but an actual state, = ἀέκοντα.*

THE ELEVENTH BOOK OF THE ODYSSEY.

1-50. *Odysseus sets sail, and, following Circe's directions, reaches the mouth of Hades, and invokes the departed spirits.*

1 = δ 573.

2 f. Cf. δ 577 f.

4. τὰ μῆλα : *those sheep*, mentioned κ 572.

8 = κ 136.

9. ὅπλα . . . νῆα : *they "made everything shipshape."*

11. τῆς : with *στία*. — πανημερίης : predicate to *ποντοπορούσης*, with the force of an adverb. Cf. δ 356. "The sail 'drew' well all day." 12 = β 388.

13. πείρατα : *the further shore*, following Circe's direction in κ 508.

15 f. See on κ 83.

19. ἐπί : *overhead*.

22. φράσε : in κ 513 ff.

25-35. Cf. κ 517-527.

36. ἐς βόθρον : *their heads directed downwards*, according to κ 528. The details corresponding to αὐτὸς . . . ῥόων κ 528 f. are wanting here.

37. Cf. κ 530.

38-43. An expansion of ψυχὰς. Cf. Vergil's *matres atque viri, defunctaque corpora vita | magnanimum heroum, pueri innuptaeque puellae, | impositique rogis iuvenes ante ora parentum* Georg. iv. 475 ff.

42. οἷ : demonstrative. — πολλοί : predicate, in throngs.

44-50. Cf. κ 531-537.

51-83. *The spirit of Elpenor (κ 551-560) converses with Odysseus and begs burial for his body.*

53. κατελείπομεν : without knowing it.

58. ἔφθης ἢ ἐγώ : *thou hast come sooner than I*. — πρὸς ἰών : *though journeying on foot*. And yet Oceanus had to be crossed (158 f.). For similar humor, see α 173.

62. ἐν : *on*, as in κ 554.

63-65. Cf. κ 558-560.

66. τῶν ὀπιθεν : *by those thou didst leave behind thee*, poetical partitive genitive. See on β 68.

68. μόνον : predicate, as *only son*.

72. ἰών : *when thou departest* from *Aeaea* for *Ithaca*. — καταλείπειν : infinitive as imperative. Join with it ὀπιθεν.

76. ἀνδρὸς κτλ. : *hapless man that I am*, the genitive influenced by σῆμα. — καὶ . . . πυθέσθαι : see on γ 204.

82. ἀνευθεν : *on one side of the trench*, corresponding to ἐτέρωθεν 83.

84-89. *The spirit of his mother would partake of the blood-offering, but is prevented by Odysseus, according to his instructions.*

84. ἦλθε ἐπὶ : *then up there came*, a formula introducing each spirit that partakes of the blood-offering, 90 (152 f.), 387, 467.

85. θυγάτηρ : agreeing with ψυχὴ rather than μητρός.

88. οὐδ' ὥς : *i.e. though I felt pity for her*, amplified by πυκινὸν κτλ.

89. πρὶν . . . πυθέσθαι : as ordered by Circe κ 537.

90-151. *The spirit of Tiresias tells Odysseus all that awaits him in the future.*

91. σκῆπτρον ἔχων : *constructio ad sensum*, as though *Τειρεσίης* preceded. For the meaning of the sceptre, see on β 37. — ἔγνω : *Tiresias recognizes Odysseus before drinking of the blood*. He differs from the other spirits

in retaining *φρένες* and *νόος*, and in being *πεπνυμένος* (κ 493 ff.). Still, even he is strengthened by the draught.

92. The best manuscripts omit this verse here.

102. *λήσειν* : sc. *σέ* as subject. — *ὅ* : demonstrative, to be treated as relative.

103. *Cf.* ι 536. 104. *καὶ ὤς* : i.e. in spite of Poseidon's wrath.

106. *ὁπότε πρῶτον* : *when once, quam primum*.

110. *ἀσινέας* : predicate; the last two syllables pronounced with 'synizesis.'

114 f. : *Cf.* ι 534 f.

121. *ἔρχεσθαι* : infinitive as imperative.

125. *πτερά* : we call sails 'wings,' though they do not move as oars do.

128. *ἔχειν* : sc. *σέ* as subject.

130 ff. The wanderer is to spread abroad the cult of Poseidon and so mollify the god's wrath.

134. *ἐξ ἄλός* : *away from the sea*, on land, whereas his companions (with whom *αὐτῷ* contrasts) are all to perish by the sea. Poseidon's wrath is to be wholly appeased. The words were early misunderstood to mean '*from the sea*,' and the story of the death of the hero at the hands of Telegonus, his son by Circe, was developed in explanation.

135. *μάλα τοῖος* : see on α 209.

137. *νημερτέα* : predicate adjective as adverb.

141. *τῇνδε* : *here*.

144. *τὸν ἰόντα* : *as being that one, i.e. that I am he*.

146. *Easy is the course I shall tell and suggest*.

152-224. *The spirit of his mother converses with Odysseus, tells him all that had taken place before her death at Ithaca, and also why she cannot now embrace him*.

156. *τάδε* : *these scenes*.

159. *Cf.* 58. — *ἰόντα* : sc. *τινά*.

161. *πολὺν χρόνον* : with *ἀλώμενος*.

168. *ἐξ οὗ τὰ πρῶτιστα* : *since that first time*.

173. See on γ 280.

174. *πατρός* : perhaps genitive of ultimate source, where a genitive with *περὶ* would be possible as an alternative. *Cf.* 494.

175 f. *πάρ* : = *πάρεστι* *abides among*. "Is the royal power still mine, or is it another's?"

182. *οἰζυράι* : *pitifully*, predicate.

184. *ἔκηλος* : the suitors had not come when Anticleia died.

185. *τεμένεια νέμεται* : i.e. administers the royal properties, *enjoys the royal grants*.

187 f. *αὐτόθι* : explained by *ἀγρῷ*.

190. *χεῖμα* : accusative of duration of time. — *ἐνὶ οἴκῳ* : not *ἐν θαλάμῳ*.

191. *εἶται* : *wears*.

193. *πάντῃ* : *anywhere*. — *κατὰ γονὸν κτλ.* : see on α 193.

194. *φύλλων* : genitive of material, with *εὐναί*.

197. *οὕτω* : i.e. *ποθέουσα σὸν νόστον*.

202. *σὸς πόθος* : i.e. *yearning for thee*, the possessive pronoun containing an objective genitive. G. 999; H. 694. — *σὰ μῆδεα* : i.e. *πόθος σῶν μῆδεων*, the things missed put with pathetic brevity for the sense of missing them.

206-208. Vergil copies in *ter conatus ibi collo dare bracchia circum*; | *ter frustra comprehensa manus effugit imago*, | *par levibus ventis volucrique simillima somno* *Aen.* ii. 792 ff., vi. 700 ff. — *ἐκκελον* : predicate to a subject *εἰδωλον*.

211. φίλας χεῖρε : dual and plural united.

213. ἐδῶλον κτλ. : predicate apposition with τῶδε, *can this be some spectre which, etc.*

219. ἔχουσιν : support.

225-332. *Odysseus sees the spirits of many wives and daughters of ancient heroes, and they tell him their stories, — Tyro (235-259), Antiope (260-265), Alcmene and Megara (266-270), Epicaste (271-280), Chloris (281-297), Leda (298-304), Iphimedeia (305-320), Phaedra, Procris, and Ariadne (321-325), Maera, Clymene, and Eriphyle (326 f.). He could not mention even their names if he talked all night, and it is time to sleep already.*

333-384. INTERLUDE : *Praise of the story, and desire for more of it.*

336. πῶς : exclamatory question of admiration, equivalent to ποῖος.

338. ξείνος ἐμός : the special guest of Arete because he had formally supplicated her on first entering the palace, clasping her knees (η 142).

339. τῷ : *therefore*. — τὰ δῶρα : *those presents*, already collected and packed away in a chest, which Odysseus has fastened with his own knot (θ 447 ff.).

343. ἀνδρῶν : partitive genitive with δς. — προγενέστερος : an 'absolute comparative,' *well on in years*.

344. οὐκ ἀπὸ σκοποῦ κτλ. : *not wide of the mark nor wide of our mind*.

346. "But it is Alcinoüs who must give the decisive word of command."

348. τοῦτο ἔπος : *this proposition of Arete's*, 339 f. — οὕτω ἵσται : *shall be carried out*. — αἶ κεν : *so surely as*. 353 = α 359. 354 f. = ι 1 f.

358. καὶ τό : *even this delay with accumulation of gifts*.

363. τὸ . . . ἔισκομεν : *this indeed we in no wise think of thee, viz., ἔμεν κτλ.*

364. οἷά τε : = ὥς.

366. ὅθεν κτλ. : 'out of what no man can see,' from invisible material, 'out of whole cloth.'

368. ὥς ὅτε : *sc. καταλέγει μῦθον*, but render as equivalent to ὥς.

369. πάντων Ἀργείων : *i.e. the returning companions of Odysseus*, ι 159.

375. ὅτε : *in case that*.

379. 'To everything there is a season, and a time to every purpose under the heaven.' *Eccles. iii. 1.* 381. τούτων : with οἰκτρότερα.

384. γυναικός : *i.e. Clytaemnestra*. Cf. γ 269 ff.

385-484. *Odysseus, resuming his story, tells how he saw the spirit of Agamemnon, and learned the manner of his death.*

385. Continues 329.

387. ἦλθε δ' ἐπεί : *see on 90*.

389. Cf. δ 534 ff.

393 f. Cf. 219 ff.

397. This formula of stately address occurs often in the *Iliad*, but only here in the *Odyssey*. 398 = 171. 411 = δ 535.

414. οἳ ῥα : *sc. κτείνονται*. — ἐν : *sc. οἴκῳ*.

415. The datives express time. Cf. α 226.

418. κείνα : *that scene*, explained by ὥς (*how*) κτλ.

421. οἰκτροτάτην : predicate, *the most pitiful voice I ever heard was that of, etc.*

423. ἀμφ' ἐμοί : *upon me*, as I lay dying. — ποτὶ γαίῃ : with βάλλον. He tried to lift his hands in defence, but had to let them fall helplessly.

424. *περὶ φασγάνῳ* : *transfixed by the sword which Aegisthus had left in his body.* 427. *οὐκ ἄλλο* : *sc. ἐστὶ, there is naught else.*

429. *οἶον δὴ* : exclamatory, *lo! what a shameless deed, etc.*

430. *ἦ τοι ἔφην γέ* : *verily I had thought.*

432. *λυγρὰ ἰδυῖα* : *see on 189.*

433. *οἱ* : *on herself.*

434. *καὶ . . . ἔησιν* : *even be she a well-doer ; i.e. even on the well-doers.*

441. *τῷ* : *therefore.* — *εἶναι* : infinitive as imperative.

442. *μῦθον ἅπαντα* : equivalent to *πᾶν τι, all and everything.*

443. *τὸ δέ* : nominative, subject of the imperative phrase following.

445. *εὖ . . . οἶδεν* : *has good counsels in her heart, 'she openeth her mouth with wisdom,' Proverbs, xxxi. 26.*

447. *ἡμεῖς* : Agamemnon visited Ithaca, with Menelaus, in order to persuade Odysseus to join the expedition against Ilios, as he, with the other suitors of Helen, had agreed (ω 116 ff.). Other traditions make the cunning of Palamedes necessary to outwit Odysseus, who feigned madness in order to avoid leaving his wife and infant son. Trick and countertrick are familiar.

452. *υἱος* : genitive, *to sate myself with (gazing on) my son.*

456. *πιστά* : adjective as substantive, *possibilities of trust, faith in, sc. ἐστὶ.*

458. *ἔτι ζῶντος* : predicate.

464. *κακόν* : *sc. ἐστὶ.*

465–540. *The spirit of Achilles converses with Odysseus, and proudly hears of the exploits of Neoptolemus.*

467 ff. The same grouping of names occurs in γ 109 ff.

474. *τίπτε κτλ.* : “What is left for thee now to attempt?”

479. *κατὰ χρέος* : *through need of, i.e. for consultation with, χρησόμενος ψυχῇ* *Τειρεσίῳ* 165. 481 = 166. 482. *σεῖο* : *in comparison with thee.*

483. *μακάρτατος* : (*sc. ἦν*) ‘absolute’ superlative, *greatly blessed.* — *οὐτ’ ἄρ’ ὀπίσσω* : *sc. ἔσσεται.*

489 ff. “Poor man’s hireling were better than dead men’s king.”

494. *Πηλῆος* : the genitive as in 174.

495. *ἔχει τιμὴν* : = *τεμένεια νέμεται* 185.

497. *κατά* : adverb, *fast.*

498. *εἰ γάρ* : *sc. εἴην.*

499 f. *οἶος κτλ.* : strictly predicate, *as which I slew, i.e. as I was when I slew.*

502. *τῷ κέ τῳ* : *in that case for many a man (τινί).*

503. *οἱ* : explaining *τέφω*, *of such as.*

509. *ἐκ Σκύρου* : it was here that Achilles had been concealed by Thetis among the daughters of King Lycomedes, and it was Odysseus, too, who craftily discovered him.

511. *οὐχ ἡμάρτανε μύθων* : *did not miss the proper words, i.e. always said the right thing*, a good instance of ‘litotes.’ § 19 d. 517 = 328 (*πάσας*).

518. *ὅσον λαόν* : *how great a host*, explaining *πάντας*.

519. *οἶον κτλ.* : *how he did slay!* exclamation. Strictly *οἶον* is predicate adjective, *what a man that was whom he slew!*

521. *γυναιῶν εἵνεκα δώρων* : *because of the bribing of women, i.e. because Priam had given Astyoche, his sister, the wife of Telephus and mother of Eurypylus, a golden vine to induce her to send her son to the war.* The story

of Eriphyle (326) has a similar trait. The details of both stories are developed in post-Homeric literature.

522. κάλλιστον : predicate, *he was the fairest man I ever saw.*

523. ἵππον : cf. δ 272. — Ἐπειός : Vergil gives the names of the Greeks who issue from the horse, and includes Epeus, et ipse doli fabricator Epeus *Aen.* ii. 264.

527. γυῖα : subject of τρέμον.

531. ἐξέμεναι : *to let him out.*

534. μοῖραν . . . ἔχων. Vergil has Neoptolemus slay Priam, *Aen.* ii. 533 ff., and makes the portrait of the youthful hero harsh and savage. The Homeric portrait is exquisite.

539. μακρὰ βιβᾶσα : see on ι 450.

540. ὁ : = δ τι, quod, because.

541-567. *The spirit of Aias Telamon will have naught of Odysseus.*

541. αἱ ἄλλαι : including Patroclus and Antilochus, 468.

542. κῆδεα : i.e. his relatives, as objects of solicitude when present, and of sorrowful longing when absent.

546. ἔθηκε : *offered* them as a prize.

547. δίκασαν : *adjudged* the prize. After the death of Achilles and the funeral games in his honor, Thetis offered his armor to the bravest of the Achaeans. Odysseus and Aias had rescued the body of Achilles from the Trojans, and each claimed the prize. Athena induced captive Trojans to decide the case in favor of Odysseus.

548. ὡς μὴ ὄφελον : see on α 217. — τοιῷδ' ἐπ' ἀέθλῳ : *in strife for such a prize.*

550. περί, περὶ : adverbs with τέτυκτο. See on α 66.

553. οὐκ ἄρ' ἐμελλες : *couldst thou not then?* see on ι 475.

556 ff. τοῖος πύργος : in predicate apposition with the subject of ἀπώλεο, *such a tower of strength as thou didst perish.* In the *Iliad* Aias is called ἔρκος Ἀχαιῶν, *bulwark of the Achaeans.* — σεῖο : causal genitive with ἀχνύμεθα, resumed by φθιμένοις.

557. κεφαλῇ : dependent on ἴσον, instead of a genitive parallel with σεῖο, which would cause ambiguity.

565. ὅμως κεχολωμένος : *in spite of his retiring in wrath.* — κὲν προσέφη : sc. ἐμέ. "I should have followed him for further speech from him or me, had not curiosity to see other spirits stopped me." Odysseus did follow to the very entrance of Erebus.

568-626. *Odysseus looks into Hades and sees many illustrious spirits, — Minos (568-571), Orion (572-575), Tityus (576-581), Tantalus (582-592), Sisyphus (593-600), and Heracles, who reminds him of his own descent to Hades (601-626).*

569. σκῆπτρον : see on β 37.

574. αὐτός : i.e. while living in the upper world.

584. πείειν : denotes the purpose of ἐλίσσθαι.

591. ἐπὶ κτλ. : adverb with μάσασθαι, *when he aimed at these, to clutch thereat with his hands.*

598. A dactylic verse, in which sound and idea happily correspond. § 16 d.

600. ἐκ κρατός : sc. as he stooped to the stone.

607. γυμνόν : *bare* of its case or pouch, ready for action.

608. αἰὲ βάλλοντι : sc. τινί, one who is ever about to shoot.

610. Ἰνα : = ἐν ᾧ, of the τελαμών.

613. "May this be the last work of such a terrible artist, and O that he had not wrought this!" A vivacious union of two incompatible wishes, as in δ 684.

621. χεῖρονι φωτὶ : i.e. Eurystheus, ruler of Argos, on whom Hera secured the fulfilment of the prophecy intended by Zeus for Heracles (T 96-133).

623. κύνα : Homer neither describes nor names Cerberus. Cf. Vergil's Cerberus haec ingens latratu regna trifauci | personat, adverso recubans immanis in antro *Aen.* vi. 417 f. — ἄξοντα : future participle of purpose.

627-640. *Odysseus retires in panic fear from the entrance to Hades, seeks his ship, and sets sail.*

631. Theseus and Peirithous also, like Heracles, had made the descent to Hades. Cf. Vergil's sedet, aeternumque sedebit, | infelix Theseus *Aen.* vi. 617 f.

632. ἐπὶ ἀγείρετο : came on in throngs.

639. κῦμα ῥόοιο : the billowy current.

640. The passage was accomplished first by oars and then by sail, back again across Oceanus to the inner θάλασσα.

THE TWELFTH BOOK OF THE ODYSSEY.

1-27. *Odysseus returns to Aëaea, where he buries the body of Elpenor, and where Circe again receives him kindly.*

4. ἀντολαὶ Ἑλλοίο : the home of Circe, like that of Medeia, was originally in the mythical East, which the Argo penetrated (60-72).

10. Cf. λ 74 ff., κ 554 ff. Vergil imitates the Elpenor episode with that of Palinurus, *Aen.* v. 833-871, vi. 337-383.

28-141. *Circe foretells to Odysseus the perils that await him from the Sirens (39-54), the Planctæ (55-72), Scylla and Charybdis (73-126), the cattle of Helius (127-141).*

35. Odysseus here tells Circe the story of the eleventh book.

38. μνήσει κτλ. : "and heaven will not suffer thee to forget it."

50. δησάντων : imperative.

51. αὐτοῦ : the mast itself.

54. διδέντων : imperative.

58. βουλεύειν : infinitive as imperative.

59. ἔνθεν μὲν : the contrasted way is described in 73 ff.

61. θεοὶ καλέουσιν : see on κ 305.

64. τῶν : partitive, sc. τινά.

70. πᾶσι μέλουσα : cf. ι 20. — Αἰήτας : cf. κ 137.

71. βάλεν : sc. κύματα (68) as subject.

73. οἱ δὲ δῶν σκόπελοι : but yonder two peaks, οἱ μὲν being contrasted with ἔνθεν μὲν 59. The independent nominative is more vivacious than the partitive genitive. — ὁ μὲν : the haunt of Scylla, contrasting with τὸν δ' ἕτερον 101, that of Charybdis.

75. τὸ μὲν : this, i.e. this condition of being wrapped in clouds.

81 f. ἧ περ ἂν ἰθύνετε : *where (i.e. on which western side) you will perhaps (δν, in case he selects this course rather than the one by the Planctae 56 f.) guide.* For the subjunctive, see § 21 b (2).

86. σκύλακος : a fanciful etymological explanation of the name Σκύλλη.

93. μέσση : *half-way, i.e. up to the middle of her body.*

98. ἀκήριοι : predicate adjective as adverb.

101. τὸν δ' ἕτερον : corresponding to ὁ μὲν 73.

102. πλησίον : adverb, *sc. εἰσὶν οἱ σκόπελοι.*

106. τύχοις : *sc. ὦν.*

107. Cf. ι 525.

108. ἀλλὰ μάλα : *so by all means.*

114. τὴν δέ : *i.e. Scylla.* The hero is unwilling to accept the dreadful alternative. He wishes to escape both horrors.

116. δὴ αὖ : pronounced with 'synizesis.'

123. τόσσησιν : *just as many as the first time.*

127. Θρινακίην : *cf. λ 107-113.* The name in Homer has nothing to do with Sicily, and must not be associated with Trinacria (Τρινακρία).

130. ἕκαστα : *in every drove and herd, combining both ἀγέλαι and πώεα.*

137-141. Cf. λ 110-114.

142-200. *Odysseus leaves Circe's isle, and, following the directions of the goddess, succeeds in passing the Sirens in safety and yet in hearing their marvellous song.*

147. This verse is omitted here by the best manuscripts.

148-152 = λ 6-10.

156. εἰδότες : contains the main idea, "that we may know what awaits us, and so be prepared for probable death or possible escape."

162 ff. see on 51 ff.

175. μεγάλης : *the great force of my hands.*

181. see on ι 473.

182. τὰς δέ : apodosis.

184-191. Knowledge of past and future is the bait the Sirens offer. In Eden, it was the fruit of the tree of the knowledge of good and evil that was withheld from the First Parents.

201-259. *Odysseus avoids the terrors of the Planctae, and makes the awful passage between Scylla and Charybdis.*

203. τῶν : *sc. ἐταίρων, with χειρῶν.*

204. βόμβησαν : *splashed as the blades fell upon the water.* Then the oars hung trailing from the thole-pins.

208. γάρ : *surely.*

209. μῆζον κακόν : predicate to τῷδε, *this is no greater evil which impends.*

212. καὶ πού κτλ. : *and so somehow this peril (τῶνδε) I think we shall (live to) recall.* Cf. Vergil's forsan et haec olim meminisse iuvabit *Aen.* i. 203.

220. σκοπέλον : *i.e. the Scylla-peak.* — λάθῃσιν : *sc. νῆυς as subject.*

221. κείσε : *i.e. to the Planctae.*

225. ἐντός : *inside the ship, contrasted with their places at the thole-pins.*

230. πρῶρης : explanatory apposition. There were two ἱκρια.

231. φέρε : *threatened to bring.*

232. ὅσσε : subject of ἔκαμον.

238. πᾶσα : with κυκωμένη, *all seething, and so in 241.*

245. τόφρα : *i.e. while all eyes were on Charybdis.*

252. δόλον : predicate to εἶδατα, *bits of food as bait.*

253. κέρας : i.e. the tube of horn which protected the fish-line above the hook from the bite of the fish.

254. ἀσπαίροντα : in this word lies the point of the comparison, which is elaborated into a picture of completest detail.

258. οἰκτιστον : predicate, *that was the most pitiful sight my eyes ever beheld.*

260-293. *Odysseus, on approaching Thrinacia, is mindful of the warnings of Tiresias and Circe and would fain sail past, but his comrades protest.*

265. αὐλιζομενάων : sc. by the nymphs of 132. 267. Cf. λ 106 ff.

278. Εὐρύλοχος : mutinous again ; cf. κ 429 ff.

279. περί : excessive, strictly an adverb, sc. ἐστί.

280. ἡ ῥά νυ κτλ. : verily now thou must be wholly made of iron.

286. ἐκ νυκτῶν : from the nights, i.e. during them.

291. πειθώμεθα : let us obey. Night commands to eat and rest.

293. ἐνήσομεν : will launch out, sc. νῆα.

294-373. *Odysseus exacts from his comrades an oath not to touch the cattle of Helius, and lands upon the island, but a month's tempest keeps them there till all provisions are exhausted, and famine drives them to the forbidden food.*

295. ὄ : = ὄτι.

312. τρίχα νυκτός : 'the third watch of the night' and the last, i.e. towards morning. — μετὰ βεβήκει : had passed over the meridian and were sloping toward the horizon. Cf. ι 58. 313-315 = ι 67-69.

320 f. γὰρ . . . δέ : surely . . . so then, or since . . . then.

330. δὴ ἄγρην : pronounced with 'synizesis.'

331. ὅτι κτλ. : whatever came to their hands.

336. ἐπί : at hand, adverb with ᾗν. In 349 it has the force of thereto, with ἔσπωνται accede.

350. ἀπαξ : for good and all. — πρὸς κύμα χανῶν κτλ. : open my mouth to the billows and die, a bitter description of drowning.

357. φύλλα : leaves to be thrown into the fire in place of the οὐλόχυνται. See on γ 447. 359-361. Cf. γ 454-458.

362-365. Cf. γ 459-463.

372. εἰς αἴτην : to my woe.

373. μέγα ἔργον : as in γ 261.

374-396. *Wrath of Helius and awful portents.*

379. ὑπέρβιον : adverb.

380 f. Cf. λ 17 f.

389. ἡκουσα Καλυψοῦς : ample opportunity for this is afforded in the action of ε, the Calypso-book.

397-453. *On leaving Thrinacia, Odysseus is shipwrecked, his comrades perish, he himself drifts back past Charybdis, and at last reaches Calypso's isle.*

399. δὴ ἔβδομον : pronounced with 'synizesis.' Cf. 330.

413 f. Cf. excutitur pronusque magister | volvitur in caput Vergil *Aen.* i. 115 f. 422. ποτὶ τρόπιν : sc. from the πρυμνῇ 411.

423. ἐπίτονος : the πρότονοι were broken 409.

435. εἶχον : intransitive, = ἔσαν.

439. ἀνέστη : gnomie aorist.

443. μέσσω : in the midst of the seething water.

451. χθιὺς ἐμυθεόμην : sc. in η 244 ff.

453. ἀριζήλως : with εἰρημένα.

THE THIRTEENTH BOOK OF THE ODYSSEY.

1-92. *Odysseus having thus ended his story (ι-μ), all retire for the night. The next day is spent in feasting, but at evening mutual farewells are said, and the hero is conveyed asleep on the magic ship of the Phaeacians to Ithaca.*

1 f. = λ 333 f.

5. *πάλιν πλαγχθέντα* : sc. from Ithaca.

6. *ἄψ ἀπονοστήσειν* : to Scheria. No more experiences like that with Aeolus κ 56-76.

7. *ἐφίμενος* : *urgently*.

10 ff. *Cf. θ 390 ff., 438 ff.* Fourteen 'changes of raiment,' thirteen talents of gold, and a golden beaker lay in the chest, which was fastened with the private knot of Odysseus (θ 447 f.).

13. *δῶμεν κτλ.* : Alcinous thus fulfils the promise made λ 351 f.

14. *ἀνδρακάς* : there were twelve βασιλῆες besides Alcinous.

15. *τισόμεθα* : *we will recompense ourselves*, the taxation of heroic times.

17 = γ 396.

21. *ὑπὸ ζυγά* : *below decks*, under the *ἱκρία* fore and aft, as in ι 99.

24 f. *τοῖσι, Ζηνί* : *i.e.* in honor of Zeus, for the guests to eat.

29. *πολλά* : *often*.

32. *νειὼν ἀν'* : = *ἀνὰ νειὼν*.

33. *κατέδν* : gnomic aorist in simile.

34. *ἐποίχεσθαι* : infinitive in the relation of loose purpose, *for his going*, the cause of gladness and the result of the sun's setting.

35. *ἀσπαστόν* : contains the gist of the comparison. As in μ 251 ff., the simile becomes a picture with minute detail.

39. *χαίρετε* : *fare ye well*, with full meaning, as well as parting formula.

56. *αὐτόθεν ἐξ ἰδρέων* : *right where they sat*.

60. *τὰ . . . πέλονται* : "which are the unbidden guests of men."

83 f. *ὑψόσ' αἰερόμενοι, ὥς αἰέρετο* : "as spirited horses under the lash leap high in air and dash on their way, so the ship under the mighty propulsion of the oars leaped over the water."

92. One of the 'Ten Thousand,' when that brave band had reached Trapezus on the Euxine, and was deliberating about their further advance homewards, made the following speech (Xenophon *Anab.* v. i. 2) : "For my part, men, I am tired of packing up, and tramping, and running, and carrying arms, and marching in line, and mounting guard, and fighting, and I want to stop these toils, since we have the sea, and to sail the rest of the way, and to go back to Greece stretched out at full length, as *Odysseus did*."

93-125. *At the harbor of Phorcys in Ithaca the Phaeacians land Odysseus, still asleep, with all his treasures.*

98. *λιμένος ποτιπιπτηνῆναι* : *on the harbor-side, gently sloping*, strictly an ablative genitive, as one looks *from the harbor*.

99. *ἀνέμων* : subjective genitive with *κῆμα*.

104. *ἱρόν* : adjective as substantive. A grotto is still shown to visitors at Ithaca, which has features remarkable enough to have suggested the following flight of fancy.

110. *αἱ μὲν* : sc. *θύραι, one door*.

114. ὅσον κτλ. : *as far as half her whole length.*

118. αὐτῷ κτλ. : *bed and all.* The Attic would have αὐτῷ τῷ λίνῳ κτλ.

125-164. Poseidon is enraged at the Phaeacians for thus favoring his enemy, and turns their returning ship with its crew into stone.

127. πρῶτον : *once for all*, as with ἐπεὶ (133). Cf. ι 536.

130. τοὶ . . . γενέθλης : according to the genealogy in η 55 ff., Poseidon was grandfather of Alcinoüs, and great-grandfather of Arete.

131. παθόντα : contains the main idea, *would suffer before coming home.*

151. ἐν' ἧδη σχῶνται : *that at last they may check themselves.*

152. ἀμφικαλύψαι : depends on ἐθέλω 149.

156. θεῖναι : infinitive as imperative, sc. νῆα, to which λίθον is predicate. Cf. 163. This stone ship is now pointed out to travellers near the harbor of Corfu, which tradition identifies with the Homeric Scheria.

165-189. The Phaeacians, fearing the further wrath of Poseidon, sacrifice and pray to him. Meanwhile Odysseus awakes on Ithaca.

170 f. Cf. δ 772 f.

172 = ι 507.

184. ἔδεισαν : for the quantity of the first syllable, see § 62 h β.

187. ἴστεῶτες περὶ βωμόν : and this is our last glimpse of this kindly folk. Poseidon seems to have carried out his wish, and walled their city up.

VOCABULARY

TO THE

FIRST TWELVE BOOKS OF THE ODYSSEY.

A.

ἄ: *ah! O.* ἄ δειλέ, *wretched man!*

ἄ-ᾱγής, -ές (φάγνυμι): *adj. unbroken, unbreakable.* λ 575.

ἄ-απτος: *unapproachable, invincible.*

ἄάω, *aor. ἄσε, ἄσαν, aor. pass. ἄσθη (ἄτη): deceive, lead into folly, ruin.*

ἄβακέω, *aor. ἄβάκησαν: am ignorant, suspect nothing.* δ 249.

ἄβληχρός: *soft, gentle, weak.*

ἀγα-: *strengthening prefix, very, exceedingly. Cf. ἀγακλειτός.*

ἀγαγών: *aor. partic. of ἄγω, lead.*

ἀγαθός 3: *good, noble, brave. Rarely used of moral quality. βοὴν ἀγαθός, good at the war-cry, brave in war. ἀγαθόν, as subst., good.*

ἀγα-κλειτός 3 and ἀγακλυτός (κλέος): *renowned, honored, famous.*

ἀγάλλομαι: *delight, exult.*

ἄγαλμα, -ατος: *delight, splendid gift.*

ἄγαμαι, *fut. ἀγάσσεσθαι, aor. ἡγάσασατο, ἀγάσασθαι: admire, wonder at; begrudge; am vexed, am angry.*

Ἀγαμεμνόνεος 3: *Agamemnon's.*

Ἀγαμεμνονίδης: *son of Agamemnon. 'Patronymic,' § 42.*

Ἀγαμέμνων, -ονος: *Agamemnon, son of Atreus, grandson of Pelops, king at Mycenae. As the leader of the expedition against Troy, he is promi-*

nent through the whole of the Iliad. At the close of the war, on his arrival at home, he was slain by his own cousin Aegisthus, the paramour of his wife, Clytaemnestra. α 35 ff., γ 248 ff., δ 512 ff., λ 387 ff., ω 20 ff.

ἀγανός: *kindly, gentle.*

ἀγανο-φροσύνη (φρήν): *kindness.* λ 203.

ἀγάομαι: *grudge, am vexed. Cf. ἀγαμαι.*

ἀγαπάω (ἀγάπη): *welcome, receive kindly. ἀγαπαζόμενοι φιλέουσιν, welcome with open arms.*

ἀγαπ-ήνωρ, -ορος: *loving bravery, brave.*

ἀγαπητός: *beloved.*

ἀγασσάμενος, ἀγάσσεσθαι: *see ἀγαμαι.*

ἀγά-στονος: *loud-groaning, roaring.*

ἀγανός 3: *admirable, excellent, noble.*

ἀγγελίη: *message, tidings, news.*

ἀγγέλλω, *fut. ἀγγελέων, aor. ἀγγείλειε: bear a (the) message, announce.*

ἄγγελος: *messenger, ambassador.*

ἄγγος, -εος: *bowl, pan, vessel.*

ἄγε, ἄγετε: *strictly inv. of ἄγω, lead, bring, but generally used as interjection, up! come!*

ἀγείρω, *aor. ἡγείρα, ἄγειραν, 2 aor. mid. ἀγέρεσθαι, ἀγρόμενοι, pl. plpf. ἀηγήε-ρατο [ἀηγηγεμένοι ἦσαν], aor. pass. ἀγέρθη, ἡγερθεν [ἡγέρθησαν, § 47 ο]: collect, bring together, assemble.*

ἀγέλαιος (ἀγέλη) 3: of the herd.

ἀ-γέλαστος: adj. at which one cannot laugh, dismal.

ἀγε-λείη: giver of booty. Epithet of Athena as war-goddess.

ἀγέλη: herd.

ἀγέρεσθαι, ἀγέρθη: see ἀγείρω, collect.

ἀγέρωχος: proud, mighty, impetuous.

ἄγη: wonder.

ἀγηγέρατο: 3 pl. plpf. of ἀγείρω, collect.

ἀγ-ήνωρ, -ορος (ἀνήρ): manly, proud.

ἀ-γήραος, ἀγήρως (γῆρας): ageless.

ἀγκάς: adv. in (my) arms.

ἄγκιστρον: hook, fish-hook.

ἀγκοίνη: arm, pl. arms, embrace.

ἄγκος, -εος: glen, valley.

ἀγκρεμάσασα: aor. partic. of ἀνακρεμάννυμι, hang up. § 32 b.

ἀγλαό-καρπος: of splendid fruit, luxuriant.

ἀγλαός, clear, splendid, glorious.

ἀ-γνοιέω, aor. ἤγνολησεν (γιγνώσκω): fail to notice, not perceive.

ἄγνός 3: pure, holy.

ἄγνῡμι, aor. ἔαξε, 2 aor. pass. ἐάγη (φαγ-): break, shatter.

ἀ-γνώς, -ῶτος > unknown. § 79.

ἄ-γνωστος: unknown, unrecognized.

ἀγοράομαι, aor. ἀγορήσατο: address.

ἀγορεύω: say, speak, tell.

ἀγορή (ἀγείρω): assembly, place of assembly, speech to an assembly. ἀγορήνδε, to the place of assembly, § 36 d. ἀγορήθεν, from the place of assembly, § 36 c.

ἀγορητύς, -ύος: speech, eloquence. θ 168.

ἄγρ-αυλος: field-dwelling, dwelling in the fields.

ἄγρη: chase, hunt. μ 330.

ἄγριος (ἀγρός) 3: wild, savage, rough.

ἄγριό-φωνος: rough-voiced. θ 294.

ἀγριώτης: of the country, boorish.

ἀγρομένοισι: aor. partic. of ἀγείρω, assemble.

ἀγρο-νόμος: field-runging. § 106.

ἀγρός: field, country (opp. to city).

ἀγρότερος 3: wild (of animals). § 43 c.

ἀγρώσσω: catch, hunt. ε 53.

ἄγρωστις: a kind of grass. ζ 90.

ἀγυιή: street, way, road.

ἄγυρις (cf. ἀγορή): assembly. γ 31.

ἄγχι: adv. near. Const. with genitive.

Ἄγχι(α)λος: Nearsea, — a name coined for the story. α 180.

ἄγχι-βαθής, -ές: near-deep, i.e. the water is deep near the shore. ε 413.

ἄγχι-θεός: near the gods, i.e. nearly related to the gods. ε 35.

ἄγχι-μόλον: adv. near, near by.

ἄγγιστα: adv. nearest. Sup. of ἀγχι.

ἀγχοῦ: adv. near.

ἄγω, fut. δέξεις, 2 aor. ἤγαγον: lead, conduct, bring, fetch, lead away. The connection indicates from what and to what the motion tends.

ἄγών, -ῶνος: assembly, contest, game.

ἀ-δάημων, -ονος (δαῖναι): ignorant, inexperienced.

ἀ-δάκρυτος: without tears, tearless.

ἀδελφεός [ἀδελφός]: brother.

ἀδευκής, -ές: bitter, grievous.

ἀδέω, aor. ἀδήσειεν, perf. δηκότας: am sated with, loathe.

ἄδην: adv. enough, to satisfaction. ε 290.

ἀδινός: huddling. ἀδινόν, ἀδινά, cognate acc. as adv., vehemently, loudly.

ἀ-δμής, -ήτος (δάμνημι): untamed, unbroken (of an animal); unwedded (of a maiden).

ἄ-δμητος 3: untamed, unbroken.

ἄδοι: aor. opt. of ἀνδάνω, please.

Ἄδρήσπη: one of Helen's maids. δ 123.

ἀέθλιον: contest, game.

ἄεθλον: prize of contest, contest. § 27 a.

ἄεθλος: contest, trial, struggle, task.

αἰδῶ [ᾄδω], aor. imv. δεισον: sing.

ἀ-εικέλιος 3: unseemly, wretched.

ἀ-εικέλως: adv. wretchedly, pitifully.

ἀ-εικής, -ές: unseemly, shameful.

ἀείρω [αἶρω], aor. ἀείραν, aor. pass. ἀερούεαι, ἀρθεῖς: raise, take up, bear. ὑψόσ' ἀειρόμενοι, borne aloft, stepping high.

ἀ-ἐκτι: adv. against the will.

ἀ-έκων, -ουσα (φεκ-): unwilling, against the will.

ἄελλα (ἀημι): blast, violent wind, wind.

ἀ-ελπής, -έτι: unhopd, unlooked-for.

ἀέντων: gen. pl. partic. of ἀημι, blow.

ἀέξω (cf. *wax*, *augeo*): give increase, cherish, nourish; mid. increase, rise (of a wave).

ἀερθεῖς: aor. pass. partic. of ἀείρω.

ἄεσα: aor. slept, passed the night.

ἄζάλεος 3: dry, seasoned.

ἄζομαι: reverence, feel pious fear.

ἄημι, inf. ἀήμεναι, ἀήναι, impf. ἀη: blow (of the wind). ἀήμενος, beaten by the winds.

ἀήρ, dat. ἡέρι: air (as opposed to the clear αἰθήρ), mist, fog.

ἀήτης: wind, breeze, blast.

ἄ-θάνατος 3: undying, immortal, imperishable. ἀθάνατοι, immortals, i.e. gods.

ἄ-θαπτος (τάφος): unburied.

ἀ-θεμίστιος: lawless. ἀθεμίστια εἰδώς, knowing lawless things, i.e. lawless-hearted.

ἀ-θέμιστος: lawless.

ἀθερίζω: disregard, slight, despise.

ἀ-θέσφατος: ineffable, abundant.

Ἀθήνη and pl. Ἀθῆναι: Athens. γ 307, λ 323, η 80. § 40 d.

Ἀθήνη and Ἀθηναίη: Athena, Minerva. She appears often in Homer as war-goddess, as she is represented in works of art; hence she is called Παλλὰς (spear-brandishing), γλαυκῶπις (flashing-eyed), ἀγέλη (giver of booty). She was the special patroness of Odysseus (already before Troy, B 169 ff., K 277 ff., Ψ 768 ff.), and not only contrived his return to his home (*Odyssey*, *passim*, esp. α,

ε 5 ff., ζ 13 ff., θ 7 ff., ν 221 ff.), but also aided him to slay his wife's suitors (χ 205 ff., 297 ff.) and to make peace with the people (ω 528 ff.).

ἀθηρη-λοιγός: chaff-destroyer, winnowing-shovel. λ 128.

ἀθλητήρ, -ῆπος: athlete. θ 164.

ἄθλον: contest. See ἀεθλον.

ἀθρέω, aor. ἀθρήσαι: see, behold.

ἀθρόος: assembled, all together.

ἄ-θυμος: spiritless, discouraged. κ 463.

αἰ [εἰ]: if. αἰ κε = εἰάν. αἰ (thus accented) γάρ often introduces a wish.

αἶα, gen. αἶης: earth. Equiv. to γαῖα, γῆ. § 25 f.

Αἶαῖη: of Aea. Epithet of Circe. ι 32.

Αἶαῖη: Aea. Mythical island of Circe in the far west. κ 135. The eastern Aea (Colchis) was the home of Aeetes, Medea's father.

Αἶακίδης: son of Aeacus. Of Achilles, grandson of Aeacus, λ 471.

Αἶας, -αντος: Ajax. (1) Son of Telamon, king of Salamis, the mightiest of the Achaeans next to Achilles. γ 109, λ 469, 553. (2) Son of Oileüs, swift-footed leader of the Locrians. δ 499 ff.

Αἶγαι: Aegae. Town in Achaea, on the north coast of Peloponnesus. Famed for its worship of Poseidon. ε 381.

αἶγανή: javelin, used chiefly for hunting or in games. The Attic ἀκόντιον.

αἶγιός 3 and αἶγιος (αἶξ): of goat-skin, goat-skin.

αἶγιπος: black poplar.

αἶγί-βοτος: goat-feeding, pasture for goats. δ 606.

αἶγί-οχος (ἔχων): aegis-bearing. Freq. epithet of Zeus, esp. in genitive.

Αἶγισθος: Aegisthus. Son of Thyestes (δ 518), and so cousin of Agamemnon, whose wife, Clytaemnestra, he led astray (γ 263 ff.), and whom he

killed (δ 534 f., λ 409). He was slain by Agamemnon's son, Orestes (α 298 ff.).

αἴγλη: *gleam, brightness.*

Αἰγύπτιος 3: *of Aegypt, Aegyptian.*

Αἰγύπτιος: *Aegyptius.* β 15.

Αἰγυπτόν-δε: *to Aegypt.* § 36 d.

Αἰγυπτος: *fem. Aegypt; masc. the river Aegyptus, i.e. the Nile.*

αἰδέομαι and αἰδομαι, *imv. αἰδέο [αἰδοῦ, § 50 f], aor. pass. (as mid.) imv. αἰδέσθην: feel honorable shame or self-respect, reverence, am abashed before.*

ἀ-ἰδηλος (ἀ-φιδ-): *(making unseen), destructive, destroying.* θ 309.

Ἄ-ιδης, *gen. Ἄιδᾶο, Ἄιδεω, Ἄιδος (φιδ-): Hades, god of the unseen lower world. § 20 a. His realm is the home of the dead; in the Iliad, it is beneath the earth (θ 16, τ 61 ff.), while in the Odyssey, Odysseus sails to it across Oceanus (κ 508 ff.), and finds in it a faint, ghostly imitation of life on earth. Noticeable are the elliptical expressions εἰς Ἄϊδαο (sc. δόμους), εἰν Ἄϊδαο (sc. δόμοις), Ἄϊδοσδε (Ἄϊδος δόμονδε).*

αἰδοῖος (αἰδώς) 3: *revered, honored.*

αἰδουότερος: *more revered.* λ 360.

ἀ-ιδρής (φιδ-): *ignorance.*

ἄ-ιδρις: *ignorant.* κ 282.

αἰδώς, -οῦς: *shame, modesty, sense of honor. αἰδοῦ, modestly. Often in a good sense for which a single word is lacking in modern English.*

αἰέ, αἰέν [αἰέ]: *always, ever.* § 26 e.

αἰει-γενέτης: *ever-existing, eternal.*

αἰε-νάων: *partic. ever-flowing.*

αἰετός: *eagle.* β 146. § 26 e.

αἰζήσιος: *vigorous.* μ 83.

αἰζήσιος: *adj. as subst. vigorous youth.*

αἴης: *gen. of αἶα, land.*

Αἰήτης: *Aeëtes. See Αἰάη.* κ 137.

αἰθε.[εἰθε]: *introduces a wish.* η 331.

αἰθήρ, -έρος: *the pure upper aether above the clouds, in contrast with the lower ἀήρ.*

Αἰθίοπες *pl.: Aethiopians; a mythical people, living in two nations at the extreme east and west, beyond the limits of geographical knowledge, on the borders of Oceanus. They are pious men, loved and visited by the gods (as were the Phaeacians, η 201 ff.).* α 22 ff., δ 84, ε 282.

αἰθόμενος 3: *burning, blazing.*

αἰθουσα: *portico, corridor. ὑπ' αἰθούσῃ, in the corridor. The pl. is used of the two: one (αἰθουσα αὐλῆς) an outer corridor, through which a passage led from without into the court; the other (αἰθουσα δώματος) a porch before the vestibule of the μέγαρον, through which a passage led from the door into the men's hall. The latter was the usual sleeping-place of transient guests.*

αἰθοψ, *acc. αἰθοπα: bright, sparkling.*

αἰθρη (αἰθήρ): *clearness, clear air.*

αἰθρη-γενέτης: *born of the aether, aether-born. (Possibly, aether-living.)* ε 296.

αἰθυια: *diver, water-hen.* ε 337.

αἰθων, -ωνος: *bright, lustrous.* α 184.

αἴ κε [εἰάν]: *if, with the subjunctive.*

αἶμα, -ατος: *blood; race.*

αἰμύλιος: *whedding, winning, coaxing.* α 56.

αἰνέω (αἶνος): *commend, assent.* μ 294.

αἰνίζομαι: *praise, commend.* θ 487.

αἰνό-μοπος: *of dread fate.* ι 53.

αἰνός 3: *dread, dreadful, terrible.*

αἰνότατος: *most dreadful.*

αἰνυμαι: *take, seize.* ι 225, 249, 429.

αἰνώς: *adv. awfully, mightily.*

αἶξ, *gen. αἰγός: goat.*

ἄῤῥας: *aor. partic. of δίσσω, rush.*

Αἰολίδης: *son of Aeolus (not the Aeolus of κ 1 ff.).* λ 237.

Αἰόλιος 3: *Aeolian, of Aeolus.* κ 1, 55.

Αἰολός: *Aeolus*. Ruler of the winds, κ 21. He received Odysseus, and provided for his return. κ 1 ff.

αἰπινός: *high, lofty*. ζ 123.

αἰπός 3 and **αἰπύς**, **αἰπεία**, **αἰπύ:** *high, lofty, steep, sheer; utter*.

αἰρέω, fut. **αἰρήσομαι**, aor. **εἶλεν**, **ἔλε**, **εἴλετο**, **ἔλοντο**, and **ἔλεσκε:** *take, grasp, seize, gain, capture, overcome; mid. choose*.

αἶσα: *lot, share, fate, appointed destiny*.

αἶσιμος (**αἶσα**): *fitting, suitable, due*.

αἶσσω, aor. **ἤξαν**, partic. **αἰξάσα:** *start up, rise, rush, flit*.

ἄ-ιστος (**φιδ-**): *unseen, hidden*. α 235.

αἰστώ, aor. pass. **αἰστώθησαν:** *hide, pass. disappear*. κ 259.

αἰσυλός: *dreadful, horrible*. β 232.

αἰσυνήτης: *umpire, master of the games*. θ 258.

αἰσχος, -**ος:** *shameful deed, shame*.

αἰσχύνω: *disgrace, bring shame upon*. **αἰσχυνόμενος**, *through shame*.

Αἴσων, -**ονος:** *Aeson*. Father of Jason, king of Iolcus. λ 259.

αἰτέω: *ask, request, beg*.

αἰτιάομαι, 3 pl. **αἰτιώωνται** (§ 50 c): *charge, accuse, blame*.

αἰτίζω: *request, beg*. δ 651.

αἰτίος: *accountable, guilty, to blame*.

αἰχμητής: *spearman, warrior*.

αἶψα: *straightway, quickly*.

αἰψηρός 3: *speedy, quick*.

άίω: *hear*.

αἰών, -**ωνος:** *duration of life, life*.

ἀκανθα: *thistle, thistle-down*.

ἀκαχίζω, aor. **ἀκαχολμην** (§ 46 f), perf.

ἀκάχημαι: *grieve, pass. grieve (intrans.), perf. am grieved, troubled*.

ἀκαχμένος (a cu): *pointed, sharp, tipped*.

ἀκέομαι, aor. **ἰμν. ἀέσασθε** (**ἄκος**): *heal, cure, provide a remedy*.

ἀκέων, **ἀκέουσα:** *in silence, in peace*.

ἀ-κηδής, -**ές:** *uncared for, neglected*.

ἀ-κλήτος: *not to be charmed, uncharmed, unmovable*. κ 329.

ἀκήν: adv. *quietly, still, hushed*.

ἀ-κηράσιος: *unmixed, pure*. ι 205.

ἀ-κήριος: *unharmmed*. μ 98.

ἀ-κιδνότερος 3: *meaner, less stately*.

ἄ-κῖκος: *weak*. ι 515.

ἄ-κλαυτος: *tearless* (§ 54 h), *unwept*.

ἀ-κλῆς, -**ές**, acc. sing. **ἀκλέα** (**κλέος**): *without fame, without tidings, inglorious*. δ 728.

ἀ-κλειῶς: *mysteriously, ingloriously*, adv. of **ἀκλῆς**.

ἄ-κληρος: *without lot, poor*. λ 490.

ἄκμό-θετον: *anvil-block*. θ 274.

ἄκμων: *anvil*. γ 434, θ 274.

ἄκνηστις: *backbone, spine*. κ 161.

ἀ-κοίτης (**κείμει**, **κοίτη**): (*bed-mate*), *husband, spouse*. ε 120.

ἄ-κοιτις, acc. pl. **ἀκοίτις:** *wife, spouse*.

ἀκοντίζω (**ἄκων**): *hurl*. θ 229.

ἀκουάξομαι: *hear, listen*. ι 7.

ἀκονή: *tidings, news*. β 308.

ἄ-κουρος: *without son*. η 64.

ἀκούω, inf. **ἀκούμεναι**, partic. **ἀκούον-τεσσι**, aor. **ἤκουσα** and **ἄκουσα:** *hear, give ear, listen*.

ἀ-κράντος: *unaccomplished, what will not come to pass*. β 202.

ἄκρο-ᾄής, -**ές:** *freshly blowing*. β 421.

ἄκρη (strictly fem. of **ἄκρος**): *height, head, headland*.

ἄ-κρητος: (*unmixed*), *pure*.

ἄκρης, -**ιος:** *height, mountain summit*.

ἄ-κριτος: *confused, indiscriminate*.

ἄκρον: *height, headland, brink*.

Ἀκρόνως: *Acroneos*. A Phaeacian. θ 111.

ἄκρο-πόλις: *acropolis, citadel*.

ἄκρο-πόρος: *sharp-pointed, piercing*.

ἄκρος: *point, end*.

ἄκρότατος: *topmost, furthestmost*.

ἄκτῆ: *headland, promontory, shore*.

ἄκτῆ (**ἄγνυμι**): *meal*. β 355.

ἄκτις, -**ινος:** *ray, beam*.

ἄκυλος: acorn. κ 242.

ἄλα-δε: to the sea. From ἄλς. § 36 d.

ἀλάλκῃσιν κτλ.: see ἀλέξω.

ἀλάομαι, 3 pl. ἀλῶνται, impv. ἀλώω § 50 c), perf. (as pres.) ἀλάλῃμαι: wander.

ἄλαός: blind, sightless.

ἀλαώω, aor. ἀλάωσεν: blind, deprive of sight.

ἄ-λαστος: not to be forgotten.

ἀλαωτός, -ύος: blinding.

ἀλγέω, aor. subjv. ἀλγήσετε: grieve, suffer. μ 27.

ἀλγίων, -ον: more grievous, worse.

ἄλγος, -εος: grief, pain, trouble, woe.

ἀλέασθαι: aor. of ἀλέομαι, avoid. § 51 g.

ἀλεγινός 3: painful, grievous.

ἀλεγύνω: heed, regard, busy (my)self with, make ready and enjoy (of a feast). α 374.

ἀλέγω: care for, regard.

ἀλειίνω: avoid, shun.

ἄλειςον: cup, beaker, chalice.

ἀλείφαρ, -ατος: oil, polish. γ 408.

ἀλείφα, aor. ἀλειφα: anoint. ἐπὶ οὐατ' ἀλειψαι, stop the ears. μ 47.

Ἀλέκτωρ, -ορος: Alector. A Spartan. δ 10.

ἀλέξω, aor. ἀλέξῃσιν, 2 aor. ἀλάλκῃσιν, inf. ἀλαλκέμεν: ward off; with dat. of interest, defend.

ἀλέομαι, 1 aor. ἀλεύασθαι or ἀλέασθαι (§§ 26 f, 51 g): escape, avoid.

ἄλεσσι: dat. pl. of ἄλς, salt.

ἀλετρεύω: grind. η 104.

ἄλη (ἀλάομαι): wandering.

ἀληθείη: truth.

ἀληθής, -ές: true. ἀληθέα, the truth.

ἀλητεύω: wander.

ἀλι-ᾱής, -ές (ἀημι): sea-blowing, blowing over the sea, with sea-blasts. δ 361.

ἀλλίγκιος: like.

ἀλιεύς, -ῆος: seaman, fisher. μ 251.

Ἄλι-θήρης: Halitherses. An Ithacan. β 157.

ἄλι-μῦρῃς, -εντος: flowing to the sea. ε 460.

ἄλιος (ἄλς) 3: of the sea.

ἄλιος 3: fruitless, ineffectual, in vain.

Ἄλιος: Ialios. A Phaeacian. θ 119.

ἄλιο-τρεφής, -ές: sea-nurtured. δ 442.

ἄλιώω, aor. ἀλιῶσαι: render vain, thwart.

ἄλι-πόρφυρος: sea-purple, sea-blue.

ἄλις: adv. enough, abundant.

ἄλσκομαι, aor. pass. ἀλῶναι: am captured, overcome. ε 312.

ἀλιταίνω, aor. ἀλίτοντο, partic. ἀλιτήμενος: wrong, offend, sin against.

ἀλιτρός: knave, rogue. (Sometimes used playfully.)

Ἄλκ-άνδρη: Alcandra. A Theban; wife of Polybus. δ 126.

ἀλκή, dat. ἀκλή (§ 40 b): defence, help, strength, courage, bravery.

ἄλκιμος: brave, courageous; of defence.

Ἄλκί-νοος: Alcinoüs. Phaeacian king. ζ 12 ff., θ 118. To him Odysseus tells the story of his wanderings. ι 2 ff., λ 363 ff.

Ἄλκ-ιππη: Alcippe. Slave of Helen at Sparta. δ 124.

Ἄλκμήνη: Alcmena. Mother of Heracles. β 120, λ 266.

ἄλλά: conj. but, yet, on the other hand. Sometimes correlative with μέν. Occasionally it may be translated so now, as γ 359, 380.

ἄλλῃ: adv. strictly dative of ἄλλος, elsewhere. ἄλλος ἄλλῃ, one here, another there.

ἄ-λληκτος (λήγω): unceasing.

ἄλλήλων, ἀλλήλοισι, ἀλλήλους: each other, one to the other.

ἄλλο-γνωτος: stranger, foreigner. β 366.

ἄλλο-δαπός 3: strange, foreign. Pl. foreigners, men of other lands.

ἄλλο-ειδής, -ές: of other form.

ἄλλο-θεν: from another place. ἄλλοθεν ἄλλος, one from one quarter, one from another. § 36 c.

ἄλλοθι: *elsewhere, somewhere else.* § 36 b.

ἄλλό-θροος: *of other speech, foreign.*

ἄλλο-ιδής, -ές: *of other form.*

ἄλλος (alius) 3: *other, another.* οἱ ἄλλοι, *those others.* ἄλλοις ἄλλῃ, *one this way, another that.* ἄλλα, ἄλλα, *some things, others.* It is freq. followed by a noun in apposition, as ἔκτοθεν ἄλλων | μνηστῆρων, *apart from the rest, [viz.] the suitors.*

ἄλλ-οτε: *at another time.* δ 236.

ἄλλότριος 3: *of another, another's.*

Cf. alienus.

ἄλλουδης adv. *in a different direction.*

ἄλλουδης ἄλλῃ, *here and there.*

ἀλ-λύουσιν: partic. of ἀναλύω, *unloose, ravel.* § 32 b.

ἄλλως (ἄλλος): adv. *otherwise.*

ἄλμα, -ατος: *leap, spring, jumping.*

ἄλμη: *brine, briny crust.* ζ 137.

ἄλμυρός: *briny, salt.* δ 511.

ἀλοιφή (ἀλείφω): *ointment; fat.*

ἀλοσ-ύδνη: *sea-sprung, daughter of the sea.* δ 404.

ἄ-λοχος (λέχος): *spouse, wife.* *Cf. ἀκοίτης.*

ἀλώω, ἀλδονται: from ἀλάομαι, *wander.*

ἄλς, ἄλός (salum): *fem. sea; esp. the sea near the shore, as distinguished from both the high seas and the land.*

ἄλς, dat. pl. ἄλεσσι: pl. *salt.*

ἄλσος, -εος: *grove; esp. a grove consecrated to a divinity.* (*Cf. τέμενος.*) Temples were not frequent in the time of Homer; the god's sanctuary was generally simply a grove or enclosure with an altar. 'The groves were God's first temples.'

ἀλύσσω, aor. ἤλυξα: *escape, avoid.*

ἄ-λυτος: *not to be loosed.* θ 275.

ἀλύω: *rage, am frantic.* ι 308.

Ἄλφειός: *Alphæus.* River and river-god of Arcadia and Elis. γ 489.

ἀλφειστής: *gain-seeking, hard-working.* (Others conjecture ἀλφεστής, and understand it as *barley-eating.*)

ἄλφιτον: *barley; pl. barley-meal, coarse barley-groats, to be distinguished from ἀλείατα, wheat flour.*

Ἄλωεύς, -ῆος: *Alŏeus.* λ 305.

ἀλώῃ: (*threshing-floor*), *terrace, field* (planted with vines or trees?).

ἀλῶμενος: *partic. of ἀλάομαι, wander.*

ἀλῶναι: *aor. inf. of ἀλίσκομαι, am taken, am overcome.*

ἄμ: *up, along, for ἀνδ, by 'apocope' and 'assimilation' before π, β, φ.* § 32.

ἄμα: *adv. at the same time, together, with.*

ἄμαξα: *wagon, wain, car.*

ἀμαρτάνω, aor. ἄμαρτε and (Aeolic) ἡμβροτεν (§ 33 g), fut. ἀμαρτήσομαι: *miss, fail to hit, fail, lose.*

ἀμαυρός: *indistinct, faint.*

ἀμάω, aor. ἀμησάμενος: *moiv. reap; mid. gather together.*

ἀμ-βαίνειν: *inf. of ἀναβαίω, go up.*

ἀμ-βα-τός: *to be ascended, scaled.*

ἀμ-βροσίη: *ambrosia, food of the gods.*

ἀμ-βρόσιος 3: *ambrosial, divine.*

ἄμ-βροτος: *immortal, divine.* § 33 g.

ἀ-μέγαρτος (μεγαίρω): (*unenviable*), *dreadful.*

ἀμείβομαι, aor. subjv. ἀμείψεται, inf. ἀμείψασθαι: *answer, reply; change, pass.*

ἀμείνων, -ον: *better.* Comp. of ἀγαθός.

ἄμειγω: *milk.*

ἀμνηνός: *powerless, weak, faint.*

ἀμέρβω, aor. ἀμερσε: *deprive, take away.*

ἀ-μηχανίη (μηχάνη): *helplessness.*

ἄμῃς: *gen. of ἄμδος [ἡμέτερος], our.*

ἄμμες [ἡμεῖς], ἄμμι(ν) [ἡμῖν], ἄμμε [ἡμᾶς]: *Aeolic forms of the first possessive pronoun, we, us.*

ἄ-μμορος (μόρος): *without lot or portion.*

ἀμνίον: *basin, for catching the blood from a victim's wounded throat.* γ 444.

ἀμό-θεν: *from some point.* α 10. § 36 c.

ἀμοιβή (ἀμείβω): *exchange, requital.*

ἀμολγός: darkness. δ 841.

ἄμός [ἡμέτερος] 3: our.

ἄ-μοτον: adv. eagerly, ceaselessly.

ἄμπειλος, fem.: tine. ε 110, 133.

ἀμπ-έχω: surround, cover. ζ 225.

ἄμ-πνυτο: aor. of ἀναπνέω, revive.

ἄμυδις (ἄμα): at the same time, together.

Ἄμυθᾶων, -ονος: Ἀμυθᾶων, father of the seer Melampus. λ 259.

ἄ-μῦμων, -ονος: blameless, honorable.

ἀμύντωρ, -ορος: defender, protector.

ἀμύνω, aor. ἀμῦναι: ward off, defend.

Freq. with dat. of interest.

ἀμ-φα-δίην: adv. openly.

ἀμ-φάδιος 3: open, unconcealed.

ἀμ-φα-δόν (φαίνω): adv. openly.

ἀμ-φασίη (φημί): non-utterance; with ἐπέων, speechlessness, aphasia.

ἀμφ-αφάω: feel, handle.

ἀμφ-έπω: see ἀμφιέπω, surround.

ἀμφ-έρχομαι, aor. ἀμφήλυθε: come about.

ἀμφ-εχύθη: aor. pass. of ἀμφιχέω.

ἀμφήλυθε: aor. of ἀμφέρχομαι.

ἀμφί (ἀμφω): adv. and prep. about, around, on both sides. Often equiv. to περί, but περί is used strictly of what surrounds in a circle. Const. with gen., dat., and acc. ἀμφί ρέεθρα, on the banks of the streams. Cf. ἀμφίς.

ἀμφί-αλος: sea-girl. α 386.

Ἄμφι-αλος: Amphialus. θ 114.

ἀμφι-βαίνω, perf. ἀμφιβέβηκε: go about; perf. have come upon, stand on both sides of, protect ('bestride'), occupy (δ 400).

ἀμφιβάλλω, aor. ἀμφιβαλέσθαι: throw about.

ἀμφι-γυη-είς (γυῖον): (ambi-dexter): strong-armed. Epithet of Hephaestus; sometimes used as a proper name.

ἀμφι-δινέω, perf. pass. ἀμφιδεδίγηται: turn about, lay about.

ἀμφι-δυμός: double, i.e. one on each side (of the island). δ 847.

ἀμφι-έλισσα: fem. adj. curved at both ends (or on both sides), shapely. Epithet of ships, esp. of those drawn up on shore. Only at the close of the verse.

ἀμφι-έννυμι, fut. ἀμφιέσω, aor. partic. ἀμφιέσασα: put raiment about, clothe.

ἀμφι-έπω, ἀμφ-έπω: am busy about. ἀμφιέποντες, busily. πῦρ ἀμφεπεν, fire surrounded (with an idea of activity).

ἀμφι-θέω: run about.

ἀμφι-καλύπτω, aor. ἀμφικαλύψαι: cover about; receive, of hospitable entertainment.

ἀμφι-κύπελλον δέπας: two-handled cup.

ἀμφι-μέλας 3: darkened on all sides, of a mind black with passion.

ἀμφι-μυκάομαι, perf. as pres. ἀμφιμέμυκε: bellow, roar, resound about.

ἀμφι-πέλομαι: am about, float about.

ἀμφι-πίπτω, aor. partic. ἀμφιπεσοῦσα: fall about, throw (her) arms about.

ἀμφι-πολος (πέλω) fem.: (one who is busy about), maidservant, maid. Corresponds to the male θεράπων.

ἀμφι-ρυτός (ρέω) 3: flowed about, sea-girl. Cf. ἀμφιαλος.

ἀμφίς: adv. and prep. with acc. on both sides, about, round about. Cf. ἀμφί.

Ἄμφιτρίτη: Amphitrite. A nereid,— 'representative of the surging sea.' γ 91.

ἀμφι-τρομέω: tremble for, fear about. Const. with genitive. δ 820.

Ἄμφιτρώων, -ωνος: Amphitryo. Husband of Alcmena, putative father of Heracles. λ 266.

ἀμφι-φορεύς, -ῆος (φέρω): jar with two handles. Cf. amphora, Att. ἀμφορεύς. See ἀσκάς, πίθος.

ἀμφι-χέω, aor. pass. ἀμφεχύθη: pour about.

Ἄμφίων, -ονος: Amphion. (1) One of the builders of Boeotian Thebes, λ 262; (2) son of Iasus, λ 283.

ἀμφοτέρος (ἀμφω) 3: *both*. ἀμφοτέρῃσιν
(sc. χερσίν), *with both hands*.

ἀμφοτέρω-θεν: (*from both sides*), *on both sides*.

ἄμφω (am bo): *both*.

ἀμῶν: opt. of ἀμᾶν, *mow, reap*.

ἄν: modal adverb, indicating a condition. 'There is no word or expression in English which can be used separately to translate ἄν.' In one use, to denote 'that the action of the verb to which it is joined is dependent upon some condition, expressed or implied, we express it by the form of the verb which we use.' 'When it is joined to εἰ or to relative or temporal words, it generally has no force that can be made perceptible in translation.'

In use ἄν is essentially equiv. to κέ or κέν, which is far more frequent, and some scholars think the use of ἄν to be un-Homeric.

'In simple sentences and in the apodosis of complex sentences, ἄν and κέν express limitation by circumstances or condition.'

'In final clauses which refer to the future, the use of ἄν or κέν prevails.'

'In conditional clauses the subjv. and opt. generally take ἄν or κέν when the governing verb is a future or in a mode which implies a future occasion.'

ἀνά, ἄν, ἄμ (before labials, § 32 b): adv. and prep. *up, thereon, upon, along*. With dat., as ἀνά ὦμφ, *on his shoulder*; thrice with gen., as ἄν νηός, *on the ship*, β 416; more freq. with acc. ἀνά λῦσαι, *unfasten*; ἀνά ἴστατο, *he stood up*; ἀνά ἄστυ, *up through the city*; ἀνά δῆμον, *through the country, in the country*. ἀνά ἄστυ and κατὰ ἄστυ are used with slight difference of meaning; in such expressions, metrical convenience seems

to have determined the choice between ἀνά and κατὰ.

ἀνα-βαίνω, aor. ἀμβάλῃ, ἀναβήμεναι (§ 47 g), ἀναβάς: *go up, ascend, mount, embark*.

ἀνα-βάλλομαι: *strike up*.

Ἀνα-βησί-νεως: *Anabesineos*. θ 113.

ἀνα-βάλλω: *strike up, begin*. α 155.

ἀνα-βρόχω, aor. ἀναβρόξει, partic. ἀναβροχέν (βρεχ-): *swallow up, gulp down*.

ἀνα-γιγνώσκω, aor. ἀνέγνω: *recognize*. α 216, λ 144.

ἀνάγκη: *necessity, compelling force*.

ἀν-άγω, aor. ἀνήγαγεν: *lead up*.

ἀνα-δέδρομε: perf. of ἀνατρέχω, *run up*.

ἀνα-δύω, aor. ἀνέδυ or ἀνεδύσετο (§ 53 b), aor. opt. ἀναδῆ (§ 49 b): *dive up, appear from below, rise; draw back*.

ἀν-αείρω, aor. inf. ἀναείραι: *lift, raise*.

ἀνά-θημα, -ατος: *accompaniment*. α 152.

ἀν-αιδής, -ές: *shameless, pitiless*.

ἀναίνομαι, aor. ἀνήνατο: *refuse, deny*.

ἀν-αίρώ, aor. partic. ἀνελόντες: *take up, lift*.

ἀν-ᾠώσσω, aor. partic. ἀνᾠλξας: *start up, spring up*.

ἀνα-καίω: (burn up), *kindle*.

ἀνα-κλίνω, aor. inf. ἀνακλίνειν, pass. partic. ἀνακλινθεῖς: *lean back, push back; pass. recline*.

ἀνα-κρεμάννυμι, aor. partic. ἀγκρεμάσασα: *hang up*.

ἄν-αλκίς, -ιδος (ἀλκή): *defenceless, cowardly*.

ἀνα-λύω, ἀλλύω, iterative impf. ἀλλύεσκον (§ 32 b), aor. ἀνέλυσαν (*analyze*): *loose, unravel*.

ἀνα-μετρέω (μέτρον), aor. opt. ἀναμετρήσαιμι: *measure again, repass (a way)*. μ 428.

ἀνα-μνησκω, aor. ἀνέμνησας: *remind*. γ 211.

ἀνα-μίσγω: *mix up, mix*.

ἀνα-μορμύρω, iterative impf. ἀναμορμύρεσκε: *foam up*. μ 238.

ἀνα-νέομαι, with 'apocope' ἀννείται: come up, rise. κ 192.

ἀνά νένω: nod up, forbid, in contrast with κατανεύω.

ἄναξ, -ακτος (φάναξ): lord, king, master.

ἀνάξασθαι: aor. mid. of ἀνάσσω.

ἀνα-οίγνυμι, aor. ἀνέφξε: open.

ἀνα-π(μ)λημι, fut. ἀναπλήσειν, aor. ἀναπλήσαι: fill up, fulfil, endure.

ἀνα-πλέω: sail up. μ 234.

ἀνα-πνέω, aor. ἀμπνυτο: revive.

ἀνα-πρήθω, aor. partic. ἀναπρήσας: sending forth. δάκρυ ἀναπρήσας, bursting into tears, letting fall a tear. β 81.

ἀν-άπτω, aor. ἀνήψεν, perf. pass. inv. ἀνήφθω: fasten upon, fasten (to); set fire to; hang up.

ἀνά-πυστος (πεύθομαι): (sought out), known.

ἀνα-ροιβδέω: see ἀναρροιβδέω.

ἀν-αρπάξω, aor. partic. ἀναρπάξᾱσα: snatch up.

ἀνα-ρρίπτω, aor. ἀνέρριψαν: throw up, cast up. η 328, κ 130.

ἀνα-ρροιβδέω, aor. ἀνερροιβδησε: gulp up, swallow down. μ 104.

ἀν-άρσιος: hostile. κ 459, λ 401.

ἄνασσα (φάναξ): queen, lady. Applied to goddesses or mortals.

ἀνάσσω, aor. ἀνάξασθαι (φάναξ): am lord, reign. Often construed with dative of interest.

ἀνα-στάς: rising up, 2 aor. partic. of ἀνίστημι, set up.

ἀνα-στήσας: causing to rise, 1 aor. partic. of ἀνίστημι.

ἀνα-σχών: 2 aor. partic. of ἀνέχω, hold up.

ἀνα-τλάω, aor. ἀνέτλη: endure, withstand.

ἀνα-τρέχω, perf. as pres. ἀναδέδρομε: run up, perf. rise of a rock. ε 412.

ἄν-αυδος (αὐδή): speechless.

ἀνα-φαίνω, aor. ἀναφῆναι: show, display, make known; mid. appear. δ 254.

ἀνα-φαν-δά (φαίνω): adv. openly.

ἀνα-φέρω, aor. ἀνένεκα: bring up.

ἀνα-χάζομαι, aor. partic. ἀναχασσάμενος: draw back.

ἀν-άψας: aor. partic. of ἀνάπτω, fasten.

ἀνα-ψύχω (ψύχος): cool, refresh.

ἀνδάνω, impf. ἦνδανε [better ἄνδανε] or ἔηδανε [better ἑάνδανε], aor. opt. ἄδοι (φανδάνω, φad-, suavis): please.

ἀνδρακάς: adv. (man for man), each one.

ἀνδρ-αχθής, -ές: of a man's load, i.e. as large as a man could carry. κ 121.

ἄνδρεσσι: dat. of ἀνὴρ. § 39 b.

ἀνδρο-κτασίη (κτείνω): slaughter of men.

ἀνδρόμεος (ἀνὴρ): man's, human.

ἀνδρο-φάγος (φαγεῖν): man-eater.

ἀνδρο-φόνος: man-slaying.

ἀν-εγείρω, aor. ἀνέγειρα: rouse.

ἀν-έγνω: aor. of ἀναγιγνώσκω, recognize.

ἀν-έδυ: aor. of ἀναδύω, rise.

ἄν-ειμι: partic. ἀνιών, impf. ἀνήιον: go up; return.

ἀν-είμων, -ονος (εἶμα): without clothing.

ἀν-είρομαι: question, inquire.

ἀν-ειρωτάω, impf. ἀνειρώτων: question.

ἀν-εκ-τῶς (ἀν-έχομαι): adv. durably.

ἀν-ελόντες: aor. partic. of ἀναφέω, take up.

ἀν-έμνησας: aor. of ἀναμνησέσκω, remind.

ἄνεμος: wind.

ἀνεμώλια (ἄνεμος): cognate acc. as adv., (windily), useless, idle, vain.

ἀν-ένεκα [-ήνεκα]: aor. of ἀναφέρω, bring up.

ἀν-ερείπομαι, aor. ἀνηρείψαντο (ἀρπάζω): snatch up, sweep away.

ἀνέρος: gen. of ἀνὴρ.

ἀν-ερρίπτουν: see ἀναρρίπτω, toss up.

ἀν-ερροιβδησε: aor. of ἀναρροιβδέω.

ἀν-έρχομαι, aor. ἀνήλυθεν, aor. partic. ἀνελών: come up, grow up; come back, return.

ἀν-έστη, ἀνέστην [ἀνέστησαν]: stood up, aor. of ἀνίστημι.

- ἀν-έτλην: aor. *endured, withstood*. See τλήσομαι.
 ἀνευ: prep. *without, apart from*.
 ἀνευθε(ν): adv. *away, apart from*.
 ἀ-νέφελος (νεφέλη): *cloudless*.
 ἀν-έχω, aor. ἀνεσχέθομεν, aor. partic. ἀνασχών: *hold up; mid. hold up under, endure*.
 ἄνεψ, nom. pl.: *dumb, speechless, silent*.
 ἀν-έφξε: aor. of ἀναοίγνυμι, *open*.
 ἀν-ήιον [-ῆα]: impf. of ἀνείμι, *go up*.
 ἀν-ήκεν: aor. of ἀνίημι, *let go, urge*.
 ἀν-ήλυθεν: aor. of ἀνέρχομαι, *come up*.
 ἀν-ήμελκτος (ἀμέλγω): *unmilked*. ι 439.
 ἀνήνασθαι: aor. of ἀναίνομαι, *refuse, deny*.
 ἀν-ήνωρ, -ορος (ἀνήρ): *unmanly*.
 ἀνὴρ, gen. ἀνδρός or ἀνέρος, nom. pl. ἄνδρες or ἀνέρες, dat. pl. ἀνδράσι or ἀνδρεσσι: *man, vir, in contrast with boy, woman, or divinity*. Sometimes ἄνδρες is used of the human race, like ἄνθρωποι, as in πατήρ ἄνδρῶν τε θεῶν τε (of Zeus). ἀνὴρ is sometimes added to ethnic names, as Κιμμερίων ἀνδρῶν.
 ἀν-ηρείψαντο: aor. of ἀνερπίπτοιμι, *snatch up, snatch off*.
 ἀν-ήροτος (ἀρώ): *unploughed*.
 ἀν-ήφθω: perf. impv. pass. of ἀνάπτω, *fasten to*.
 ἀν-ήψεν: aor. of ἀνάπτω, *set fire to*.
 ἀνθεμόεις, -εντος (ἄνθος): *flowery*.
 ἀνθέω, aor. ἀνθῆσαι (ἄνθος): *bloom, grow*.
 ἄνθινος: adj. *of flowers*. ι 84.
 ἄνθος, -εος: *flower*.
 ἄνθρωπος: *man, homo*.
 ἀνιάζω (ἀνίη): intrans. *am weary*.
 ἀνιάω, fut. ἀνιῆσει, aor. pass. partic. ἀνιῆθεις: *trouble, vex, weary*.
 ἀνίη: *grief, trouble, vexation*.
 ἀν-ίημι, opt. ἀνιέης, aor. ἀνῆκεν: *send up, set free, urge on; cut open, flay*.
 ἀνιηρέστερος (ἀνίη): *more grievous*.
 ἀν-ιόντα: partic. of ἀνείμι, *come up, rise; come back, return*.
 ἀν-ίστημι, 1 aor. partic. ἀναστήσας, 2 aor. ἀνέσταν [ἀνέστησαν], mid. ἀνιστάμενοι: *cause to stand, raise; 2 aor. and mid., intrans., rise*.
 ἀν-νέιται: pres. of ἀνανέομαι, *rise*.
 ἀ-νοήμων, -ονος (νοῦς): *senseless*.
 ἀν-όπαια: neut. pl. adj. as adv., *upwards, aloft*.
 ἀν-ορούω, aor. ἀνόρουσε: *start up, arise*.
 ἀ-νόστιμος (νόστος): *without return*.
 ἀν-στάτες: *rising*, 2 aor. partic. of ἀνίστημι.
 ἀν-σχεθέειν: aor. inf. of ἀνέχω, *get one's self up, rise*. § 32 a.
 ἀν-σχετός (ἀνέχω): *endurable*.
 ἄντα: adv. and prep. *before, opposite. face to face with, to meet (him)*.
 ἀντάω, aor. ἤντησα (ἄντα): *meet, obtain*. Cf. ἀντιάω.
 ἄντην: adv. *to (my) face, openly, to look upon; in (your) presence*.
 ἀντί: prep. *for, as good as*.
 ἀντία: prep. *opposite to, against*.
 ἀντιάω, fut. partic. ἀντιῶν (§ 51 b), aor. opt. ἀντιάσειεν: *meet, approach, partake of*.
 ἀντι-βολέω, aor. ἀντεβόλησας (βάλλω): *go to meet, meet, take part in, am present at*.
 ἀντί-θεος 3: *godlike, with no esp. reference to moral qualities, but rather to beauty, valor, strength, or rank*.
 Ἀντίκλεια: *Anticlea, mother of Odysseus; daughter of Autolycus*. λ 85.
 Ἀντικλος: *an Argive*. δ 286.
 ἀντικρύ: adv. (*opposite, against*), *straight forward, straight through*.
 Ἀντίλοχος: *Antilochus; eldest son of Nestor, a distinguished warrior, and friend of Achilles*. δ 187, λ 468.
 Ἀντινοός: *Antinoös; the most insolent of Penelope's suitors, matching Eurymachus*. α 383, β 84, 301, δ 660.
 ἀντίον: neut. adj. as adverb. ἀντίον ἡῦδα, equiv. to προσῆδα, *addressed*.

Ἀντιόπη: mother of Amphion and Zethus. λ 260.

ἀντιῶν: fut. of ἀντιῶ, share in, partake of. § 51 b.

Ἀντιφάτης, acc. Ἀντιφατῆα: Laestrygonian king. κ 106.

Ἄντιφος: comrade of Odysseus. β 19.

ἄντρος: bilge-water, hold.

ἀντολή (ἀνα-τέλλω): rising (of the sun).

ἄντρον: cave, cavern.

ἄνυσις, -ιος: accomplishment, end.

ἀνύω, aor. ἤνυσεν: accomplish.

ἄνω, impf. ἦνον: accomplish.

ἄνω: adv. up, upward.

ἀνώγω or ἄνωγα (perf. as pres.), impf.

ἤνωγον, ἄνωγον, or ἤνώγεα, aor. inf.

ἀνώξει: command, order, bid.

ἀν-ὠϊστί (ὀλομαι): adv. (unthought of), unexpectedly.

ἀν-ώνυμος (ὄνομα): nameless.

ἀνώξει: aor. inf. of ἄνωγα.

ἄνωχθι: perf. inv. of ἄνωγα.

ἄξεις: fut. of ἄγω, lead, bring.

ἄξιος: adj. (of equal weight), worthy, having the value of.

ἀοιδή (ἀείδω): song, lay; gift of song.

ἀοιδιάω: sing.

ἀοιδός: singer, bard.

ἀολλής, -ές: adj. all together, all.

ἄορ, -ος: sword.

ἀορτήρ, -ῆρος (ἀείρω): band, strap for carrying a sword.

ἀοσσητήρ, -ῆρος: helper, defender.

ἀπ-αγγέλλω, aor. inf. ἀπαγγεῖλαι, bear back a message, report.

ἀπ-άγω, aor. ἀπήγαγον: lead away.

ἀπ-αιτίζω (αἰτέω): demand back, beg back. β 78.

ἀπ-αλέξω, aor. inv. ἀπάλαλκε: ward off, keep off.

ἀπ-αμβίβομαι: answer, reply.

ἀπ-αμύνομαι: defend myself.

ἀπ-αναίνομαι, aor. ἀπανήνασθαι: refuse, reject.

ἀπ-άνευθε(ν): adv. away, apart.

ἀπάντη (πᾶς): adv. on every side.

ἀπ-ανύω, aor. ἀπῆνυσαν: accomplish a journey.

ἀπ-άρχομαι: begin, intransitive.

ἅπαξ: adv. once, once for all.

ἁπᾶς, ἁπᾶσα, ἅπαν (a strengthened πᾶς): all, whole.

ἄ-παστος, -ον: without tasting, without partaking.

ἀπατάω, fut. ἀπατήσω: deceive.

ἀπαφίσκω (ἀπάτη?): deceive.

ἀπέδρυφθεν: aor. pass. of ἀποδρύπτω.

ἀπειλέω, aor. ἀπέλησας: threaten, boast.

ἀπειλή: threat.

ἀπ-εἰμι, partic. ἀπὶόντες: go away.

ἀπ-εἰμι, partic. ἀπεών, impf. ἀπῆμεν, fut. ἀπέσσεται: am away, absent, am lacking.

ἀπ-εἰπέμεν: inf. of ἀπειπον, speak frankly, speak out.

Ἀπειραΐη: of Apīra (Ἀπειρή), a mythical land. η 8.

ἀ-πειρέσιος 3: boundless, countless.

Ἀπειρήθεν: adv. from Apira.

ἀ-πειρήτος (πέιρα): untried, inexperienced.

ἀ-πειριτος: boundless, limitless.

ἀ-πειρων, -ονος: boundless, inextricable.

ἀ-πέλερον: immeasurable.

ἀπ-έπλειον: impf. of ἀποπλέω, sail away.

ἀπ-ερρηγᾶσι (ῥῆγος): perf. as pres. of ἀπορρηγέω, (shiver), shudder, dread.

ἀπ-ερύκω: keep off, ward off.

ἀπ-έρχομαι: go away, depart.

ἀπ-εσκέδασε: aor. of ἀποσκεδάννυμι, scatter.

ἀπ-έσσεται: fut. of ἀπειμι, am away, am absent.

ἀπ-εσσύμεθα: aor. of ἀποσσεύομαι, hasten away, hasten.

ἀπ-έστιχον: aor. of ἀποστείχω, depart.

ἀ-πευθής, -ές (πυνθάνομαι): without hearing, unheard of.

ἀπ-έφθιθεν: see ἀποφθίνω.

ἀπ-εχθαίρω (ἐχθος): make hateful.

ἀπ-εχθάνομαι, fut. ἀπεχθάνεαι, aor. subjv. ἀπέχθηται (ἐχθος): *am hated, hateful.*

ἀπ-έχομαι, aor. ἀποσχέσθαι: *hold (one's self) off from, abstain, refrain from.*

ἀπ-έωσε: aor. of ἀπωθέω, *thrust off.*

ἀπ-ηλεγώς: adv. *frankly, bluntly, openly.* Cf. Οὐκ-αλέγων, *Ucalegon.*

ἀπ-ήμεν: impf. of ἀπειμι, *am away, distant.*

ἀ-πήμων, -ονος (πήμα): *unharmed, safe; harmless.*

ἀπήνη: *mule car, wagon.*

ἀπ-ήνυσαν: *accomplished, aor. of ἀπάνυω.*

ἀπηύρα, 3 pers.: *took away.* (Prob. for ἀπ-εφρα.)

ἀπ-ήωρος (ἀέλρω): *hanging far away.*

ἀ-πιθέω, aor. ἀπίθησε: *disobey.*

ἀ-πινύσσω (πινυτός): *lack discretion, am stupid.*

ἄπιος 3: *distant, remote.*

ἀπ-ίσχω (ἔχω): *hold off.* λ 95.

ἄ-πνευστος (πνέω): *breathless.* § 53 h.

ἀπό: adv. and prep. with gen. *away, off, apart, asunder, from, back.* When it follows immediately the word with which it is construed, it has its accent on the first syllable. § 58 c. ἀπὸ πατρίδος αἰης, *away (far) from his fatherland*; ἀπὸ κρήδεμνον ἔλυσεν, *(loosed off) removed the cover*; βαλέειν ἀπὸ δάκρυ παρειῶν, *drop a tear from the cheeks*; ὀλέσαντ' ἀπο πάντας ἐταίρους, *having lost all his comrades.*

ἀπο-αίνυμαι: *take away.*

ἀπο-βαίνω, aor. ἀπέβη: *go away, depart.*

ἀπο-βρίζω, aor. ἀποβρίξαντες: *fall asleep.*

ἀπο-γυμνῶ, aor. pass. partic. ἀπογυμνωθεῖς (γυμνός): *(make naked), strip, of armor.* κ 301.

ἀπο-δειροτομέω, aor. ἀπεδειροτόμησα (δειρή): *cut the (neck) throat.*

[ἀπο-δημία: *departure.*]

ἀπο-δίδωμι, aor. subjv. ἀποδῶσιν[ἀποδῶ]: *give back, pay back.*

ἀπο-δοχμῶ, aor. partic. ἀποδοχμώσας: *bend aside.*

ἀπο-δρύπτω, aor. pass. ἀπέδρυφθεν [ἀπεδρύφθησαν]: *tear off.*

ἀπο-δύω, aor. partic. ἀποδός: *put off, doff.*

ἀπο-εἶπω, aor. subjv. of ἀπεῖπον, *speak out freely.*

ἀπο-έργω: *keep off.*

ἀπο-θαυμάζω, aor. ἀπεθαύμασε: *wonder greatly at.*

ἀπο-θνήσκω, plpf. ἀποτέθνασαν (θάνατος): *die*; perf. *am dead.*

ἀπο-θρόσκω: *leap up, rise.*

ἀπ-οικίζω, aor. ἀπώκισε: *(give a home far away), remove.*

ἀπ-οίχομαι: *am away, am absent.* ἀποιχόμενος, as adj., *absent.*

ἀπο-καίνυμαι: *surpass, excel.*

ἀπο-κόπτω, aor. ἀπέκοψα: *cut off, sever.*

ἀπο-κοσμέω (κόσμος): *remove (to put in order).*

ἀπο-κτείνω, aor. inf. ἀποκτείνειν, aor. subjv. ἀποκτάνη: *slay, kill.*

ἀπο-λείβομαι: *drop off.*

ἀπο-λείπω: *(leave off), intrans. fail, lack*; trans. *leave.*

ἀπ-ολέσθαι, inf., and ἀπολέσκειτο, iterative ind.: aor. mid. of ἀπόλλυμι, *destroy.*

ἀπο-αλλήγω, aor. opt. ἀποαλλήξαιαν: *surcease, cease.*

ἀπ-όλλυμι, aor. ἀπώλεσα, aor. mid. ἀπώλω and ἀπόλοντο, iterative aor. ἀπολέσκειτο, perf. ἀπόλωλε(ν): *destroy, lose*; mid. *perish, die, am lost.* Sometimes with cognate acc., sometimes with dat. of manner.

Ἄπόλλων, -ωνος: *Apollo*, son of Zeus and Leto, twin brother of Artemis. God of the sun and light (hence Φοῖβος, *gleaming*); of the bow (ἐκηβόλος, *ἀργυρότοξος*); of health and disease (and thus he sends sudden, peaceful death to men). He is the god of prophecy — giving spiritual as well as physical light to men —

and of song. For the metrical 'quantity' of the A, see § 62 d.

[ἀπό-λογος: *apologue, narrative, tale.*]

ἀπο-λούομαι, fut. ἀπολούσομαι: *wash off.*

ἀπο-λύω, aor. ἀπολύσάμενος: *unloose.*

ἀπο-ομνύω, aor. ἀπώμοσα: (*swear off*), *swear not to do something.*

ἀπο-νέομαι: *go back, return.*

ἀπ-ονίημι, aor. ἀπόνητο: mid. *enjoy.*

ἀπο-νοστήω, fut. ἀπονοστήσειν: *depart, return.*

ἀπο-νόσφι(ν): *adv. away, away from.*

ἀπο-οξύω (δξύς): *sharpen.*

ἀπο-ξύω, aor. ἀποξύσαι: *shave off, make smooth.*

ἀπο-παύω, fut. ἀποπαύσει: *stop; mid. cease.*

ἀπο-πέμπω, fut. ἀποπέμψω, aor. impv. ἀπόπεμψον: *send away, send back, escort home. See πέμπω.*

ἀπο-πέτομαι, aor. ἀποπταμένη: *fly away.*

ἀπο-πλάζω, aor. pass. ἀπεπλάγχθης: *drive off, cause to wander; pass., am driven, wander.*

ἀπο-πλείω [πλέω, § 50 g]: *sail away.*

ἀπο-πλήσσω, aor. partic. ἀποπλήξας: *strike off.*

[ἀπό-πλους, -ος: *sailing away.*]

ἀπο-πλύνω, iterative impf. ἀποπλύνεσκε: *wash off, wash.*

ἀπο-πνέω [πνέω, § 50 g]: *breathe forth.*

ἀπό-προ-θεν: *adv. (from a distance), at a distance.*

ἀπό-προ-θι: *adv. at a distance.*

ἀπο-προ-τάμνω, aor. partic. ἀποπροταμών: *cut off from.*

ἀπο-πταμένη: aor. partic. of ἀποπέτομαι, *fly away.*

ἀπο-ρραίω, fut. ἀπορραίσει: *tear away, deprive. With two accusatives.*

ἀπο-ρρήγνυμι, aor. partic. ἀπορρήξας: *break off.*

ἀπο-ρριγέω, perf. with pres. meaning ἀπερριγᾶσι: *shudder at. Const. with infinitive.*

ἀπο-ρρώξ, -ῶγος (ρήγνυμι): *steep; branch, specimen ('sample'), draught.*

ἀπο-σκεδάννυμι, aor. ἀπεσκέδασε: *scatter, disperse.*

ἀπο-σπένδω: *pour a libation.*

ἀπο-σσεύομαι, aor. ἀπεσσύμεθα: *rush away, hasten away.*

ἀπο-σταδᾶ (ἴστημι): *adv. (standing away), at a distance.*

ἀπο-στείλω, aor. ἀπέστιχον: *depart, go away.*

ἀπο-στῶβω: *gleam, glisten.*

ἀπο-στρέφω, aor. ἀποστρέψαντες, iterative aor. ἀποστρέψασκε: *turn away, turn back.*

ἀπο-σφάλλω, aor. subjv. ἀποσφήλωσιν: *drive from the course.*

ἀπο-σχεσθαι: aor. inf. of ἀπέχομαι, *refrain.*

ἀπο-τηλοῦ: *adv. remote.*

ἀπο-τίνυμι and ἀπο-τίνω, fut. ἀποτίσεται, aor. ἀπέτισεν: *repay, pay back; fut. mid. exact vengeance.*

ἀπο-τομότατος: *superl. most wretched.*

ἀπο-φθίνω, aor. ἀπέφθιτο, ἀπέφθιθεν [ἀπέφθιθησαν], aor. opt. ἀποφθίμην (§ 49 b): *perish, die.*

ἀποφώλιος: *idle, ineffectual, foolish.*

ἀπο-χάζομαι: *withdraw from.*

ἀ-πρηκτος (πράσσω): *unconquerable, unmanageable.*

ἄπτομαι, aor. ἄψασθαι: *lay hold of, clasp, fasten; catch (of fire), take fire.*

ἀ-πύργωτος (πύργος): *without towers, unfortified.*

ἄ-πυστος (πυνθάνομαι): *unheard of, out of hearing; without learning. § 53 h.*

ἀπ-ώθω, aor. ἀπέωσε, subjv. ἀπώσεται [ἀπώση], inf. ἀπώσαι, ἀπώσασθαι: *thrust off, push away.*

ἀπ-ώκισι: aor. of ἀποικίζω, *remove.*

ἀπ-ώλεο, ἀπώλεσα, ἀπωλόμεθα: aors. of ἀπόλλυμι, *destroy, lose; perish.*

ἀπ-ώμνυ, ἀπώμνυν (impfs.), and ἀπώμοσεν (aor.): from ἀπόμνυμι, *swear not to do.*

ἄρα, ἄρ, ῥά (encl.): *so, then, as is meet.*

Often this marks an action as natural, proper, or well known, or it reminds of something recently said or done; it also marks transitions. Freq. it cannot be translated into English for want of an equivalent particle, but its force must be rendered by a suitable arrangement of words, or by inflection of voice. It never stands at the beginning of a clause. Cf. the Attic use of *δή*.

ἀραιός 3: *narrow.*

ἀράσμαι, impf. ἠρώμην, fut. ἀρήσεται, aor. ἠρήσαντο (ἀρά): *pray, pray to.*

ἀραρίσκω, aor. impv. ἄρσον (§ 51 e), 2 aor. ἤραρε, ἀραρών, perf. subjv. ἀρήρη, partic. ἀρηρώς, ἀραρυῖα, aor. partic. as adj. ἄρμενος: *fit, fit out, join, suit, adapt*; perf. intrans. *fit, hold firm, am steady*; ἄρμενος, *well fitted.*

ἀράσσω, aor. ἄραξε, ἀράχθη: *hammer, knock, crush.*

ἀράχνιον (ἀράχνη): *spider's web, web.*

ἀργαλός 3: *grievous, hard, difficult.*

ἀργαλιώτερος: *more dreadful.*

Ἀργεῖος (Ἄργος) 3: *Argive.* As subst., Ἀργεῖοι, *the Argives, men of Argos* in the broader sense; used like Ἀχαιοί and Δαναοί of all the Greeks. Metrical convenience generally determined the choice between these words. § 25 e. Homer had no word for Greeks as distinct from barbarians.

Ἀργεῖφόντης: a frequent epithet of Hermes. Its derivation is uncertain, and it is best rendered as a proper name.

ἀργής, -ήτος: *white, gleaming.*

ἀργι-όδους, -οντος: *white-tusked.*

Ἄργος, -εος: *Argos.* (1) Used in a general way for Peloponnesus (Ἀχαικὸν Ἄργος) or even for Greece, just as Ἀργεῖοι is used for Greeks. (2) In γ 180, the city over which Diomed

ruled. καθ' Ἑλλάδα καὶ μέσον Ἄργος is used for *all Greece*; cf. 'from John O'Groat's to Land's End' of Great Britain and 'from Dan to Beer-sheba' of all Canaan.

ἀργός: *swift.*

ἀργύρεος 3: *of silver, silver.*

ἀργυρό-ηλος: *silver-studded.*

ἀργυρος: *silver.*

ἀργυρό-τοξος: *of the silver bow.*

ἀργύφειος and ἀργυφός: *white.*

Ἄργώ, -οῦς fem.: *Argo, the ship of the Argonauts.* μ 70.

ἀρείων, ἄρειον: comp. of ἀγαθός, *good, brave, mighty.* Cf. ἀριστος.

ἀρέσθαι: aor. inf. of ἀρνευμαι, *gain, obtain.*

ἀρέσκω, fut. ἀρέσσομαι, aor. ἀρεσσάσθω: *satisfy, make satisfaction.*

ἀρετῶ (ἀρετή): *thrive, prosper.*

ἀρετή: *excellence, skill, power*; *prosperity* (ν 45). The word implies no moral quality.

ἄρή: *prayer.*

ἄρή: *harm.*

ἀρήιος: (*pertaining to Ares*), *warlike, martial, brave.*

ἀρήϊ-φάτος (πέφνε): *slain by Ares, slain in battle.*

ἄρημένος (ἀρή): *distressed, overcome.*

ἀρήρη, ἀρηρώς: perf. of ἀραρίσκω, *fit.*

Ἄρης, gen. Ἄρεος, dat. Ἄρηι and Ἄρει, acc. Ἄρηα: *Ares, Mars*; son of Zeus and Hera. God of war, but not one of the most powerful divinities. His home is in Thrace.

ἄρησαίαι: see ἀράσμαι.

Ἄρήτη: *Arête*, daughter of Rhexenor, wife of the Phaeacian king Alcinoüs.

Ἄρητος: son of Nestor. γ 414.

ἀρβείς: aor. pass. partic. of ἀείρω, *raise.*

Ἀριάδνη: *Ariadne* (daughter of Minos of Crete), who helped Theseus to kill the Minotaur. λ 321.

ἀρί-γνωτος 2 or 3: *distinguished.*

ἀρι-δείκετος (δείκνυμι): distinguished, illustrious. With partitive gen., like a superlative.

ἀρι-ζήλως: adv. clearly, distinctly.

ἀριθμέω, fut. ἀριθμήσει: count.

ἀριθμός: number.

ἀρι-πρεπής, -ές: adj. pre-eminent, excellent, distinguished.

ἀριστερός: left, on the left.

ἀριστεύς, -ῆος: chief, prince.

ἀριστεύω: am chief, am best.

ἄριστος 3: best, most excellent. Superl. of ἀγαθός. Cf. ἀρίων.

ἀρι-φραδής, -ές: clear, plain, distinct.

Ἄρκεισιδης, -αο: son of Arcisius, i.e. Laërtes, father of Odysseus.

ἀρκέω, aor. ἤρκεσε: ward off.

ἄρκτος: bear; the Great Bear. ε 273.

ἄρμα, -ατος: chariot. It was low and light, entered from behind, with a curved rim in front and on the sides, with standing room for two persons; perhaps that used on journeys had a seat; it was drawn generally by two horses. The plural is frequently used like the singular.

ἄρμενος: aor. partic. of ἀραρίσκω, used as adj., well-fitted, suited.

ἀρμόζω, aor. ἤρμωσεν: fit, join.

ἄρμονίη: bond, girder.

ἀρνειός: ram.

ἀρνέομαι, aor. ἀρνήσασθαι: deny, refuse.

ἄρνες, gen. ἀρνῶν pl.: lambs.

ἀρνευτήρ, -ῆρος: diver.

ἀρννυμαι, aor. ἤρατο, ἀρέσθαι: gain, secure; in pres. strive to save, strive for.

ἄροσις, -ιος: ploughed land.

ἄροτος: ploughing.

ἄροτρον (aratrum): plough.

ἄρουρα (land for ploughing), field, tilth, land.

ἄρώ, 3 pl. ἄρώσιν (§ 50 i), (Eng. ear): plough.

ἀρπάζω, aor. ἄρπαξαν: snatch, seize.

ἄρπαλέος: adj. eagerly sought.

ἄρπαλέως: adv. eagerly.

ἄρπυια: (snatcher), harpy. In Homer these are vague personifications of the sweeping storm winds. It is later mythology, like that of Vergil's *Aeneid*, which makes monsters of them.

ἄρρηκτος (ρήγνυμι): not to be broken.

ἄρσας: aor. partic. of ἀραρίσκω, fit out, make ready, man. § 51 e.

ἄρσην, gen. ἄρσενος (arsenic): mule.

ἄρσον: aor. impv. of ἀραρίσκω, fit, make ready. § 51 e.

Ἄρτακίη: Artacia, spring of the Laestrygonians. κ 108.

ἀρτεμής, -ές, dat. pl. ἀρτεμέεσσι: safe, safe and sound.

Ἄρτεμις, -ιδος: Artemis, Diana, daughter of Zeus and Leto, and twin sister of Apollo. Like her brother she bears a bow, and she is his counterpart in several respects, sending peaceful, sudden death to women as he does to men.

ἄρτιος: well-fitting, suitable.

ἀρτί-πος (πούς): perfect-footed.

ἀρτύνω and ἀρτύω, fut. ἀρτυνέουσιν, aor. ἤρτυναντο: put together, fasten, make ready, prepare.

ἀρχή: beginning.

ἀρχός: leader, chief, commander.

ἄρχω, fut. ἄρξει, aor. ἄρξειεν: lead the way, command, begin.

ἀσάμινθος fem.: bath tub, bath. Prob. freq. of metal, judging from the epithet ἐνέεστας.

ἄσβεστος (σβέννυμι): (unquenchable). ceaseless, endless.

ἄσπε: aor. of ἀάω, blind.

ἀσινής, -ές (σίνομαι): unharmed, unmolested.

ἄσ-σιτος: without food.

ἀσκελής, -ές: wasted, exhausted.

ἀσκελές: adv. without rest, ever.

ἀσκέω, aor. ἀσκήσας, verbal ἀσκητός: *fashion, prepare, smooth.*

ἀσκηθής, -έις: *unharméd, unscathed.*

ἀσκός: *leathern bottle or sack, hide.*

Such leathern pouches were used for the transportation of small quantities of liquids; the ἀμφιφορεῖς for larger quantities; and the πίθοι for storage.



ἀσκός

(as held in the hand of Silenus).

ἄσμενος (ἡδομαι): *well-pleased, joyful.*

ἀσπάζομαι: *greet, welcome.*

ἀσπαίρω: *gasp.*

ἄσπαρτος (σπείρω): *unsown.*

ἀσπάσιος (ἀσπάζομαι): *welcome, delightful, well-pleased.*

ἀσπασίως: *adv. well-pleased.*

ἀσπαστός: *delightful, welcome.*

ἀσπερχής: *adv. ceaselessly, furiously.*

ἄσπετος: *unspeakable, ineffable, endless.*

ἀσπίς, -ίδος: *shield.* Made of several layers of ox-hide, with generally an outer layer of bronze. It was supported by a strap which passed over

the shoulder, and was held by the left hand and arm.

ἄσσα: *Ionian for ἅ τινα, whatever.*

ἄσσον: *adv. nearer, comp. of ἀγχι.*

ἄστεα: *pl. of ἀστυ. § 27 a.*

ἄ-στεμφέως: *adv. firmly.*

Ἄστερις, -ίδος: *Asteris, an island near Ithaca. δ 846.*

ἀστερόεις, -εσσα (ἀστήρ): *starry.*

ἀστός: *man of the city.*

ἀστράγαλος: *vertebra of the spine.*

ἄστρον: *star, constellation.*

ἄστυ, *gen. ἀστεος, acc. pl. ἀστεα (§ 27 a): city, as a collection of dwellings, while πόλις is thought to refer to the town as a central stronghold, a sort of 'county-seat.' ράστυ, § 35 a.*

ἄστυ-δε: *adv. to the city, to town.*

ἄ-σφαλές and ἄ-σφαλέως: *firmly, immutably, with security.*

Ἄσφαλίων, -ωνος: *servant of Menelaus.*

ἀσφοδελός: *adj. asphodel bearing, asphodel.* This plant belongs to the order of lilies, and has tall stalks and many whitish blossoms. It grows freely in waste places. When in bloom it is attractive, but when its flowers have dropped off its bare stalks are rather dreary; and no one knows whether the poet thought of the 'Asphodel Meadow' (λ 539) as cheerful or gloomy.

ἀσχαλάω and ἀσχάλλω: *am impatient, grieve.*

ἄ-σχετος (ἔχω): *unrestrained, irresistible.*

Ἄσσωπός: *the river-god Asōpus, of Thebes. λ 260.*

ἄ-τάλατος: *like, equal.*

ἄταλος 3; *merry.*

ἀτάρ (αὐτάρ): *but; yet, while.* It always stands at the beginning of its clause (often correl. with μέν), and often marks a distinct contrast with the preceding situation. Freq., however,

the contrast is slight, when *ἀτάρ* means *and* or *and then* rather than *but*; indeed its proper service is thought by some to be to form a series of things or acts which naturally are connected. It is somewhat more emphatic than *δέ*, since it has a more prominent position.

ἀταρτηρός: (*hard*), *insolent*.

ἀτασθαλῖαι (*ἄτη*) pl.: *infatuations, follies, faults*.

ἀτάσθαλος: *foolish, wanton, insolent*.

ἀ-τειρής, *-ές*: *unwearied, tireless*.

ἀ-τέλειστος (*τέλος*): *unaccomplished*.

ἀτέμνω: *disturb, deceive*; in passive, *lack*.

ἄτερ: adv. with gen., *without*.

ἀτερπής, *-ές*: *cheerless*.

ἄτη (*ἄφατη, ἄω*): *infatuation, ruin*.

ἀ-τιμάζω (*τιμή*): *hold in low esteem, slight*.

ἀ-τιμή pl.: *dishonor, contempt*. § 62 b.

ἀτιτάλλω: *cherish, rear*.

Ἄτλας, *-αντος*: *Atlas*, whose columns support the firmament. Evidently a sea-deity. a 52.

ἀτραπιτός: *path*.

Ἄτρεΐδης, *-αο* (§ 37 c): *son of Atreus*.

Epithet of Agamemnon and of Menelaus. When without special qualification, it refers to Agamemnon. § 42 b.

ἀ-τρικέως: *truly, exactly*.

ἀ-τρέμας: adv. *motionless, quietly*.

Ἄτρεΰς, *-ως*: *Atreus*, son of Pelops, father of Agamemnon and Menelaus. (Possibly the short form of *Ἄτρεστος*, *Dauntless*.)

ἀτρύγετος: *restless*. Epithet of the sea. (Of uncertain derivation and meaning; some scholars take it as *barren*.)

ἀ-τρῶνῃ: *unwearied, invincible*. Epithet of Athena.

ἀτύζομαι: *am confused, frightened*.

αὖ: adv. *again, anew, on the other hand, but now* (forming a transition).

αὐαίνω, aor. pass. partic. *αὐανθέν*: *dry, season*.

αὐγή: *ray, beam, light*.

αὐδάω, aor. *αὐδήσαντος*: *speak*.

αὐδή: *voice*.

αὐδή-εις, *-εσσα*: *speechful, gifted with human speech*.

αὖθι: adv. *there, here*, often made definite by a following clause.

αὐλῖος: adj. *of the courtyard*.

αὐλή: *courtyard, court* (situated before the house); *farmyard*.

αὐλιζομαι: partic. *shut up in the farmyard*.

αῖος: *dry, withered, seasoned*.

ἄ-υπνος: *sleepless, without sleep*.

αὔρη (*aura*): *breeze*.

αὔριον: adv. *to-morrow*.

αὐτάρ (*αὐτε, ἄρ*): conj. *on the other hand, but, yet*. Equiv. to *ἀτάρ*.

αὖ-τε: conj. *again, anew, but*. In general equiv. to *αὖ*.

αὐτή: *shout, cry, battle-cry*.

αὐτ-ἡμαρ: *the same day, that very day*.

αὐτίκα: adv. *at once, straightway*.

αὖτις (*αὖ*) [*αὐθις*]: adv. *again, a second time, afterwards, back again*.

αὐτμή: *breath, s'eam, savor*.

αὐτμήν, *-μένος*: *blast*.

αὐτόδιον: adv. *right away, at once*.

αὐτο-ετής (*ἔτος*): adv. *in the same year*.

αὐτό-θεν: adv. *from the very spot, from where they were*.

αὐτό-θι: adv. *right here, right there*.

αὐτο-κασιγνήτη: *own sister*.

Αὐτό-λυκος: *Autolykus*, maternal grandfather of Odysseus. λ 85, τ 394 ff.

αὐτός, *αὐτή*, *αὐτό*: intensive pron. *self*, generally of the 3 pers. *himself, herself*; rarely used of things. It is intensive not merely in the nom. and when associated with a noun or pers. pron., as in Attic, but also when standing alone in an oblique case; sometimes, however, the intensive

idea (of contrast) is not easily expressed in English. αὐτός contrasts the man himself with his associates, his adversaries, his property, etc. § 45 e. It allows a large variety of translations; e.g. *in person, alone (by himself), of free will.* αὐτὴν ὁδὸν is equiv. to Attic τὴν αὐτὴν ὁδόν. αὐτῷ φάρεϊ, *cloak and all.* In the gen. it is sometimes in agreement with the gen. implied in a possessive pron., e.g. αὐτῶν σφετέρῃσιν (since σφετέρῃσιν is equiv. to σφῶν), τὰ σ' αὐτῆς ἔργα (since σά is equiv. to σοῦ).

αὐτο-σχεδὴν: *adv. in the very near, hand-to-hand conflict.*

αὐτοῦ (strictly, local gen. of αὐτός): *adv. in the same place, right there, right here. Cf. αὐθι, αὐτόθι.*

αὐτως (αὐτός): *adv. in like manner.* The connexion alone decides the exact meaning. A large variety of translations is required; e.g. *as I am, wholly, vainly, without more ado.*

αὐχένιος: *adj. of the neck.*

αὐχὴν, -ένος: *neck.*

αὖω: *get fire.*

ἀύω, aor. δῦσαν, aor. inf. δῦσαι: *shout.*

ἀφ-αίρῃμαι, aor. ἀφελών, ἀφείλετο, ἀφέλονται: *take away.*

ἄφαρ: *adv. straightway, at once.*

ἄ-φθιτος: *imperishable, everlasting.*

ἀφ-ίημι, pres. partic. ἀφείσαι: *let fall, shed.*

ἀφ-ικάνω and ἀφικνέομαι, fut. ἀφίξεται, aor. ἀφίκεο, perf. ἀφίχθαι: *come to, arrive, am come.*

[ἀφίξις, -ιος: *arrival.*]

ἀφ-ίστημι, plpf. ἀφειστήκει: *place aside; perf. stand aloof.*

ἀφνειός: *rich, wealthy, abounding (with gen. of fulness).*

ἀφνειότερος: *richer.*

ἀφ-ορμάομαι, aor. pass. partic. ἀφορμηθέντος: *set out.*

ἄφραδέω: *am senseless, thoughtless.*

ἄφραδής, -ής: *thoughtless, senseless.*

ἄφραδίη: *thoughtlessness, folly.*

Ἀφροδίτη: *Aphrodite, Venus, daughter of Zeus and Dione, wife of Hephaestus. She induced Helen to follow Paris to Troy, and favored the Trojans in their conflicts. δ 261. θ 267 ff.*

ἄ-φρων, -ονος (φρήν): *foolish, fool, simpleton.*

ἀφύσσω, aor. ἤφυσάμην, ἤφυσάμεν, imv. ἀφυσσον, aor. partic. ἀφυσσάμενοι: *draw, dip (water or wine); heap up.*

Ἀχαιαὶ and Ἀχαιαῖδες (§ 42 g) pl.: *Achaean women.*

Ἀχαιῖς, -ίδος: *adj. Achaean; with γαῖα to be supplied, Achaean land.*

Ἀχαιοί pl.: *Achaean, the Achaeans.* The most powerful race of the Greeks at the time of the Trojan War. Phthiotis in Thessaly was one of their principal seats. Homer often uses this name for all the Greeks. (See Ἀργεῖοι.) Their chief epithets are ἐυκνήμιδες (*well-greaved*) and κάρη κομόωντες (*long-haired*).

ἄ-χάριστος: *without grace. οὐκ ἀχάριστα, acceptably.*

Ἀχέρων, -οντος: *Acheron; a river of the lower world. κ 513. (Cf. Milton's 'Sad Acheron of sorrow, black and deep,' Par. Lost ii. 578.)*

ἀχέω and ἀχέω (ἄχος): *am troubled, grieve, lament, mourn.*

ἄχθος, -εος: *burden, load.*

Ἀχιλ(λ)εύς, -ῆος: *Achilles, son of Peleus and Thetis, leader of the Myrmidons and Hellenes in Thessaly, the mightiest warrior before Troy, the chief hero of the Iliad.*

ἄχλυσ, -ύος: *mist, darkness.*

ἄχλύνω, aor. ἤχλυσε: *grow dark.*

ἄχνη: *foam of the sea.*

ἄχυνμαι: *am grieved, grieve.*

ἄ-χολος (χολή): (*without gall*), *expelling bitterness and anger*.

ἄχος, -εος: *grief, sorrow, pain*.

ἄψ (ἀπό): *adv. back*.

ἀψάμενοι, ἀψασθαι: *aor. of ἀπτομαι, lay hold of, fasten, catch*.

ἄψ-ορρον: *adv. again. ἀψορρον προσέφην, replied*.

ἄψος, -εος (ἄπτω): *joint, limb*.

ἄωρος: *unshapely, ugly. (But of uncertain derivation; possibly hanging down.)*

ἄωτῶ: *sleep, slumber*.

ἄωτος: *wool, fleece*.

B.

βάζω, *perf. βέβηκται: speak, say. διχ' ἐβάζομεν, disagreed*.

βαθν-δινής, -ές: *deep-eddying*.

βαθύ-ζωνος: *deep-girdled, i.e. slender-waisted*.

βαθύ-ρροος (ρέω): *deep-flowing*.

βαθύς, βαθεία, βαθύ: *deep, thick, high (of standing grain). § 41 b.*

βαίνω, *aor. ἐβήσαμεν, ἐβήσετο (§ 53 b), ἔβην, βῆ (§ 46 b), pl. ἔβαν [ἐβησαν, § 47 p], perf. partic. βεβαῶτα, plpf. βεβήκει(ν) (§ 33 k) (venio): go, come; 1 aor. act. caused to go; 2 aor. inceptive, set out; perf. am gone, sometimes stand, rest. ἀμφὶ βαῖνε, bestrode*.

βάλανος: *edible acorn, chestnut*.

βάλλω, *fut. partic. βαλέοντι, aor. ἔβαλον, βάλετο, subjv. mid. βάλῃσθα (§ 47 a), perf. ind. βεβλήσθαι, plpf. βέβλητο, perf. partic. βεβολημένος (βέλος): throw, cast, let fall, shoot at, shoot, (aor.) hit with a missile. μετὰ (or ἐν) φρεσὶν βαλέσθαι, consider in mind, ἀπὸ νῆας βάλλονσιν, put to sea*.

βάν [ἐβησαν]: *aor. of βαίνω, go*.

βάπτω: *dip*.

βαρύνω, *perf. βεβαρηότες: weigh down, burden; perf. partic. as adj., heavy*.

βαρύς, βαρεῖα, βαρύ: *heavy, grievous. Neuter as adv., heavily*.

βάς: *aor. partic. of βαίνω, go*.

βασίλεια: *queen, princess*.

βασιλεύς, -ῆος (§ 39 d): *king, prince*.

This title is applied more freely than ἀναξ.

βασιλεύω, *fut. βασιλεύσω: am king, reign*.

βαστάζω: *lift, bear*.

βεβλήσθαι: *plpf. pass. of βάλλω. § 47 n.*

βέλος, -εος (βάλλω): *missile, arrow*.

βεβαρηότες: *heavy, perf. partic. of βαρύνω*.

βεβολημένος: *tossed, distressed, perf. partic. of βάλλω*.

βεβρώσεται: *see βιβρώσκω*.

βέλτερος [βελτίων]: *better, comp. of ἀγαθός*.

βένθος, -εος (βαθύς): *depth. βένθοσδε, to the depth*.

βέρεθρον [βάραθρον]: *pit*.

βῆν [ἔβην, § 46 b], βήμεναι [βῆναι], βήσετο [ἐβήσατο]: *aor. of βαίνω, go*.

βῆσσα: *glen, ravine*.

βητάρμων, -ονος: *dancer*.

βιάζω and βιάω, *aor. βιήσατο: use violence, compel, overcome*.

βίαιος: *adj. of violence*.

βιαῶς: *with violence*.

βίβημι (βαίνω): *go. μακρὰ βιβάς, with long strides*.

βιβρώσκω, *fut. perf. pass. βεβρώσεται (βρώσις): devour, consume. β 203*.

βίη: *might, strength; deed of violence*.

βιη' Ἡρακλεῖη, *the might of Heracles, the mighty Heracles. § 19 e*.

βιη-φι(ν): *old locative, in (by) might, by violence. § 36 a*.

βίος: *δων*.

βιοτή: *life*.

βίωτος (βίος): *life, living; means of life, possessions*.

βιώω, *aor. ἐβιώσας (βίος): give life. μ' ἐβιώσας, thou didst save my life*.

βιώνται: 3 pl. ind. mid. of βιάω.

βλάβομαι (passive) and βλάπτω: *weaken, hinder, keep from, harm.*

βλέφαρον: *eyelid.*

βληχή: *bleating.*

βλώσκω, aor. μολόντες: *go, come.* § 33 g.

βοάω, aor. ἐβόησα (βοή): *shout, cry aloud.*

βοεύς, -ῆος: *s'rap of ox-hide; halcyon.*

βοή: *shout, war-cry, alarm, battle.*

Βοηθοίδης: an attendant of Menelaus.

βοητός, -ύος: *outcry, clamor.*

βόθρος: *pit, hole.*

βολή (βάλλω): *glance of the eye.*

βομβέω, aor. βόμβησεν: *hum, rattle.*

Βορέης, -ας: *Boreas, north wind.*

βόσκω, iterative impf. βοσκέσκοντο, *pasture, feed.*

βοτάνη (botany): *pasture, herbage.*

βουκολέω (bucolic): *herd, tend cattle.*

βουκόλος: *neat-herd, herd, herdsman.*

βουλεύω, fut. inf. βουλευσέμεν, aor. (ἐ)βούλευσα: *advise, counsel, plan; mid. deliberate.*

βουλή: *plan, counsel; council.*

βουλη-φόρος: *counsel-giving, councillor.*

βούλομαι, impf. βούλοντο and ἐβόλοντο (§ 26 d) (βουλή, volo): *wish, will, prefer, wish rather.*

βου-λῦτός (λύω): *the time of loosing oxen from the plough, i.e. evening.* βου-λυτόνδε, *toward evening.*

βοῦς, gen. βοός, acc. βοῦν, ἄcc. pl. βόας or βοῦς (bos): *bull, ox, cow; pl. cattle.*

Βωότης: *Boötes (the Ploughman), the constellation of Arcturus.* ε 272.

βραδύς, βραδεία: *slow.*

βριθῆς, βριθεία: *heavy.*

βρίθω, aor. partic. βρίσας: *am heavy; weigh down, load; prevail.*

βροντάω, aor. βρόντησε: *thunder.*

βροτο-λοιγός: *man-destroying.*

βροτός (μορ-, mortalis): *adj. and noun, mortal.* § 33 g.

βροτώ, perf. pass. βεβρωμένα (βρότος, gore): *pass. partic. gory.*

βρόχος: *noose, halter.*

βρῦχάομαι, perf. (as pres.) βέβρῦχεν: *roar.*

βρώμη and βρώσις, -ιος: *food.*

βύκτης: *howling, roaring.*

βυσο-δομεύω: *ponder, plan secretly.*

βύω, perf. partic. pass. βεβυσμένος: *fill, stuff.*

βωμός: *altar; pedestal.*

βωστρέω. *call upon with a cry.*

Γ.

γαῖα and γῆ: *earth, land, ground.*

Opposed sometimes to the heavens, sometimes to water. Cf. αἶα.

Γαῖα: *Gaea, Earth, as personified, mother of the Titans.*

Γαίῆος: *adj. of Earth.* η 324.

γαιή-οχος (γεχ-): *earth-holder.* Epithet of Poseidon, bestowed in the belief that the land rested on the sea.

γάλα, gen. γάλακτος (lac): *milk.*

γαλα-θηνός (θήσθαι): *suckling.*

γαλήνη: *calm, calm sea.*

γαμβρός (γάμος): *son-in-law.*

γαμέω, aor. ind. γῆμεν, inf. γήμασθαι: *marry.* The middle is used of the woman's act.

γάμος: *marriage, marriage feast.*

γανῶω, partic. γανώσας (§ 50 c): *gleam, am bright.*

γάνυμαι: *rejoice, delight.*

γάρ (γέ, ἄρα): generally a causal particle, *for.* It often introduces the reason or explanation of something that is merely implied. Sometimes, on the other hand, it seems to retain the force of the two particles of which it is composed, and cannot be translated *for*, but 'marks a statement as certain and incontestable.'

γαστήρ, -έρος: *belly, stomach, hunger.*

γάστρη: *belly of a kettle.*

γαυλός: *tub, milk-pail.*

γέ: an enclitic particle which gives prominence to the foregoing word or to its whole clause. Sometimes it can be translated *at least*, but this phrase is much heavier and clumsier than **γέ**. Generally its force must be given by inflection of voice, or by arrangement of words. In several cases **γ'** was inserted by reader or copyist after some other consonant had been lost.

γεγάσιν, **γεγαῶτα**: perf. of **γίγνομαι**, *am born*.

γέγηθε: perf. of **γηθέω**, *rejoice*.

γέγωνά, perf. as pres.; impf. **γεγώνευν**: *shout, call*.

γέινομαι, aor. (έ) **γείνατο**: pres. *am born* (unless **γίγνομαι** is read instead); aor. *bore, gave birth, begat*.

γείτων, -ονος: *neighbor*.

γελαστός: *laughable, ridiculous*.

γελάω, aor. **έγέλασε**, aor. partic. **γελάσας**: *laugh*.

γέλως: *laughter*.

γενεή: *birth, race, family*.

γενέθλη: *race, blood, family*.

γένειον (γένυς): *chin*.

γένος, -εος (genus): *race, lineage, offspring*.

γένυς, -υος, acc. pl. **γένυς**: *chin*.

γεραιός (γέρας?): *old, old man*.

Γεραιστός: southernmost point of Euboea, with a harbor.

γεραιτερος (γεραιός): *older, elderly*.

γέρας, -αος: *right, prerogative, gift of honor*.

Γερήνιος: *Gerenian*. Epithet of Nestor, prob. from a Messenian town or district.

γερούσιος: adj. *of the elders* (γέροντες). Epithet of special wine broached at the 'aldermanic' dinners.

γέρων, -οντος: *old, old man, old god, elder*. Cf. **γεραιός**, **γραιά**.

γή: *earth*. Less freq. than **γαία**.

γηθέω, aor. **γήθησε**, perf. as pres. **γέγηθε**: *rejoice, am glad*.

γηθόσυνος 3: *rejoicing, delighted, glad*.

γῆμε: aor. of **γαμέω**, *wed*.

γῆρας, -αος: *old age*.

γηράσκω: *grow old*.

Γίγαντες pl., gen. **Γιγάντων**: *Giants*.

γίγνομαι, aor. (έ) **γενόμην**, iterative aor. **γενέσκητο**, perf. **γεγάσιν** (γένος): *come into existence, am born, become, arise, come, am*.

γινώσκω, aor. **έγνων**, aor. inf. **γνώμεναι** and **γινῶναι**: *recognize, perceive, learn, know*.

γλαυκ-ῶπις, -ιδος (γλαυκός, ὤψ): *bright-eyed, flashing-eyed*. Epithet of Athena as the fierce goddess of war. Cf. her other epithet **Παλλάς** (*spear-brandishing*).

γλαφυρός 3: *hollow*.

γλήνη: *eyeball*.

γλυκερός 3, comp. **γλυκερώτερος**: *sweet*.

γλυκύς, -εία, -ύ, comp. **γλυκίων**: *sweet*.

γλῶσσα: *tongue*.

γναμπτός: *bent, supple*.

γνώμεναι [**γινῶναι**]: aor. inf. of **γινώσκω**.

γοάω, iterative impf. **γοάσκειν**, partic. **γοῶντες**, **γοῶντες**, **groan, moan**.

γόμφος: *wooden pin*.

γονή: *seed, offspring, race*.

γόνος: *offspring, race, parentage, stock, birth*.

γόνυ, pl. **γούνα** or **γούνατα**, gen. **γούνων**, dat. **γούνασι** (genu): *knee*. The knees were to the ancients the seat of bodily strength (cf. 'weak-kneed,' 'strengthen the feeble knees'), and in entreaties the suppliant clasped the knees of him from whom he sought the favor.

γός: *groan, lamentation*.

Γόργειος 3: *of the Gorgon, Gorgon's*. (Cf. Milton's 'Gorgonian terror,' *Par. Lost* ii. 611.)

Γόρτυς, -ῦνος: *Gortys* or *Gortýna*, an important town in southern Crete.

γούνα: pl. of γόνυ, *knee*.

γουνάξομαι and γουνοῦμαι (γόνυ): *supplicate, entreat*.

γουνός (γόνυ): *hill, knoll*.

γραιά, gen. γραιῆς, and γρηῖς, dat. γρητῖ: *old woman*. Fem. of γέρων, γεραιός.

γυῖον: (*joint*), *limb, member*. See on γόνυ.

γυμνός: *naked, uncovered*.

γυμνώ, aor. partic. γυμνωθέντα: *strip, make naked*.

γυναικείος 3, and γύναιος: *woman's, of women, to women*.

γυνή, gen. γυναικός: *woman, wife*.

Γύραι πέτραι pl.: *Gyraean cliffs*; located by some off S.E. Euboea, by others near Myconus and Naxos of the Cyclades. δ 500.

Γυραῖος 3: *Gyraean*.

γύψ, γῦψος: *vulture*.

Δ.

δαήσεται (fut., § 54 e), perf. δεδάηκας, intrans. aor. ἐδάην, subjv. δαίω, inf. δάηναι: *learn, know*. Used as passive of διδάσκω, *teach*. δέδαι is used as aor. act. of the same verb.

δαήμων, -ονος: *taught, skilled*.

δαιδάλειος: *cunningly wrought, richly ornamented*. Cf. *Daedalus*.

δαιμόνιος: (*one under the influence of a divinity*), *strange man! sir!*

δαίμων, -ονος: *divinity*. Much like θεός, but esp. of the gods in relation to men. (Never demon.)

δαίνυμι, aor. δαιώμενοι: act. *give a feast*; mid. *feast*.

δαίωμα, perf. δεδαταται (§ 47 n): *am torn, am divided*.

δαῖς, gen. δαῖδος (δαίω): *torch*. Cf. δάος.

δαῖς, gen. δαιτός: *feast, portion*.

δαίτη: *feast*. δαιτῆθεν, *from a feast*.

δαιτρός (δαίωμα): *carver*.

δαιτυμών, -όνος: *feaster, guest*.

δαίφρων, -ονος: *sagacious, ingenious*.

δαίω: *kindle, set fire*; pass. *burn, blaze*.

δάκρυ and δάκρυον, inst. as gen., δακρυόφι(ν) (§ 36 a) (*lacruma*): *tear*.

δακρυό-εις, -εντος: *tearful, in tears*.

δακρύω, aor. δάκρῦσα: *weep, shed tears*; aor. fell to weeping, burst into tears.

δᾶλός: *firebrand, coal*.

δάμαρ, -αρος: *wife, spouse*.

δαμνάω and δάμνημι, aor. ἐδάμασσε, aor. subjv. δαμάσθω, aor. pass. ἐδαμάσθην and δάμεν [ἐδάμησαν] (§ 47 o), perf. pass. partic. δεδμημένος: *bring into subjection, subdue, overcome, conquer*. δεδμήμην, *I was subject*.

Δαναοί pl.: *Danaäns*; strictly, descendants or subjects of King Danaüs of Argos. Used for the Greeks before Troy, like Ἀχαιοί and Ἀργεῖοι. § 25 e.

δάος, -εος: *torch*. Cf. δαῖς.

δάπεδον: *pavement, floor, ground*.

δά-σκιος: *very shady, shady*.

δασαίμεθα, δασσάμεθα (aor.), δάσσονται (fut.): of δατέομαι, *divide*.

δασύ-μαλλος: *thick-fleeced, shaggy*.

δατέομαι, impf. δατεύντο (§ 27 b), fut. δάσσονται, aor. ἐδάσσατο, aor. opt. δασαίμεθα: *divide, divide among (our)-selves*.

δάφνη: *laurel*. ι 183.

δέ: conj. *but, and*. Freq. δέ is used in the apodosis of a conditional or relative clause, — a transition to the demonstrative construction, or a survival of the older and simpler 'paratactic' or 'co-ordinate' construction. A clause with δέ is used freq. where a subordinate clause (of cause, concession, time, etc.) might have been used; hence often δέ may be translated, *for, though, while*.

-δέ: inseparable enclitic particle; e.g. ἀγορήν-δε, *to the agora*. § 36 d.

δέατο: impf. *seemed*. Cf. δόσσοτο.
 δέδαι: used as aor. of διδάσκω, *teach*.
 δεδάηκας: *has learned, dost know*. See
 δαήσσαι.

δεδαλαται: *are divided*. § 47 n. See
 δαλομαι.

δεδημένος, δέδητο: see δαμνάω.

δέδητο: plpf. of δέμω, *build*.

δεδέχεται: *hail, greet*. See δέκνυμι.

δεδίσκομαι: *greet, welcome*.

δεδω, aor. ξδεισεν, perf. δειδοικα and
 δέλδια, inf. δειδμεν (δέφος): *fear, am
 afraid*. Since the stem originally
 began with two consonants, a short
 vowel is often 'long by position'
 before it. § 62 h β.

δεικνύμι, fut. δείξω, aor. ξδειξα, perf. δει-
 δέχαται: *point out, show; hail, greet*.

δελομαι: *draw nigh to evening* (δελη).

δελός 3: *wretched, miserable, worthless*.

δεινός (δέος) 3: *terrible, fearful, dread*.

δεινόν: adv. *terribly, dreadfully*.

δεινότατος: superl. *most dread, direst*.

δειπνέω, aor. δείπησε: *dine, eat, feast*.

δειπνίζω, aor. partic. δειπνίσσας: trans.
give a dinner, feast.

δειπνον: *dinner*. The chief meal of
 the day whenever it was taken;
 generally eaten about noon.

δειραντας: aor. partic. of δέρω, *flay*.

δειρή: *neck*.

δείσας: aor. partic. of δεδω, *fear*.

δέκα: indeclinable numeral, *ten*.

δέκατος 3: ordinal, *tenth*. δεκάτη, on
 the tenth day.

δέκτης (δέχομαι): *beggar*.

δέκτο: aor. of δέχομαι, *receive*. § 56.

δελφίς, -ῖνος: *dolphin*.

δέμας: *build, stature, form*.

δέμνια pl.: *bedstead, bed, couch*.

δέμω, aor. ἐδέματο, plpf. pass. δέδμητο
 (tim-ber, domus): *build*.

δένδρεον: *tree*.

δενδρή-εις, -εσσα: *full of trees, woody*.

δέξατο: aor. of δέχομαι, *receive*.

δεξιός 3: *right, on the right*. § 59 a.

δεξιτερος: *right, on the right*. § 43 c.

δέον: impf. of δέω, *bind*.

δέος, -εος (δέφος): *fear, terror*.

δέπας, dat. pl. δεπάεσσιν: *goblet, beaker,
 cup*. Cf. κύπελλον.

δέρκομαι, iterative impf. δερκέσκετο, aor.

ξδρακον: *look, see, behold*.

δέρμα, ατος (δέρω): *hide, skin*.

δερμάτινος: *of hide, leather*.

δέτρων: *caul, peritonæum*.

δέρω, aor. ξδεραν: *flay*. Cf. δέρμα.

δέσμα, -ατος and δεσμός: *bond, fastening*.

δέσποινα: *mistress, royal lady*. (Fem.
 of δεσπότης.)

δεῦρο: adv. *hither*.

δεύτατος: adj. *last of all*.

δεῦτε: imperatival interjection, equiv.
 to δεῦρο τε, *come hither*.

δεύτερον: adv. *a second time*.

δεύω, iterative δεύεσκον: *moisten, wet*.

δεύω [δέφω], fut. δευήσας, aor. ἐδεύησεν:
*need, lack, fall short of, am inferior
 to*, with gen. of the thing wanted,
 or of the person with whom com-
 parison is made.

δέχομαι, aor. (ἐ)δέξατο, ἐδέγημην (§ 56):
receive, take, accept, await.

δεψήσας, aor. partic.: *knead*.

δέω, aor. δῆσα, ξδησε, ἐδήσατο, plpf.
 pass. δέδεντο: *bind, fasten*.

δή: temporal and determinative par-
 ticle, *now, already, at length; lo!
 clearly, just*. No English particles
 correspond to many of its uses.
 Freq. with imv. and opt., and with
 other particles, and strengthening
 the superlative. It stands at the
 beginning of a clause in the phrases
 δὴ τότε, δὴ γάρ. It forms one syl-
 lable (by 'synizesis') with the first
 syllable of αὔτε, αὖ, and of οὕτως, and
 several other words.

δηθά: adv. *long, for a long time*.

δηθύνω: *delay, tarry*.

δηιοτής, -ήτος: *strife, conflict, battle.*

δηιώω, aor. pass. δηωθέντες: *slay, kill.*

Δηίφοβος: *Deiphobus*; son of Priam who wedded Helen after the death of Paris. δ 276, θ 517.

δηλέομαι, aor. ἐδηλῆσαντο: *harm.*

δήλημα, -ατος: *destruction.*

Δῆλος: *Delos*, the birthplace of Apollo and Artemis.

Δημήτηρ, -ερος: *Demeter, Ceres*, sister of Zeus, goddess of the grain (*cereal*) fruits of the earth.

δήμιος: *adj. of the people, public.* δῆμοι, *yeomen.*

Δημόδοκος: *Demodocus*, the Phaeacian bard. θ 44, 106, 262 ff., 472 ff. Cf. Milton's *Vacation Exercise* 48 f. 'Such as the wise Demodocus once told | In solemn songs at King Alcinous' feast, | While sad Ulysses' soul and all the rest | Are held with his melodious harmony | In willing chains and sweet captivity.'

δήμος: *country, land; people.*

δημός: *fat.*

δῆν (δρῆν): *adv. long, a long time.*

δήνεα pl.: *wiles, devices.*

δηριόομαι, aor. δηρίσαντο (δῆρις): *dispute, contend, strive.*

δηρόν: *adv. long.* Cf. δηθά, δῆν.

δήσα: aor. of δέω, *bind.*

δῆω: as fut. *shall find.* § 51 f.

δηωθέντες: aor. pass. partic. of δηιώω, *kill, slay.*

δία: fem. of δῖος, *magnificent, divine.*

διά (δύω): *adv. and prep. with gen. and acc., between, through, in different directions, on account of.* διὰ τρία κοσμηθέντες, *arranged in three companies*; διὰ ταμών, *cutting in pieces.* In composition with verbs, διά indicates motion *through* something, completion, separation, reciprocal relation.

διαβαίνω, aor. inf. διαβήμεναι: *cross.*

διαγλάφω, aor. partic. διαγλάψασα: *scoop out.*

διαδράμοι: aor. opt. of διατρέχω, *traverse.*

δια-ειπέναι (§ 47 g) (εἶπον): aor. inf. *say thoroughly, say in full.*

δι-άημι: *blow through.*

δια-κρίνω, aor. διέκρινεν (discerno): *separate, distinguish.*

διάκτορος: *messenger.* Epithet of Hermes; generally connected with Ἀργειφόντης.

δι-αμπερές: *adv. through and through, completely through, right through.*

δια-πέρθω, aor. διέπερσε, διέπραθον: *sack, lay waste.*

δια-πέτομαι, aor. διέπτατο: *fly through (the air).*

δια-πλήσσω, aor. inf. διαπλήξαι: *strike through.*

δια-πρήσσω [πράσσω]: *pass through, accomplish.*

δια-ρραίω, fut. διαρραίσει: *tear in pieces.*

δια-σεύομαι, aor. διέσσυτο: *rush through, hasten through.*

δια-σκιδνημι, aor. διέσκέδασεν: *scatter, shatter.*

δια-σχίζω, aor. διέσχισεν: *split, rend, tear.*

δια-τμήγω, aor. διέτμαγον, aor. partic. διατμήξας: *cut in two, cleave, separate.*

δια-τρέχω, aor. διέδραμον: *run (through) across, traverse.*

δια-τρίβω: (rub), *hinder, delay.*

δια-φαίνομαι: *gleam brightly.*

δια-φράζω, aor. διεπέφραδε: *point out clearly, admonish.*

δια-χέω, aor. διέχευαν: *quarter.*

διδάσκω, aor. διδάξε: *teach.* See δαΐσεια.

διδημι, imv. διδέντων (δέω): *bind.*

δίδωμι, 3 pers. δίδωσι and διδοῖ, pl. διδοῦσιν (§ 55 a), fut. δώσω, aor. ἔδωκα, ἔδοσαν, subjv. δῶσι, inf. δόμεναι, δοῦναι, aor. opt. pass. δοθεῖη (do): *give, grant.*

δι-έδραμον: aor. of διατρέχω, *traverse, run across.*

δι-είπομεν: aor. ind. said in detail. See διαειπέμεν.

δι-είπομεν: impf. of διέπω.

δι-είρομαι: inquire, ask.

δι-έκ: prep. forth, through.

δι-έκρινεν: aor. of διακρίνω, *separate.*

δι-ελθέμεν: aor. inf. of διέρχομαι, *go through.*

δι-έπερσε: aor. of διαπέρθω, *sack.*

δι-επέφραδε: aor. of διαφράζω, *admonish.*

δι-έπραθον: aor. of διαπέρθω, *sack.*

δι-έπτατο: aor. of διαπέτομαι, *fly through.*

δι-έπω, impf. διείπομεν: *am busy about, accomplish, do.*

δι-ερέσσω, aor. διήρεσα: *row stoutly.*

διερός: *living, quick.*

δι-έρχομαι, aor. inf. διελθέμεν: *go through.*

δι-εσκέδασε: aor. of διασκίδνῃμι, *scatter.*

δι-έστυτο: aor. of διασεύομαι.

δι-έσχισεν: aor. of διασχίζω.

δι-έτμαγον: aor. of διατμήγω.

δι-έχυναν: aor. of διαχέω, *quarter.*

διζῆμαι: *seek.* (Equiv. to ζητέω.)

Δίη: *small island near Crete.*

διηλεκώς: adv. *exactly, at length.*

διηλεκής, -ές: *continuous, long.*

δι-ήρεσα: aor. of διερέσσω.

δι-πετής, -τος (Ζεύς, πίπτω): *sent from Zeus, heaven-sent.*

δικάζω, aor. δίκασαν (δίκη): *judge; mid. claim my right, contend.*

δίκαιος (δίκη): *just, civilized, well-mannered.*

δικασ-πόλος: *guardian of justice, judge.*

δίκη: *custom, way, manner, right.*

δι-κλῆς, -ίδος: *two-leaved.*

δινεύω and δινέω: *turn; mid. wander.*

δίνη: *eddy.*

δινή-εις, -εσσα: *edilying.*

διο-γενής, -εος: *sprung from Zeus.* Epithet of Odysseus as king, and thus under the special care of the king of the gods. See διοτρεφής.

δι-οῖστεύω, aor. opt. διοῖστέουσαι: *shout an arrow across.*

Διοκλῆς, -ῆος: *king in Phera in Messenia.* γ 488.

δι-όλλῦμι, perf. διόλωλε: *ruin utterly; perf. as pass. am ruined.*

Διομήδης, -εος: *Diomed.* Son of Tydeus (who fell in the first expedition against Thebes), king of Argos, one of the bravest and mightiest of the Achaeans before Troy. Only Agamemnon and Nestor led a larger fleet on the expedition. γ 181.

Διόνῡσος: *Dionysus, Bacchus.* Son of Zens and Semele, reared by nymphs in Thrace. He is mentioned only incidentally in Homer, and clearly has not gained a place among the gods of Olympus. λ 325.

διος, δῖα, δῖον: *glorious, divine, godlike, noble, without reference to moral quality.* A freq. epithet of Odysseus and of Achilles, having convenient metrical adaptation to their names, allowing the bucolic diaeresis (at the close of the fourth foot). δῖα θεῶν, *heavenly (of goddesses) goddess*, since δῖα has a superlative idea and may be construed with a partitive genitive.

διο-τρεφής, -τος: *Zeus-nourished, Zeus-cherished.* Epithet of Menelaus, who as king enjoyed Zeus's care; also of the Phaeacians, ε 378. See διογενής, which was suited metrically to Odysseus (Λαερτιάδης), as this is to Menelaus. § 25f. See on διος.

δι-πτυξ, acc. διπτυχα: *double.*

δῖς: *numeral adv., twice.*

διο-θανής, -τος: *twice-dying.*

δισκίω: *hurl a quoit.*

δίσκος (cf. disk): *discus, quoit.* The game was more like 'putting the shot' than the modern 'pitching quoits,' the effort being made to hurl the discus as far as possible rather

than to have it remain at a definite spot.



δίσκος.

δίφρος: footboard of chariot, chariot: low seat, chair. (See ἄρμα.)

δίχα and διχθά (§ 33 i): adv. in two parts, divided.

δίψᾱ (δίψα): I thirst.

διώκω: pursue, chase.

δμῳή (δάμνημι): female slave, maid.

δμῳαὶ γυναῖκες, serving women.

δμῳς, acc. δμῳα: slave.

δοάσσατο: aor. of δέατο, seem.

δοθείη: aor. opt. pass. of δίδωμι.

δοιῶ (dual), pl. διοῖς, διοῖά [δύο]: two.

δοκέω: watch, observe.

δοκέω, aor. δέκησε: seem, appear.

δόλιος 3: wily, crafty, cunning.

Δολίος: an old slave of Penelope. δ 735.

δολιχ-αυλος: long-shafted.

δολιχ-ήρετος: long-oared.

δολιχός 3: long.

δολό-εις, -εσσα: wily, crafty, cunning.

δολό-μητις, acc. -ιν: crafty-minded.

δόλος: wile, craft, trick, deceit, bait.

δολο-φρονέω: have crafty mind.

δόμεναι [δοῦναι]: aor. inf. of δίδωμι.

δόμον-δε: adv. to (his) home. § 36 d.

δόμος (δέμω, domus): dwelling, house, home; great hall. See δῶμα.

δόξα: opinion, expectation.

δορός (δέρω): skin, leather sack.

δορπέω, aor. δορπήσαι: take supper, sup. See δείπνον.

δόρπον: supper, evening meal.

δόρυ, dat. δούρατι, nom. pl. δούρα and δούρατα, dat. pl. δούρεσσι: tree, timber, beam, spear.

δός imv., δόσαν ind., δότε imv.: aor. of δίδωμι, give.

δόσις, -ις: gift. Cf. δῶρον, δωτήνη.

δόυλη: female slave.

Δουλίχιον: Dulichium. Island in the Ionian Sea, southeast of Ithaca, inhabited by Epēans. (Or, perhaps, part of Cephallenia,—Same being the other part.)

δοῦπος: heavy noise, thud.

δοῦρα, δουρί: see δόρυ, tree, spear.

δουράτειος (δόρυ): of wood, wooden.

δουρο-δόκη (δέχομαι): spear-holder.

δράκων, -οντος (cf. dragon): serpent.

δρέπω, aor. δρεψάμενοι: break off, pluck.

δρήστειρα: (worker), female servant, maid.

δρόμος: running, course, road.

δρυμά pl.: wood, thicket.

δρύπτω, aor. δρυσάμενω, aor. pass. δρύφθη: tear, tear off.

δρῦς, gen. δρυνός: tree, (esp.) oak.

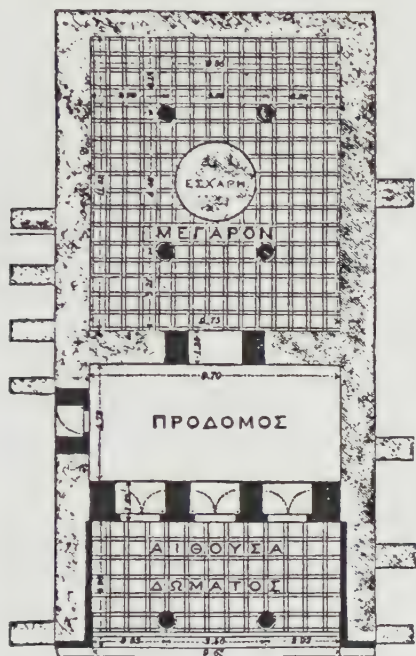
Δύμας, -αντος: a Phaeacian. § 22.

δύναμαι, fut. δυνήσεται, aor. pass. as mid. δυνάσθη: can, am able.

δύναμις, -ις: power, might, ability.

δύνω: enter, go in.

δύο and δῶω: indeclinable, *two*. See δοιῶ. § 44.



δῶμα.

(Plan of part of the palace at Tiryns, with measurements in metres.)

δυοκαίδεκα [δῶδεκα]: indeclinable, *twelve*.

δυο-: inseparable prefix indicating something grievous.

δυο-ᾱής, -έος (ἄημι): *harsh-blowing*.

δύσεται: *set* (of the sun), *sank*, *crept*, aor. of δύω. §§ 51 h, 53 b.

δύο-ζηλος: *quick-tempered*, *hot-headed*.

δυο-κηδής, -έος (κηδος): *dreary*, *noxious*.

δυο-μενέω: *am ill-disposed*, *bear ill-will*.

δυο-μενής, -έος: *ill-disposed*, *hostile*. ἄνδρες δυομενέες, *enemies*.

δύο-μορος: *ill-fated*, *wretched*.

δυσόμενος. *set*, aor. of δύω. § 51 h.

δύο-πονός, gen. δυοπονέος: *laborious*, *painful*.

δύστηνος: *wretched*, *unhappy*.

δύω: see δύο, *two*.

δύω, fut. δόσομαι, aor. (ἐ)δόσεται, ἐδῶ, perf. δέδωκεν: *enter*, *go into*, *go among*, *put on*; of the sun and the constellations, *set*, *sink*.

δυώδεκα: indeclinable, *twelve*.

δυωδέκατος 3: *twelfth*.

δῶ: indeclinable short form of δῶμα.

δῶδεκα: indeclinable, *twelve*.

δωδέκατος 3: *twelfth*.

δῶμα, -ατος: *house*, *home*, *palace*.

δώρον (δίδωμι): *gift*.

δῶσι [δῶ]: aor. subjv. of δίδωμι.

δωτήρ, -ήρος: *giver*.

δωτίνη: *gift*, *present*.

δώτωρ, -ορος: *giver*.

δῶχ' [ἔδωκα]: aor. ind. of δίδωμι.

E.

ἐ (φε): enclitic, 3 pers. pron. acc. *him*, *her*. It is equiv. to Attic αὐτόν, αὐτήν, which is usually intensive in Homer.

ἔα imv., ἔας pres. ind. or subjv., ἔαν inf.: of ἔλω.

ἑά: neut. pl. of ἑός, *his own*.

ἔαγη aor. pass., ἔαξαν aor. act.: of ἄγνυμι, *break*.

ἔασιν [εἰσίν]: 3 pl. pres. of εἰμί, *am*.

ἔάω, impf. ἔων, fut. ἔδσει, aor. ἔᾱσα and ἔᾱσα: *allow*, *permit*, *leave alone*.

ἔᾶων: *good things*, gen. pl. of ἑός.

ἔβαν [ἐβησαν]: 2 aor. of βαίνω, *go*.

ἑβδόματος 3: *seventh*.

ἑβδομος: *seventh*.

ἐβεβρύκειν: plpf. as impf. of βρυνχάομαι, *roar*.

ἐβήσαμεν, 1 aor., transitive, ἐβήσεται [ἐβη], aor. mid.: of βαίνω, *go*.

ἐβόλοντο: impf. of βούλομαι, *wish*.

ἐγγυαλίζω, aor. ἐγγυάλα: *put in* (one's) *hands*, *give*.

ἐγγυάομαι: *receive security*.

ἐγγυή: *security*, *surety*, *pledge*.

ἐγγύθεν: adv. *from near at hand*, *near*.

ἐγγύθι, ἐγγύς: adv. *near*.

ἐγείρω, aor. ἔγειρε and ἔγρετο, inf. ἔγρεσθαι: rouse, wake.

ἐγήμε: aor. of γαμέω, marry, wed.

ἐγκατα pl.: inwards, entrails, vitals.

ἐγ-κατα-πήγνυμι, aor. ἐγκατέπηξα, fix within, fix.

ἐγ-κατα-τίθημι, aor. ἐγκάτθετο: place within.

ἐγ-κέφαλος (κεφαλή): brain.

ἐγ-κονέω: partic. actively, zealously.

ἐγ-κρύπτω, aor. ἐνέκρυψε: conceal in.

ἐγνων: aor. of γινώσκω, know.

ἐγρετο, ἔγροίτο: aor. of ἐγείρω, wake.

(Perhaps ἔγρετο should be written ἦγρετο, assembled, from ἀγείρω.)

ἐγχείη (ἐγχος): spear, lance.

ἐγχείη: pres. subjv. of ἐγχείω.

ἐγχεσί-μωρος: spear-wielding.

ἐγ-χέω or ἐγχεώ: pour in.

ἐγχος: lance, spear. Generally of ash-wood, with a bronze point.

ἐγώ(v), gen. ἐμεῖο, (ἐ)μεῦ, or ἐμέθεν (§ 36c), dat. (ἐ)μοί, acc. (ἐ)μέ: 1 pers. pron. I, me.

ἐδάην: learned, aor. pass. of διδάσκω, teach.

εδάσσατο: aor. of διατέομαι, divide.

ἐδαφος: bottom.

ἐδέγμην: aor. of δέχομαι, await. § 56.

ἐδείματο: aor. of δέμω, build.

ἐδειραν: aor. of δέρω, flay.

ἐδεισαν: aor. of δειδω, fear.

ἐδεκτο: aor. of δέχομαι, receive. § 56.

ἐδησαν: aor. of δέω, bind.

ἐδητύς, -ύος (ἔδω): eating, food.

ἐδμεναι: pres. inf. of ἔδω, eat.

ἔδνα and ἔδνα pl.: wedding-gifts, dowry, used both of the presents given by the suitor to the bride's father and of the dowry given by the father (α 277, β 196). See ἐδνώ.

ἔδοσαν: aor. of δίδωμι.

ἔδος, -εος (sedes): seat, home.

ἔδρακον: aor. of δέρκομαι, see.

ἔδρη (ἔδος): seat, row of seats.

ἐδριάομαι: am seated.

ἔδυν, ἔδύετο: aor. of δύω, sink. §§ 51 h, 53 b.

ἔδω, inf. ἔδμεναι, fut. ἔδομαι (edo): eat.

Cf. ἐσθίω. θυμὸν ἔδοντες, devouring our souls in impatience or grief.

ἔδωδή: food.

ἔδνα: see ἔδνα.

ἐδυνώω, aor. ἐδυνώσαιτο: dower, give in betrothal.

εἰκοσά-βοιος: adj. (of) the worth of twenty cattle.

εἰκοσι: see εἰκοσι, twenty.

εἰκόσ-ορος: adj. twenty-oared.

εἰκοστός [εἰκοστός]: twentieth.

εἶπε: see εἶπον, said.

εἶσατο: appeared, aor. of εἶδομαι.

ἐέλδομαι: desire.

ἐέλδωρ: wish, desire.

ἐέργω and ἐέργνυμι, perf. ἔρχαται, plpf.

ἔρχατο, ἐέρχατο (φεργ-): (separate), shut in, enclose, shut out; keep away from.

ἐέρση: dew.

ἐευξαν: aor. of ζεύγνυμι, yoke.

ἔζομαι, aor. εἶσε, inv. εἶσον, partic. ἔσασα (ἔδος): sit, aor. seated.

ἔην [ἔν]: see εἶμι.

ἐήνδανε: impf. of ἀνδάνω, please.

ἔησιν [ἔῃ]: pres. subjv. of εἶμι.

ἐῆσιν: dat. fem. pl. of ἐός, his.

ἔθειν: impf. of θέω, run.

ἔθελξεν: aor. of θέλγω, charm.

ἔθελοντήρ, -ῆρος: volunteer.

ἔθελω, impf. ἤθελε, fut. ἐθελήσω: wish, am willing, consent. - οὐκ ἐθέλων, unwilling.

ἔθεμεν, ἔθεσαν: aor. of τίθημι, place.

ἐθηεύμεσθα, impf. ind., ἐθηήσαντο aor.: of θηέομαι, look with wonder.

ἔθνος, -εος: nation, tribe, host.

ἔθορε: aor. of θρώσκω, leap.

εἰ, αἰ: conditional particle, if, whether (in indirect questions). It often introduces a wish. εἰ που or εἰ πως

with the subjv. or opt. can be rendered freq. by *on the chance that, in the hope that, if haply*. In *εἰ δ' ἄγε*, *εἰ* seems to be an interjection, *pray!* a particle of encouragement and stimulus leading up to the exhortation *ἄγε*.

εἶδ: impf. of *εἶω*, *allow, permit*.

εἶατο [ἦντο, § 47 n]: impf. of *ἦμαι*, *sit*.

εἶβω: *drop* (a tear).

εἰ δ' ἄγε: *but up! come!* See *εἰ*.

εἶδαρ, -ατος: *food, viands*.

εἶδῃ subjv., *εἶδησέμεν* fut. inf.: of *οἶδα*, *know*.

Εἰδοθέη: *Eidothea*, a sea-nymph. δ 366.

εἶδομαι, aor. *εἶσατο* and *εἶσατο*: *appear, seem, appear like, take the form of*.

εἶδον, *ἴδον*, and *ἰδόμεν*, subjv. *ἴδω* and *ἴδωμαι*, inv. *ἴδῃ* (*φιδ*-, *video*): *saw, see*. Used as aor. of *ὀράω*. Cf. *οἶδα*.

εἶδος, -εος (*φιδ*-): *appearance, face*.

εἶδῶτα partic., *εἶδῶ* subjv., *εἶδῶς* partic.: of *οἶδα*, *know*.

εἶδωλον (*idol*): *shape, phantom*.

εἶν, *εἶη*: opt. of *εἶμι*.

εἴ-θε: *would that, O that!* introduces a wish.

εἴκελος (*φικ*-), *like, resembling*.

εἴκοσι (*φείκοσι*, *viginti*): *twenty*.

εἴκοστός: *twentieth*.

εἰκτην plpf. (§ 52 c), *εἰκυῖα* fem. partic. (§ 52 g): of *εἶοικα*, *am like, resemble*.

εἴκω, aor. *εἴξαν*, iterative aor. *εἴξασκε* (*φείκ*-, *weaken*): *yield, make way*.

εἰλαπινάξω: *feast*.

εἰλαπίνη: *feast, banquet*.

εἰλαρ acc.: *defence, protection*.

εἰλάτινος 3 (*εἰλάτη*): of *fir, fir*.

εἰλέω: *drive, shut in*.

εἰλήλουθας [*εἰλήλυθας*], *εἰλήλουθμεν* [*εἰλήλυθαμεν*]: perf. of *εἰρχομαι*, *come*.

εἰλι-πος, -οδος (*leg-twisting*), *rolling-gaited, swing-paced*. Epithet of cattle in contrast with *ἀερίποδες ἱπποι*.

εἰλύμα, -ατος: *wrapping, covering*.

εἰλύω, plpf. pass. *εἰλύτο*: *wrap*.

εἴλω, aor. partic. *εἴλας* (*φελ*-): *check*.

εἶμα, -ατος (*ἐννυμι*, *φες*-, *vestis*): *garment, robe*, pl. *clothes*.

εἵμαρτο: plpf. of *μειρομαι*, *allot, ordain*.

εἰμέν [*ἐσμέν*]: 1 pl. of *εἶμι*, *am*.

εἰ μή: *if not, unless*.

εἶμι, 2 sing. *ἐσσι* or *εἰς*, 3 sing. *ἐστί*(ν), 1 pl. *εἰμέν*, 2 pl. *ἐστέ*, 3 pl. *εἰσί*(ν) or *ἔασι*(ν), 1 sing. subjv. *ἔω*, 3 sing. *ἔησιν* or *ἔησι*(ν), 3 pl. *ἔωσι*, opt. *εἴην*, 3 pl. *εἴεν*, 2 sing. inv. *ἔσσο* (mid.), 3 sing. *ἔστω*, pl. *ἔστων*, inf. *εἶναι*, *ἔμ(μ)εναί*, or *ἔμεν*, partic. *έών*, 1 sing. impf. *ἦα*, 2 sing. *ἦσθα*, 3 sing. *ἦν*, *ἦεν*, or *ἔην*, 3 pl. *ἦσαν* or *ἔσαν*, iterative impf. *ἔσκε* (§ 57 a), fut. *ἔσομαι*, 2 sing. *ἔσσεια*, 3 sing. *ἔσται* or *ἔσσεται* (§ 33 a), 1 pl. *ἐσόμεθα* (§ 47 m), 3 pl. *ἔσ(σ)ονται*, inf. *ἔσεσθαι*, partic. *ἐσσομένοις*: *am, exist, live*. *καὶ ἐσσομένοις*, even for future generations. The vowel of the stem *ἐσ-* is regularly retained.

εἵμι, 3 sing. *εἴσι*, 1 pl. *ἔμεν*, subjv. *ἔω*, 1 pl. *ἐομεν*, inv. *ἔθι*, inf. *ἔμεν(αι)* or *ἔναι*, partic. *έών*, impf. *ἦα*, 3 sing. *ἦε*(ν), *ἦει*, or *ἔε*, 3 du. *ἔτην*, 1 pl. *ἦομεν*, 3 pl. *ἔσαν*, aor. *ἔσατο*: *go, depart, come*. (The connexion decides whence and whither the action proceeds.) The pres. ind. is freq. used as fut. (as regularly in Attic), while the impf. ind. and the other moods are used as aorists.

εἰν [*έν*]: prep. *in*.

εἰνά-ετες (*έννέα*): adv. *for nine years*.

εἰν-άλιος (*άλς*) 3: *in the sea, of the sea*.

εἵνεκα: see *ἐνεκα*, on account of.

εἰνί [*έν*]: prep. *in*.

εἰνοσί-φυλλος: *leaf-shaking, leafy, wooded*.

εἴξαν, *εἴξασκε*: see *εἴκω*, *yield*.

εἰος, *εἴως*, *ἔως*: adv. *while, meanwhile, until; till then; in order that*. (*ἦος* is prob. the original form.)

ἐλ περ: *if really, if indeed.*

εἵπετο: impf. of ἔπομαι, *follow.*

εἶπον or εἵπον (aor. ind.), 2 sing. εἶπας,

2 sing. subjv. ἐπῆσ(θα), 3 sing. ἐπῆ-

(σιν), inv. ἐπέ, partic. εἰπών, inf.

εἰπεῖν or εἰπέμεν(αι), iterative ἐπεσκε

(φέπος, voco): *said, told, spoke.* ὥς

εἰπών, *thus speaking, with these words.*

See φημί, ἔρω.

ἐλ που, ἐλ πως: *if perchance, if haply, in the hope that.*

ἐργάζετο: impf. of ἐργάζομαι, *work.*

ἐρέος: *servitude, slavery.*

ἐρεσλή: *rowing.*

ἐρημένα: perf. pass. of ἔρω, *say.*

ἐρομαι, 2 subjv. ἐρηαι, fut. ἐρήσομαι,

aor. subjv. ἐρώμεθα, inf. ἐρέσθαι: *ask,*

inquire about. Cf. ἔρω and ἐρέω.

ἐρο-πόκος: *wool-fleeced, woolly.*

ἐρος, -ος: *wool.*

ἐρπον: impf. of ἔρπω, *creep.*

ἐρύαται: perf. pass. of ἐρύω, *draw up.*

ἐρυσθαι: see ἔρμαι, *guard.*

ἐρυσσε: aor. of ἐρύω, *draw.*

ἔρω, fut. ἐρέω, perf. pass. partic. ἐρη-
μένα (φέρ-, verbum, word): *say, tell,*
announce.

ἐρωτάω [ἐρωτάω]: *ask, inquire.*

εἰς [εἰ]: 2 sing. of εἶμι, *am.*

εἰς, ἐς: adv. and prep. with acc., *into,*
to, until. Sometimes it seems to be
followed by a gen. because of an
ellipsis, as εἰς Ἀἴδαο, *to Hades's*
realm; εἰς Αἰγύπτῳ, *to the country of*
Aegyptus. It rarely follows its noun.

εἰς, μία, ἓν, gen. ἐνός, μιᾶς, ἐνός: *one.*

εἰσ-άγω, aor. partic. εἰσαγαγούσα: *lead*
in.

εἶσαν: *seated,* aor. of ἔξομαι, *sit.*

εἰσ-ανα-βαίνω: *go up to.*

εἰσ-αν-άγω: *lead into.*

εἰσ-άντα: adv. *in the face, opposite.*

εἶσατο: aor. of εἶμι, *go.*

εἰσ-αφ-ικνεόμαι, aor. subjv. εἰσαφίκηται:
come to, reach.

εἰσ-βαίνω: *go in, enter, embark.*

εἰσ-δέρκομαι, aor. ἐσέδρακεν: *look in,*
behold.

εἶσε(ν): *seated,* aor. of ἔξομαι, *sit.*

εἴσσαι: fut. of οἶδα, *know.*

εἰσ-εἶδον; aor. of εἰσοράω, *look upon.*

εἰσ-ελάω (ἐλαύνω): *drive in, row in.*

εἰσ-ενόησα: aor. of εἰσνοέω, *perceive, see.*

εἰσ-ερύω, aor. εἰσερύσαντες: *draw in.*

εἰσ-έρχομαι, fut. ἐσελεύσομαι, aor. εἰσ-
ἦλθεν or εἰσῆλυθεν: *come in, enter.*

ἴση (ῥίσιος): fem. adj. *equal, well-bal-*
anced, trim, shapely (of ships); *fair,*
of a feast where each has a portion
suited to his rank.

εἰσ-ἦλθεν or εἰσῆλυθεν: aor. of εἰσέρχο-
μαι, *enter.*

εἰσ-ιδε [εἰσεἶδε], εἰσιδέειν: aor. of εἰσοράω,
look upon.

εἰσ(ί)μη (isthmus): *entrance.* § 264.

εἰσκω (φικ-): *think (him) like, liken,*
make like.

εἰσ-νοέω, aor. εἰσενόησα: *behold, see.*

εἰσ-οδος: *way in, entrance.*

εἰσ-οιχινέω: *come in, enter.*

εἰς ὃ κε(ν): *until.* (For εἰς τοῦτο ἐν ᾧ
κε.) Equiv. to Attic ἕως ἄν.

εἶσον: *seat,* aor. inv. of ἔξομαι, *sit.*

εἰσ-οράω, 3 pl. (or partic. dat. pl.) εἰσο-
ρώσιν, inf. εἰσοράσθαι, aor. εἰσεἶδον
or εἰσιδον, inf. εἰσιδέειν: *look upon,*
behold, see.

εἰσ-φέρω, ἐσφέρω: *bring in.*

εἰσ-φορέω, ἐσφορέω: *bring in.*

εἴσω, ἔσω (εἰς): adv. *within.* Twice
with a gen.; more freq. with an acc.
(‘limit of motion’).

εἶται: perf. pass. of ἔννυμι, *clothe.*

εἴ τε . . . εἴ τε: *whether . . . or.*

εἴφ': ἐπέ, *say, tell,* inv. of εἶπον.

εἴων: impf. of εἰάω, *permit, allow.*

εἴως: adv., see εἰος.

ἐκ, ἐξ (before vowels): adv. and prep.
with gen., *out, forth, from.* ἐξ οὗ,
since; ἐξ ἀρχῆς, *from of old*; ἐξ ἔριδος,

(out of) in strife; *μήνιος* ἐξ ὀλοῆς, as a result of the destructive rage. In composition, *ἐκ* denotes separation or completion (utterly).

ἐκά-εργος (φεκάς, φέργον): far-worker.

Epithet of Apollo. Cf. *ἐκατηβόλος*.

ἐκάς: adv. far, far away, far from.

ἐκαστέρω: adv. farther.

ἐκάστο-θι: adv. at each place.

ἐκαστος 3 (φεκ-): each. It is freq. added in appos. with the subject of the principal verb, — in the sing. when the individual is to be made prominent.

ἐκάτερθε(ν): adv. on either side.

ἐκατη-βόλος: far-darter, far-shooter.

Epithet of Apollo (the sun-god) as god of the bow. Cf. *ἐκάεργος*.

ἐκατόμ-βη (βοῦς): hecatomb; strictly a sacrifice of a hundred cattle, but the poet is not exact as to number or class of the victims, hence sacrifice.

ἐκ-βαίνω, aor. subjv. *ἐκβητε*, partic. *ἐκβάς*: go forth, disembark (as opposite of *εἰσβαίνω*).

ἐκ-βάλλω, aor. *ἐκβαλε*: cast out, knock out, utter, fell (a tree).

ἐκ-βασίς, -ιος: way out, exit.

ἐκ-γίγνομαι, perf. partic. *ἐκγεγαυῖα*, plpf. *ἐκγεγάτην*: am born from, perf. am sprung from.

ἐκ-γονος: child, offspring.

ἐκ-δέρω, aor. partic. *ἐκδείρας*: flay.

ἐκ-δύνω: put off, doff.

ἐκέασσε: aor. of *κεάω*, shatter.

ἐκέδασσεν: aor. of (σ)κεδάννυμι, scatter.

ἐκεῖνος, -η, -ο (ἐκεῖ): the (man) there, that one, you.

ἐκεῖ-σε: adv. thither, there.

ἐκέκαστο: plpf. of *καίνυμαι*, excel.

ἐκεκεύθειν: plpf. of *κεύθω*, conceal.

ἐκέκλετο: aor. of *κέλομαι*, order.

ἔκκε(ν): aor. of *καίω*, burn.

ἔκκηλος: in peace, undisturbed.

ἐκίρνα: impf. of *κίρνημι*, mix.

ἐκίχεν: aor. of *κίχάνω*, come to, find.

ἐκ-καλέω, aor. partic. *ἐκκαλέσαντες*: call out (of the house).

ἐκ καλύπτω: uncover.

ἐκ-λανθάνω, aor. *ἐκλάθετο*, opt. *ἐκλελάθοιτο*: forget utterly.

ἔκλυον: impf. of *κλύω*, hear.

ἐκλύσθη: see *κλύω*, dash.

ἐκ-λύω, fut. *ἐκλῶσμαι*: release from.

ἔκπαγλος: terrible.

ἐκπάγλως: adv. terribly, mightily.

ἐκ-περάω, 3 pl. *ἐκπερόωσιν*, aor. *ἐξεπέρησεν*: traverse, pierce.

ἐκ-πίνω, aor. *ἐκπιεν*: drink out, drink all.

ἐκ-προ-καλέω, aor. *ἐκπροκαλεσσαμένη*: call forth from.

ἐκ-προ-λείπω, aor. *ἐκπρολιπόντες*: go forth and leave.

ἐκ-πτύω, aor. *ἐξέπτυσσε*: spit out.

ἐκ-σαώω, aor. *ἐξεσάωσε* (σφύω, sanus): save out of, save from.

ἐκ-σεύω, aor. *ἐξέσσυτο*: rush forth.

ἔκτα and *ἐκτανε*, aor. act.; *ἔκταθεν* [*ἐκτάθησαν*], aor. pass.: of *κτείνω*, slay.

ἐκ-τάμνω, aor. *ἐκταμεν*, *ἐξέταμον*: cut out, cut.

ἐκ-τελέω, impf. *ἐξετέλειον*, aor. *ἐξετέλεσσε*, subjv. *ἐκτελέσω* (τέλος): accomplish, perform.

ἔκτο-θεν: adv. with gen., apart from.

ἕκτος (ἕξ): sixth.

ἐκτός and *ἔκτοσ-θεν*: without, outside of, away from.

ἐκ-φαείνω, aor. pass. *ἐξεφάνθη* and *ἐξεφάνη*: show forth, pass. appear.

ἐκ-φέρω: carry forth, bring out.

ἐκ-φεύγω, aor. *ἔκφυγε*: escape.

ἔκ-φημι, inf. *ἐκφάσθαι*: speak out, utter.

ἐκ-φθίνω, plpf. pass. *ἐξέφθιτο*: waste, use up.

ἐκ-φυγείν: aor. inf. of *ἐκφεύγω*, escape.

ἐκ-χέω, aor. mid. *ἐκχύμενοι*, plpf. pass. *ἐξέκχυντο*: pour out, drop.

ἐκών, -ντος (φεκ-): willing, of (my) own will.

ἐλάαν: inf. of *ἐλάω*, drive, row. § 50 c.

ἐλαίη: *olive, olive tree.*

ἐλαίνεος and ἐλαίνος: *adj. of olive wood, olive.*

ἐλαιον: *olive oil, used (perfumed) as an unguent after the bath, but not in the preparation of food.*

ἐλάτη: *pine tree, pine, pine oar.*

Ἑλατρεὺς: a Phaeacian. θ 111.

ἐλαύνω and ἐλάω, inf. ἐλάαν (§ 50 c), impf. ἔλων, fut. ind. ἐλώσω, inf. ἐλάαν, aor. ἤλασα, ἔλασεν, ἔλασσε, aor. subjv. ἐλάσῃ, pf. ἐλήλαται, plpf. ἐληλέδαται: *drive, strike, beat, row, sail, run* (trans.); mid. *is run, runs* (intrans.).

ἐλαφος fem.: *deer, doe.*

ἐλαφρός: *light, nimble, quick.* ἐλαφρότερος, ἐλαφρότατος, comparative and superlative.

ἐλαφρῶς: *adv. lightly, buoyantly.*

ἐλαχεία: fem. *adj. small.*

ἐλαχον: *received a lot or portion, aor. of λαγχάνω.*

ἐλάω: *see ἐλαύνω.*

ἔλε [εἴλε]: *aor. of αἰρέω, seize, take.*

ἐλεαίρω (ἐλεος): *pity.*

ἐλέγμην: *aor. of λέγω, number.*

ἐλέγχιστος: *most disgraced.*

ἐλείν: *aor. inf. of αἰρέω, take.*

ἐλεινός (ἐλεος): *pitiable, pitied.* Sup. ἐλεινότατος.

ἐλείω, aor. ἐλέησα: *pity.*

ἐλεήμων, -ονος: *full of pity.*

ἐλείπειτο: *plpf. of λείπω, leave.*

ἐλελίξω, aor. ἐλέλιξε, aor. pass. ἐλελίχθη: *turn about.*

Ἑλένη: *Helen, daughter of Zeus, sister of Castor and Polydeuces, wife of Menelaus, mother of Hermione. Famed for her beauty. Carried off to Troy by Paris, son of Priam, and thus the occasion of the Trojan War. After the capture of Ilios, she returned to Sparta with Menelaus.* δ 121 ff.

ἔλεσκειν: *iterative aor. of αἰρέω, take.*

ἐλεύσεαι: *fut. of ἔρχομαι, come, go.*

ἐλεφᾶς, -αντος (elephant): *ivory.*

ἔληθε: *aor. of λανθάνω, escape notice.*

ἐλήλαται, ἐληλέδαται: *see ἐλαύνω.*

ἐλθέμεν(αι): *aor. inf. of ἔρχομαι, go, come.*

ἔλιξ, -ικος: *rolling.* Epithet of cattle, with reference to their rolling, clumsy gait.

ἐλκείω, aor. ἤλκησε: *drag, assail.*

ἐλκω: *draw.*

ἔλλαβε, ἐλλάβετο: *aor. of λαμβάνω, take, take hold of, seize.* § 46 c.

Ἑλλάς, -άδος: *Hellas.* Strictly the country under the rule of Pelus in Thessaly, λ 496. Thence in later times (but not in Homer) the name was extended to all Greece.

ἐλλισάμην: *aor. of λιτομαι, pray.*

ἐλλιτάνευε: *impf. of λιτανεύω, pray, beg.*

ἔλοντο: *aor. of αἰρέω, take.*

ἐλώσω: *fut. of ἐλαύνω, sail.* § 51 b.

Ἑλπῆνωρ, -ορος: a comrade of Odysseus, who lost his life at the home of Circe. κ 552, λ 51, μ 10.

ἐλπω, subjv. mid. ἔλπῃ, impf. ἤλπετο and ἔλπετο, perf. ἔλοπα (ἐλπ-): *pres. act. give hope, make hopeful, β 91; mid. and perf. hope.*

ἐλπωρή: *hope.*

ἔλας: *aor. partic. of ἔλω, check.*

ἐλύω, aor. pass. ἐλυσθεις: *curl.*

ἔλων: *impf. of ἐλαύνω, drive.*

ἔλωρ: *booty, prey.*

ἐμ-βαίνω, aor. ἐμβη: *set foot upon, embark.*

ἐμ-βάλλω, aor. ἐμβαλε: *throw in, cast upon, place in.*

ἐμβρυον (embryo): *young one, suckling.*

ἐμέ-θεν, ἐμεῖο, ἐμεῦ [ἐμοῦ]: *gen. of ἐγώ.*

ἔμεινα: *aor. of μένω, wait, await.*

ἔμεν(αι) [εἶναι]: *inf. of εἶμι.*

ἐμίγη, ἔμixin: *aor. of μίγνυμι, unite.*

ἔμμεναι [εἶναι]: *inf. of εἶμι.* § 33 c.

ἔμμενές: *adv. continually.*

ἔμμορε: *perf. of μέτρομαι, receive as my portion, with genitive.*

ἔμμορος (μέλομαι): partaker.

ἔμός 3: my.

ἐμπάσσομαι: regard, pay attention.

ἐμπεδος: firm, unshaken, steadfast, constant, unchanged, appointed.

ἐμπεδον: adv. without change, continually.

ἐμ-πεσε [ἐπέπεσε]: aor. of ἐμπίπτω.

ἐμπης: in spite of all, albeit, still.

ἐμ-πίπλημι, fut. inf. ἐμπλήσμεν, aor. partic. ἐμπλήσας, aor. mid. ἐμπλήσατο, aor. mid. as pass. ἐμπλήντο, aor. pass. ἐνίπλησθῆναι: fill up, fill, satisfy.

ἐμ-πίπτω, aor. ἐμπεσε: fall into, fall upon.

ἐμ-πλήσμεν: fut. inf. of ἐμπίπλημι.

ἐμ-πνέω, aor. ἐπέπνευσεν: breathe in, inspire.

ἐμπορος: (voyager, trader), passenger.

ἐμ-φορέω (φέρω): bear among.

ἐν, ἐνί, εἰν, ἐνί: adv., and prep. with dat., in, therein, among. ἐν with the dat. is freq. used with verbs of motion, because of the state of rest that follows the motion. It sometimes seems to be construed with the gen. because of an ellipsis; εἰν Ἀΐδαο, in Hades's realm; ἐν Ἀλκινόοιο, in the palace of Alcinöüs (as we say, 'T was at Mr. Blank's'). Cf. εἰς.

ἐνα: acc. of εἷς, one.

ἐν-α(σι)μος (αἶσα): according to fate, portentous, righteous, fitting.

ἐν-αλίγκιος: like, resembling.

ἐν-αμέλω: milk in. ι 223.

ἐν-αντίος 3: opposite, to meet, face to face.

ἐν-αργής, -ές: visible, before (my) eyes, in plain view.

ἐν-αρηρώς, -ός: fitted in. ε 236.

ἐν-αριθμῖος (ἀριθμός): adj. in the number, i.e. to make the number full.

ἐνδέκατος 3: eleventh.

ἐν-δέω, aor. ἐνέδησεν: bind in.

ἐνδῖος: adj. at noon.

ἐνδο-θεν: adv. from within, within.

ἐνδο-θι, ἐνδον: adv. within, in the house.

ἐν-δουπέω, aor. ἐνδούπησα: fall with a thud.

ἐνδουκῶς: adv. cheerfully, heartily.

ἐν-έηκε: aor. of ἵημι, put in.

ἐνεικαν [ἤνεγκαν]: aor. of φέρω, bear.

ἐν-εimi, impf. ἐνέην: am in.

ἐνεκα and (more freq.) εἵνεκα: prep. with gen. on account of, for the sake of, because of; for lack of.

ἐν-έκρυψε: aor. of ἐγκρύπτω, conceal in.

ἐν-έπνευσεν: aor. of ἐμπνέω, inspire.

ἐνέπω, impv. ἐννεπε (§ 33 e), fut. ἐνίψω, ἐνισπήσω, aor. subjv. ἐνίσπω, impv. ἐν-ίσπες (cf. θές, δός), inf. ἐνισπεῖν (σεπ-): tell, say. (Used only in poetry.)

ἐν-ερεῖδω, aor. ἐνέρεισαν: thrust in.

ἐνερ-θεν: adv. from below, beneath.

ἐν-έστακται, perf. of ἐνστάζω.

ἐν-εύδω: sleep in.

ἐν-ήής, -ές: kindly, trusty.

ἐν-ημαι: am seated in. δ 272.

ἐν-ήσομεν: fut. of ἐνίημι, launch.

ἐνθα: adv. there, here, where, then.

ἐνθα (ῆ) καὶ ἐνθα, in this direction or in that, back and forth, on this side and on that.

ἐνθά-δε: adv. hither, here, there.

ἐν-θέμεναι [ἐνθεῖναι]: aor. inf. of ἐντίθημι, place in.

ἐνθεν [ἐντεῦθεν]: adv. thence, from that source, hence, on this side.

ἐνθέν-δε: hence.

ἐν-θετο [ἐνέθηκε]: aor. of ἐντίθημι.

ἐνί: in. See ἐν.

ἐνι: by 'anastrophe' for ἐνί. Also for ἐνεστι or ἐνεισι, as ι 126. § 58 c.

ἐνί: dat. of εἷς, one.

ἐνιαυτός: year. (Possibly anniversary, in εἰς ἐνιαυτόν.) Cf. ἔτος.

ἐν-ιαύω: sleep in, dwell in.

ἐν-ιημι, fut. ἐνήσομεν, aor. ἐνέηκε, ἐνέηκαμεν: put in; (put in the water), launch, put to sea.

Ἐνῖπεύς, -ῆος: a river of Phthiotis. λ 238.

ἐνὶπῆ: rebuke.

ἐνι-πλησθῆναι: aor. pass. of ἐμπλήσσειν, fill, satisfy.

ἐνίσπες aor. impv., ἐνισπῆσω, ἐνίσψω fut.: of ἐνέπω, say, tell.

ἐννέα: indeclinable numeral, nine.

ἐννεά-πηχυς, -υ: adj. of nine cubits.

ἐννε-όργυιος: adj. of nine fathoms.

ἐννεπε: see ἐνέπω, say, tell.

ἐννέ-ωρος: of nine years, nine years, nine years old. (νεω is pronounced as one syllable, by 'synizesis.')

ἐνν-ἡμαρ: adv. for nine days.

ἐννοσί-γαιος: earth-shaker. Epithet of Poseidon, in the belief that the earth rested on the water, and that earthquakes were caused by the movement of the sea. Cf. Milton's 'earth-shaking Neptune,' *Comus* 869.

ἐννῦμι, aor. ἔσσα, ἔσσατο, inf. ἔσασθαι, perf. pass. εἴται (γέννυμι, φεσ-, vestis): clothe, put on; mid. put on (my)self.

ἐν-νύχιος 3: adj. at night, in the night.

ἐνοπῆ (ἐνέπω): voice.

ἐν-όρνυμι, aor. ἐνώρωτο: arouse among, mid. arise among.

ἐνοσί-χθων, -ωνος: earth-shaker. See ἐννοσίγαιος.

ἐν-στάζω, perf. pass. ἐνέστακται: instill in, pass. rest in.

ἐντεα pl.: arms, utensils, dishes.

ἐν-τίθημι, impf. ἐντιθέμεσθα, fut. ἐνθήσω, aor. ind. ἐνθετο, inf. ἐνθέμεναι: place in, put in.

ἐντο: aor. of ἵημι, send.

ἐντο-θεν, ἐντός, ἐντοσ-θε(ν): adv. and prep. with gen., within.

ἐν-τρέπομαι: (turn to), regard, pity.

ἐντύνω, aor. subjv. ἐντύνει, partic. ἐντύν-αμένη: make ready, prepare, array.

ἐνώπια pl.: side walls of the portal from street to αὐλή, facing each other.

ἐνώρωτο: arose among. See ἐνόρνυμι.

ἐξ: see ἐκ, out of, from.

ἐξ (sex): numeral, six.

ἐξ-αγορεύω: speak out, tell.

ἐξ-άγω: lead forth from.

ἐξά-ετες: adv. for six years.

ἐξ-αίρετος: selected, chosen.

ἐξ-αιρέω, aor. ἔξελον, ἐξείλετο: take out, take from, select.

ἐξ-αἰσῖος (αἰσα): unfitting, evil.

ἐξ-αιτος: goodly, excellent.

ἐξ-ακίομαι, aor. opt. ἐξακείσαιο (ἀκος): (heal), appease.

ἐξ-αλαώω, aor. ἐξαλάωσε: blind.

ἐξ-αλαπάξω, aor. ἐξαλάπαξαν: sack, clear out, empty, depopulate.

ἐξ-ανα-δύομαι, aor. partic. ἐξαναδύς: emerge from, rise out of.

ἐξ-απατάω, aor. ἐξαπάτησεν: deceive.

ἐξαπίνης [ἐξαίφνης]: adv. suddenly.

ἐξ-απο-βαίνω, aor. ἐξαπέβησαν: come out of, disembark.

ἐξ-απο-δύνω: put off, doff.

ἐξ-άρνυμαι, aor. ἐξήρατο: gain.

ἐξ-αρπάξω, aor. partic. ἐξαρπάξασα: snatch, seize away.

ἐξ-άρχω: begin. Const. with genitive.

ἐξ-αὖτις: adv. again, a second time.

ἐξείης: adv. in order, in a row.

ἐξ-εἶλετο: aor. of ἐξαιρέω, take from.

ἐξ-εἰμι: am out of.

ἐξ-εἰμι, impv. ἐξίτε: go forth.

ἐξ-εἶρομαι: ask of, inquire.

ἐξ-εκέχυντο: plpf. of ἐκχέω, pour out.

ἐξ-ελάω, fut. inf. ἐξελάαν, aor. ἐξήλασε: drive out.

ἐξ-ελθόμεναι [ἐξελεῖν]: aor. inf. of ἐξέρχομαι, go forth.

ἐξ-έλκω: draw out, drag forth.

ἐξ-ελον [ἐξεῖλον]: see ἐξαιρέω.

ἐξ-έμεναι [ἐξείναι]: aor. inf. of ἐξίημι, send forth.

ἐξ-εμέω, aor. opt. ἐξεμέσειε: vomit forth.

ἐξ-εναρίζω, aor. partic. ἐξεναρίζας: (despoil), slay, kill.

ἐξ-ἐπέρησεν: aor. of ἐκπεράω.

ἐξ-ἐπτυσεν: aor. of ἐκπτύω, spit out.

ἐξ-ερεῖνω : *question, ask of, explore.*
 ἐξ-ερέω : *will speak plainly, fut. of ἐξεῖπον.*
 ἐξ-ερέω : *search out, explore, inquire about, question, ask.*
 ἐξ-ερύω, aor. ἐξέρυσε : *draw out.*
 ἐξ-έρχομαι, aor. inf. ἐξελθόμεναι : *go forth.*
 ἐξ-εσάωσε : aor. of ἐκσαόω.
 ἐξ-έσσυτο : aor. of ἐκσεύω.
 ἐξ-έταμον : aor. of ἐκτάμνω.
 ἐξ-ετέλειον : impf. of ἐκτελέω.
 ἐξ-εφάανθη : aor. of ἐκφαίνω.
 ἐξ-έφθιτο : *was exhausted. See ἐκφθίνω.*
 ἐξ-ἥμαρ : *adv. for six days.*
 ἐξ-ημοιβός (ἀμείβω) : *adj. for a change.*
 εἵματα ἐξημοιβά, *changes of raiment.*
 ἐξ-ἦρατο : aor. of ἐξάρνμαι, *gain.*
 ἐξ-ἦς : *in order. See ἐξέλθης.*
 ἐξ-ίημι, aor. inf. ἐξέμεναι : *send forth, suffer to go forth.*
 ἐξ-ικνέομαι, aor. ἐξίκετο : *arrive at, come to, reach.*
 ἐξ-ίσχω (ἔχω) : *hold out.*
 ἐξ-ιτε : *imv. of ξείμι, go forth.*
 ἐξ-ονομαίνω, aor. ἐξονομήναι (δνομα) : *utter the name, name, speak of.*
 ἐξ-ονομα-κλή-δην : *adv. by name.*
 ἐξ-οπίσσω : *adv. hereafter.*
 ἐξ-ορμάω, aor. ἐξορμήσασα : *rush forth, sail out.*
 ἐξοχα, ἐξοχον : *adv. chiefly, above, apart from the rest.*
 ἐξ-οχος (ἔχω) : *pre-eminent, chief.*
 ἐξω (ἐξ) : *adv. out, without.*
 εἶο [οὔ] : *gen. of 3 pers. pron. him.*
 εἶοι [οἰ] : *dat. of 3 pers. pron. him.*
 εἶοικα, 3 du. εἶκτον [εἰλκατον], partic. εἰοικώς, εἰκυῖα, plpf. ἐφκει, du. ἐκτην, pass. ἦκτο (φικ-) : *perf. as pres. am like, resemble; impers. it is fitting, suitable.*
 εἶοπα : *hope, think, perf. of εἰλω.*
 ἐόντα : *partic. of εἶμι, am.*
 εἶός, ἐή, ἐόν, gen. οἶο, ἧς (οὔ) : *poss. pron. own, his, her.*
 εἶπ' : ἐπί. § 58 c δ.

ἐπαθον : aor. of πάσχω, *suffer.*
 ἐπ-αινέω, impf. ἐπήνεον : *give assent.*
 ἐπ-αινός 3 : *dread, terrible.*
 ἐπ-αῖτσω, aor. ἐπήξα : *rush upon.*
 ἐπ-ακούω : *hear, give ear to.*
 ἐπ-αλάομαι, aor. pass. ἐπαληθεῖς : *wander, wander to.*
 ἐπ-αλαστέω, aor. ἐπαλαστήσασα : aor. partic. *in a burst of rage.*
 ἐπ-αμάομαι, aor. ἐπαμήσατο : *heup together, heap up.*
 ἐπ-αμοιβαδῖς : *adv. responsively.*
 ἐπ-απειλέω, aor. ἐπηπείλησε : *threaten against, utter against.*
 ἐπ-άρουρος (άρουρα) : *adj. on the field, 'field-hand,' peasant.*
 ἐπ-αρτής, -ές : *equipped, ready.*
 ἐπ-αρτύω : *make ready, fusten.*
 ἐπ-άρχομαι, aor. ἐπαρξάμενος : *begin the rites. ἐπαρξάμενος δεπάεσιν, "after fit initial cups."*
 ἐπ-αρωγός : *helper, defender.*
 ἐπασσάμεθα : aor. of πατέομαι, *partake.*
 ἔπεα : *acc. pl. of ἔπος, word.*
 ἐπέδησε : aor. of πεδάω, *fetter.*
 ἐπέεσι(ν) dat. pl., ἔπει dat. sing. : *of ἔπος, word.*
 ἐπεῖ : *temporal and causal conj. when, since, for. ἐπεῖ πρῶτον, as soon as.*
 ἐπεῖ generally stands at the head of its clause.
 ἐπ-είγω : *urge, hasten; mid. partic. in haste, eager, with accusative.*
 ἐπεῖ δῆ : *since once, since, when.*
 ἐπεῖ ἦ : *since in truth. Always causal.*
 ἐπ-εἰμι, impf. ἔπесαν, fut. ἐπέσεται (εἶμι) : *am upon, am at hand.*
 ἐπ-εἰμι, 3 sing. ἐπεισιν, impf. ἐπήσαν (εἶμι) : *come to, approach.*
 Ἐπειός : *Epēus, the builder of the wooden horse. θ 493, λ 523.*
 ἐπ-εῖτα : *adv. then, after that, next, hereafter, in this case. Freq. in apodosis, giving it independence and prominence.*

ἐπ-εκλώσαντο : aor. of ἐπικλώω.

ἐπέλασεν : aor. of πελάζω.

ἐπ-εν-ήνοθεν : 3 sing. of an old perf., as pres., *grows thereon, glistens on.*

ἔπειο : inv. of ἔπομαι, *follow.*

ἐπ-εοικε : impers. *it is fitting.*

ἐπ-έπλωσ : aor. of ἐπιπλώω, *sail upon.*

ἐπ-ερείδω, aor. ἐπέρεισε : *thrust upon, exert.*

ἐπέρησα : aor. of περάω, *traverse.*

ἐπερσεν : aor. of πέρθω, *sack.*

ἐπ-έρύω, aor. ἐπέρυσσε : *draw to.*

ἐπ-έρχομαι, fut. ἐπελεύσεσθαι, aor. ἐπῆλθε, ἐπῆλυθε(ν), partic. ἐπελθών, perf. ἐπελήλυθα : *come to, come upon, come, go.*

ἔπ-εσαν : impf. of ἔπειμι, *am there.*

ἐπεσ-βολή : *word-throwing, chattering.*

ἔπεσε : aor. of πίπτω, *fall.*

ἐπ-έσπεν : aor. of ἐφέπω, *meet.*

ἐπ-έσσεται : fut. of ἔπειμι, *am at hand.*

ἐπισσεύοντο : impf. of ἐπισεύομαι, *hasten.*

ἐπεσσι(ν) : dat. pl. of ἔπος, *word.*

ἐπ-ισσύμεθα : aor. of ἐπισεύομαι, *rush upon, hasten to.*

ἐπ-ετέλατο : aor. of ἐπιτέλλω, *enjoin.*

ἐπ-ετήσιος : adj. *all the year through.*

ἐπ-εύχομαι, aor. ἐπεύξασθαι : *pray to, pray.*

ἔπειφεν, subjv. πέφνη (φόνος) : aor. *slew.*

ἐπέφραδον : aor. of φράζω, *show.*

ἐπ-εφράσατο, ἐπεφράσθης : aor. of ἐπιφράζομαι, *consider, devise.*

ἐπ-έχευε : aor. of ἐπιχέω, *pour on.*

ἐπέχραον : aor. *beset.*

ἐπ-ήβολος : adj. *possessed of, owner.*

ἐπ-ηγκενίδες pl. : *binders, of a boat, which stretched across from one braced rib to another, and together formed a continuous gunwale.*

ἐπ-ητανός : adj. *for all time, in abundance.* ἐπητανόν, neut. *abundance.*

ἐπ-ήιξα : aor. of ἐπαίσσω, *rush upon.*

ἐπ-ήισαν : impf. of ἔπειμι, *come on.*

ἐπ-ῆλθε, ἐπῆλυθε : aor. of ἐπέρχομαι.

ἐπῆν : for ἐπεῖ δν.

ἐπ-ῆνεον : impf. of ἐπαινέω, *assent.*

ἐπ-ηπειλησε : see ἐπαπειλέω.

ἐπ-ήρατος (ἔραμαι) : *lovely, charming.*

ἐπ-ήρετμος : adj. *at the oar, equipped with oars.*

ἐπ-ηρεφής, -ές : *overhanging, beetling.*

ἐπ-ήρτυε : impf. of ἐπαρτύω.

ἐπι : (1) for ἔπεισι, *is upon, is over, is at hand*; (2) adverbial, *upon, distinguished by its accent from the prepositional use*; (3) by 'anastrophe' for ἐπί, when it immediately follows the word with which it is construed. § 58 c.

ἐπί : adv. and prep. *upon, on, to, over, at, against, after, in addition, besides.* Const. with dat., acc., and genitive. ἐπὶ ἔσπερος ἦλθε, *evening came on*; ἐπὶ μακρόν, *to a long distance, loudly*; ἐπ' ἡματι, *on a single day* β 284, *daily* μ 185; ἔξεσθαι ἐπ' ἑρετμά, *to seat (my)-self at the oars*; ἐπὶ τῇσι, *in addition to these*; ἐπ' ἐσχάρῃ, *on the hearth*; ἐπὶ φάτνῃ, *at the crib*; ἐπὶ σχεδίσ, *on a raft*; νήσου ἐπὶ Ψυρίας, *toward the island Psyria.*

ἐπι-ανδάνω, impf. ἐπῆνδανε : *please.*

ἐπι-βαίνω, 1 aor. subjv. ἐπιβήσετε, aor. mid. ἐπεβήσето, 2 aor. ἐπέβημεν, subjv. ἐπιβέλομεν, opt. ἐπιβαίη, inf. ἐπιβήμεναι, ἐπιβῆναι, partic. ἐπιβάς : *go upon, set foot upon, tread, mount, embark.*

ἐπι-βάλλω : (cast upon), *lay on.*

ἐπι-βή-τωρ, -ωρος : *mounter.*

ἐπι-βοάω, fut. ἐπιβώσομαι [ἐπιβοάσομαι] : *cry out to, call upon.*

ἐπι-βουκόλος : *neatherd, herdsman.*

ἐπι-δέδρομεν : perf. as pres. of ἐπιτρέχω, *run over.*

ἐπι-δευής, -ές : adj. *lacking, in want.*

ἐπι-δήμιος : adj. *in the country, at home.*

ἐπι-δινέω, aor. ἐπιδινήσας, pass. as mid. ἐπιδινηθέντε : *circle, swing about.*

ἐπι-εικής, -ές : *fitting, suitable.*

ἐπι-εικτός : *endurable.*

ἐπι-έννυμι, perf. partic. ἐπιειμένον: *clothe, mid. am clad in.*

ἐπι-ξαφιλῶς: *adv. violently, furiously.*

ἐπι-θείν: aor. of ἐπιτίθημι, *place upon.*

ἐπι-κάρσιος 3: *headlong.*

Ἐπικάστη: wife of Laius and mother of Oedipus. After the latter had killed his father in ignorance, and had solved the riddle presented by the Sphinx to Thebes, he received his own mother's hand in marriage. When she learned the truth she hanged herself. (Her name in tragedy is Iocasta.)

ἐπι-κείμαι: *lie against, i.e. am closed, of a door.*

ἐπι-κέλλω, aor. ἐπικέλαι: *run aground, beach, come to shore.*

ἐπι-κεύθω, fut. ἐπικεύσω: *hide.*

ἐπι-κίρνημι, aor. inf. ἐπικῆρσαι: *mix, sc. with water.*

ἐπι-κλείω (κλέος): *praise, applaud.*

ἐπί-κλησις: in acc. of specification (originally cognate acc.), *by name.*

ἐπί-κλοπος: *deceiver, cheat.*

ἐπι-κλύω: *give ear to, listen to.*

ἐπι-κλώθω, aor. ἐπέκλωσαν, ἐπεκλώσαντο: *spin to, allot, appoint.*

ἐπι-κόπτω, fut. ἐπικόψω: *strike.*

ἐπι-κρατέω: *hold sway over, rule.*

ἐπι-κρῆσαι: aor. of ἐπικίρνημι, *mix.*

ἐπ-ίκριον: *sail-yard.*

ἐπι-λανθάνω, fut. ἐπιλήσεται: *mid. forget.*

ἐπι-λείβω: *pour a libation over.*

ἐπί-ληθος: *causing forgetfulness.*

ἐπι-λήθωμαι: *am forgetful, forget.*

ἐπι-ληκῶ: *respond thereto, i.e. mark with feet or hands the tempo of the dancers. θ 379.*

ἐπι-λωβέω: *mock, jeer.*

ἐπι-μαίωμαι, aor. ἐπιμασάμενος: *lay hand on, make for, strive for.*

ἐπι-μάρτυρος: *witness thereto.*

ἐπι-μένω, aor. inv. ἐπιμεινον: *wait, tarry.*

ἐπι-μήδωμαι: *contrive, meditate.*

ἐπι-μνήσκομαι, aor. opt. ἐπιμνησάμεθα, aor. pass. as mid. ἐπιμνησθῆις: *think of, remember, aor. call to mind.*

ἐπι-μίξ: *adv. pell-mell, impartially.*

ἐπι-μίσσομαι: *mingle with, come to.*

ἐπι-όφωμαι: *select, fut. of ἐφοράω.*

ἐπι-πείθωμαι: *render obedience (thereto), am persuaded.*

ἐπι-πέλωμαι, aor. partic. ἐπιπρόμενον: *come on. Cf. περιπέλωμαι.*

ἐπι-πύλαμαι: *come nigh, approach.*

ἐπι-πλάζωμαι, aor. ἐπιπλαγχθῆις: *wander over.*

ἐπι-πλέω: *sail over.*

ἐπι-πρόμενον: *see ἐπιπέλωμαι.*

ἐπι-πλώω, aor. ἐπέπλωσ (§ 56): *sail over.*

ἐπι-πνέω and ἐπιπνέω, pres. subjv. ἐπιπνέουσιν, aor. subjv. ἐπιπνέουσιν: *breathe upon, blow upon, blow.*

ἐπι-ποιμήν, -ένος: *shepherd, shepherdess.*

ἐπι-πρίπτω, aor. ἐπέρριψαν: *hurl upon, cast against.*

ἐπι-σεύω, aor. subjv. ἐπισσεύη, aor. mid. ἐπέσσυτο, ἐπεσσύμενος: *send against, set upon; mid. rush upon, hasten to.*

ἐπί-σκοπος (bishop): *overseer, watcher.*

ἐπι-σκύζωμαι, aor. opt. ἐπισκύσαιτο: *am darkened, am angry.*

ἐπι-σφυγῶς: *adv. pitifully, miserably.*

ἐπι-σπείν: aor. of ἐφέπω, *meet.*

ἐπι-σπέρχω: *drive upon.*

ἐπι-σσεύη: *see ἐπισεύω.*

ἐπι-στα-δόν (ἵστημι): *adv. coming up.*

ἐπίσταμαι, opt. ἐπίσταιτο, partic. ἐπιστάμενος: *know, understand, am skilled; partic. skilled.*

ἐπισταμένως: *adv. skilfully, with understanding.*

ἐπι-στεφής, -ές: *crowned with, full of.*

ἐπι-στέφω, aor. ἐπεστέψαντο: *crown, 'fill high the bowl,' fill to the brim.*

ἐπ-ίστιον: *dock, a sort of dry dock.*

ἐπί-στροφος: *adj. attentive to, thoughtful of. a 177.*

ἐπι-τέλλω, aor. ἐπετείλατο: enjoin, direct, appoint to, ordain.

ἐπι-τίθημι, fut. ἐπιθήσομεν, aor. ἐπέθηκε, inf. ἐπιθεῖναι, partic. ἐπιθεῖσα: place upon, put to, hence close (a door).

ἐπι-τιμή-τωρ, -ορος: defender, avenger.

ἐπι-τολμάω: endure.

ἐπί-τονος: back-stay of a ship. Cf. πρότονος.

ἐπι-τρέπω, aor. opt. ἐπιτρέψειεν, aor. mid. ἐπετράπετο: commit to, entrust to, urge upon.

ἐπι-τρέχω, perf. as pres. ἐπιδέδρομε: run over.

ἐπι-φθονέω: grudge to, refuse.

ἐπι-φράζομαι, aor. ἐπεφράσατο, ἐπεφράσθης: devise, consider, notice.

ἐπι-φροσύνη: prudence, thoughtfulness.

ἐπί-φρων, -ον: prudent, wise.

ἐπι-χέω, aor. ἐπέχευε, ἐπεχευάτο (§ 51 g): pour on, heap over, heap upon.

ἐπι-χθόνιος: upon the earth, earthly.

ἐπι-χράω, aor. ἐπέχραον: beset.

ἐπι-ψαύω: touch. ὀλίγον ἐπιψαύη, has a little grasp.

ἐπι-ιωγαί pl.: roadsteads.

ἐπλετο: (he) is. Aor. of πέλω, move, become.

ἐποίατο: opt. pl. of ἔπομαι, follow.

ἐπι-οίχομαι: go to, attack. ἔργον ἐποίχεσθαι, be busy with work; ἰστὸν ἐποίχομένη, going to and fro before the loom, plying the loom.

ἔπομαι: follow. See ἔπω.

ἐπι-οπίζομαι: regard.

ἐπι-οπτάω, impf. ἐπώπτων: roast thereupon.

ἐπι-ὀρνῦμι, aor. ἐπῶρσε: arouse upon.

ἔπος, -εος, dat. pl. ἔπεσ(σι)(ν) or ἐπέεσσι(ν) (ῥέπος): word, tale, speech, song. 'The words ἔργον, ἔπος, μῦθος, with pronouns, are used nearly as the neuter of the same pronoun.'

ἐπι-οτρύνω, aor. inv. ἐπότρυνον, partic. ἐποτρυνῶς, mid. subjv. ἐποτρυνώμεθα: rouse, urge on, impel.

ἐπι-οψόμενον: fut. of ἐφοράω, look upon.

ἔπραθον: aor. of πέρθω, sack.

ἔπρησεν: aor. of πρήθω, puff out, fill.

ἑπτά: indeclinable, seven.

ἑπτά-ετες: adv. for seven years.

ἑπτά-πυλος (πύλη): seven-gated.

ἔπατο: aor. of πέτομαι, fly.

ἔπηξαν: aor. of πτήσσω, crouch, cower.

ἔπω, mid. opt. ἐποίατο, inv. ἔπει, impf. εἶπετο, ἔποντο, fut. ἔψομαι, aor. ἔσπετο, inf. σπέσθαι (σεπ-, sequor): am busy with, approach; mid. follow.

ἐπ-ώνυμος: adj. as given name.

ἐπ-ώπτων: impf. of ἐποπτάω.

ἐπ-ῶρσε: aor. of ἐπῶρνυμι.

ἐπ-ώχeto: impf. of ἐποίχομαι.

ἔραμαι, aor. ἠράσατο (ἔρω): love, am enamoured; aor. became enamoured.

ἔραννός 3: lovely.

ἔρανος: club-feast, an informal meal, where the guests bring their own provisions; a sort of picnic.

ἔρατεινός 3: lovely, charming.

ἐργάζομαι, impf. ἐιργάζeto: work.

ἔργον (ῥέργον): work, labor, act, deed, thing, task. ἔργα ἀνδρῶν, labors of men, tilled fields, tilth, farm. Cf. the English 'works' for 'factory' or 'place of work.' See ἔπος.

ἔργω: see ἐέργω, shut in.

ἔρδω, fut. ἔρξω, inf. ἐρξέμεν, aor. ἔρξε, inv. ἔρξον, inf. ἔρξαι, plpf. as impf.

ἐώργειν (ῥερδ-, ῥεργ-): do, work. ἔρδειν ἐκατόμβας, offer hecatombs. Sometimes with both cognate acc. and direct object. Cf. ῥέζω.

ἔρεβος, gen. ἐρέβους (Erebus): darkness, the realm of darkness.

ἐρείνω (ἐρέω): question, ask, inquire.

ἐρεθίζω: excite, irritate.

ἐρέθω: excite, irritate, distress.

ἐρείδω, aor. inf. ἐρείσαι, plpf. ἐρηρέδατο, aor. pass. ἐρεισθεις: rest, lean, press.

Ἑρεμβοί pl.: Erembi, a mythical people of Asia. δ 84.

ἔρεμνός (ἔρεβος) 3: *dark, gloomy.*

ἔρεξα: aor. of ῥέζω, *do.* § 46 c.

ἐρέπτομαι: *pluck, munch, eat.*

ἐρέσθαι: aor. of εἰρομαι, *ask.*

ἐρέσσω: *row.*

ἐρέτης: *oarsman, rower.*

Ἐρετμεύς: a Phaeacian. θ 112.

ἐρετμόν (remus, row, rudder): *oar.*

ἐρέυγομαι: *belch, vomit, break forth.*

Ἐρεχθεύς, -ῆος: *Erechtheus.* An old hero of Athens, under whose rule (acc. to Hdt. viii. 44) the people were first called Athenians.

ἐρέχθω: *tear, rend.*

ἐρέω [ἐρώ]: fut. of εἶρω.

ἐρέω, opt. ἐρέοιμι, mid. ἐρέεσθαι, impf.

ἐρέοντο: *ask, question.* Cf. ἐπεύλω.

ἐρήμος [ἐρημος] 3: *deserted, desolate.*

ἐρηρέδατο: *leaned*, plpf. of ἐρείδω.

ἐρητύω: *restrain, check, hold.*

ἐρι-: *strengthening prefix.* Cf. ἀρι-.

ἐρί-βωλος: *large-clodded, rich-soiled.*

ἐρί-γδουπος and ἐρίδουπος: *loud-sounding, heavy-thundering, re-echoing.*

ἐριδαίνω, inf. ἐριδαινέμεν (§ 47 g) (ἐρις): *contend.*

ἐρίζω, iterative impf. ἐρίζεσκον, fut. ἐρίσsetai: *contend, vie.*

ἐρί-ηρος, pl. ἐρίηρες: *faithful, trusty.*

ἐρι-κυδής, -ές (κῦδος): *glorious.*

ἐρίνεός: *wild fig-tree.*

ἐρίνυς, -ύος, acc. pl. ἐρινῦς: *Erinyes, Fury*, who in the Homeric time watched over family relations with special care.

ἔριον (εἶρος): *wool.*

ἐρι-ούνης: *very helpful.* Epithet of Hermes, almost as a proper name.

ἔρις, -ιδος: *strife, contention, rivalry.*

ἐρι-σθενής, -ές: *very strong, mighty.*

ἐρίσsetai: fut. of ἐρίζω, *vie.*

ἐρι-στάφυλος: adj. *of great clusters.*

ἐριφος: *kid.*

Ἐριφύλη: *Eriphyle.* She was bribed to induce her husband, Amphiaräus, to join the expedition against Thebes.

ἔρκος, -εος: *wall, enclosure,* ἔρκος ὀδόντων, *wall of teeth*, i.e. wall formed by teeth.

Ἑρμείας and Ἑρμῆς ('Ερμῆς, Ἑρμῆν only ε 51, θ 334), gen. Ἑρμείας: *Hermes, Mercurius*, son of Zeus and Maia, messenger of the gods. α 38, ε 28, κ 277. (Iris is the usual messenger of the gods in the *Iliad*.) Hermes was, like Milton's Raphael, a 'social spirit,' an 'affable archangel.'

Ἑρμιόνη: *Hermione*, daughter of Helen and Menelaus. δ 14.

ἐρμῖς, -ίνος: *bed-post.*

ἔρνος, -εος: *sapling, young tree.*

ἔρξω: fut. of ἔρδω, *do.*

ἔροιτο: aor. opt. of εἰρομαι, *ask.*

ἔρος [ἔρως]: *love, desire.*

ἐρπετόν (ἔρπω): *moving thing.*

ἐρπύζω and ἔρπω, impf. ἐρπον (serpo): *creep.*

ἐρρίζωται: perf. pass. of ῥιζόω, *root, plant.*

ἔρρω: *go, wander.* Inv. go! begone! off with you! Freq. in vexation, with an idea of going to the bad.

ἔρση: *new-born lamb.* ι 222.

ἐρυθρός (ruber): *ruddy, red.* (For its use as an epithet of nectar, cf. Milton's 'rubied nectar,' *Par. Lost* v. 633.)

ἐρῡκανάω, ἐρῡκάνω, and ἐρύκω, 3 pl. ἐρῡκανόωσι (§ 50 c), fut. ἐρύξει, aor. ἐρύκακε, inf. ἐρύκακέειν: *check, detain, hold, keep.*

ἐρῡμαι and ἐρῡμαι (ἐφρυμαι): *shield, protect, defend.* Cf. ῥύομαι.

Ἑρῡμανθος: a lofty range of mountains on the frontiers of Arcadia, Achaia, and Elis. The principal summit is more than 7000 feet above the sea.

ἐρύω, aor. ἐρυσ(σ)ε, ἔρυσσαν, subjv. ἐρύσσομεν, mid. ἐρυσάμην, ἐρύσαντο, partic. ἐρυσσάμενος, perf. pl. ἐρύσsetai (φερ-): *draw, draw off, draw up.*

ἔρχεται: perf. pass. of ἔργω, *shut in.*

ἔρχομαι, fut. ἐλεύσομαι, aor. ἦλθον, ἦλθον, inf. ἐλθέμεν(αι), subjv. ἔλθῃσι (§ 47 a), ἐλθεῖν, perf. ἐλήλουθας, ἐλήλουθμεν: *come, go*. The direction of the motion is made distinct by the connexion.

ἐρῶ : *depart from, withdraw*.

ἐρώμεθα : aor. subjv. of ἐρομαι, *ask*.

ἐς : adv. and prep. *into*. See εἰς.

ἔσαν [ἦσαν] : impf. of εἶμι.

ἐσ-άντα : adv. *face to face*.

ἔασα : *seating*, aor. partic. of ἔζομαι.

ἔασσθαι : aor. inf. of ἐννυμι, *clothe*.

ἐσάωθεν [ἐσώθησαν], ἐσάωσε [ἔσωσε] : aor. of σάω, *save*.

ἔσβη : aor. of σβέννυμι, *fail*.

ἐσ-εδρακεν : aor. of εἰσδέρχομαι.

ἐσ-έρχομαι, ἐσ-ελεύσομαι : see εἰσέρχομαι.

ἐσθής, -ῆτος (ἑσ-, vestis) : *clothing, raiment*.

ἐσθήμεναι [ἐσθlein] : inf. of ἔσθω, *eat*.

ἐσθίω, inf. ἐσθιέμεν, impf. ἤσθιε, aor. ἔφαγε, φάγες, inf. φαγέμεν : *eat, devour, consume*. Cf. ἔσθω.

ἐσθλός 3 : *noble, excellent, good*.

ἔσθω, inf. ἐσθήμεναι, ἔσθειν : *eat*. Cf. ἔδω, ἐσθίω.

ἔσκει(ν) [ἦν] : iterative impf. of εἶμι.

ἐσ-ορῶντι : partic. of εἰσοράω.

ἐσπέριος : adj. *at evening* (§ 59 a); *of the evening, i.e. of the west*.

ἔσπερος (ἑσπ-, vesper) : *evening*.

ἔσπετο : aor. of ἔπομαι, *follow*.

ἔσσα : aor. of ἐννυμι, *clothe*.

ἔσσεια [ἔσῃ], ἔσσειται [ἔσται] : see εἶμι.

ἐσσί [εἰ] : 2 sing. ind. of εἶμι.

ἔσσο [ίσθι] : 2 sing. inv. of εἶμι.

ἐσσομένοισιν [ἐσομένοις] : see εἶμι.

ἐσσύμενος : *eager, perf. of σέω*.

ἐσσυμένως : adv. *eagerly, quickly*.

ἔσταν : *were standing*, plpf. of ἵστημι.

ἔσταν [ἔστησαν] : *stood*, aor. of ἵστημι.

ἐσταότες and ἐστῶτες [ἐσῶτες] : *standing, perf. of ἵστημι*.

ἐστόν du., ἔστων inv. : of εἶμι, *am*.

ἐσφαγμένα : perf. of σφάζω, *slay*.

ἐσ-φόρεον : impf. of εἰσφορέω.

ἔσχ' : for ἔσκε (see εἶμι), before an aspirate.

ἐσχάρη, locative as gen. ἐσχάρῳφιν : *hearth*.

ἐσχατή : *extremity, extreme end*.

ἐσχατος : *most remote*.

ἔσχεθεν : aor. of ἔχω, *hold*.

ἔσω : adv. *within*. See εἶσω.

ἐταῖρος, ἑταρος : *comrade, companion*.

ἐτέθαπτο : plpf. of θάπτω, *bury*.

ἐτεθήπια : *was amazed*. See θαπ-.

ἐτέλεσσε : aor. of τελέω, *accomplish*.

ἐτέον : adv. *in truth, really*.

ἔτεος : gen. of ἔτος, *year*.

ἐτερ-ήμερος : *living every second day, of Castor and Polydeuces*. λ 303.

ἕτερος 3 : *other, the other of two, one or other, one of two*.

ἐτέρω-θεν, ἐτέρω-θι : adv. *on the other side*.

ἐτέρως : adv. *otherwise*.

ἔτετμον : aor. *overtook, found*.

ἐτέτυκτο : *had come to pass, was*, plpf. of τεύχω.

ἔτεχ' [ἔτεκε] : aor. of τίκτω, *bring forth*.

Ἑτεωνεύς, -ῆος : *Eteōneus*, an attendant of Menelaus. δ 22. He was of noble birth and yet served Menelaus as θεράπων (§ 20), just as Patroclus did Achilles. He had been with Menelaus on his wanderings (δ 33), and at Sparta dwelt near him (ο 96).

ἔτης : *kinsman, connexion*.

ἐτήτυμος : *true, real, to be realized, possible*. Neut. as adv. *truly*. Cf. ἐτέον.

ἔτι : adv. *still, yet, again*. οὐκ ἔτι, *no longer*.

ἐτίθει : impf. of τίθῃμι, *place*. § 55 a.

ἔτλη : aor. *endured*. See τλήναι.

ἐτοιμάζω, aor. ἐτοιμάσαντο : *make ready*.

ἐτοιμός : *ready, prepared, true*.

ἔτος, -εος (ῥέτος, vetus) : *year*.

ἔτραπον : aor. of τρέπω, *turn*.

ἔτυμον : *truth*. Cf. ἐτήτυμος.

ἐτύχθη : *happened*, aor. of τεύχω.

εὖ, εὖ: adv. *well, happily, carefully.*

§ 27 a. Cf. *εὖς, ἥς.*

Ἐυάνθης, -εος: father of Maron. α 197.

ἐν-ανθής, -εος: *blooming, abundant.*

Ἐύβοια: *Euboea*, long island in the Aegean, near the coast of Attica and Boeotia.

ἐν-δέλεος: *conspicuous, easily seen.*

ἐν-δητος (δέμω): *well-built.*

εὐδω, subjv. εὐδωσθα, impf. εὐδον: *sleep, slumber.*

ἐν-εργής, -εος: *well-built, well-wrought.*

ἐνεργέα, pl. as subst. *kindly deeds.*

ἐν-εργός: *right-acting, well-doing.*

ἐν-ζυγος: *well-yoked, well-built.*

Ἐυηνορίδης: an Ithacan. β 242.

ἐν-ήνωρ, -ορος: *manly.*

ἐν-ήρης, -ες: *well-fitting, handy.*

ἐν-θρονος: *well-throned.*

εὐ-κείατος: *well-split, fissile.*

εὐ-κηλος: *at ease, undisturbed.*

ἐν-κνήμιδες pl. (κνήμη): *well-greaved.*

The greave was of leather or metal for the protection of the warrior's shin—either from the weapons of the enemy or the knocks of his own shield.

ἐν-κτίμενος 3: *well-built, well-tilled.*

ἐν-κυκλος: *well-wheeled.*

ἐν-λείμων, -ορος: *with good meadows.*

εὐ-μενέτης: *well-disposed.*

Ἐύμηλος: *Eumēlus*, son of Admetus and Alcestis. δ 798.

ἐν-μμελής: *with good ashen spear.*

εὐνάζομαι: *am couched, lie.*

εὐνάω, aor. εὐνησε, pass. εὐνησῆναι: *lay down, lull to rest, assuage; pass. lie on the couch.*

εὐνή, gen. εὐνῆς, εὐνήφι (§ 36 a): *bed, couch; anchor-stone, thrown from the prow.*

εὐνις, -ιος: *bereft.*

ἐν-νητος: adj. *well-spun, well-woven.*

ἐν-ξεστος (ξέω) 3: *well-polished.*

ἐν-ξοος: *well-polished.*

ἐν-ορμος: adj. *with good moorings.*

εὐ-πατρεία: *daughter of a noble sire.*

Ἐυ-πείθης, -εος: an Ithacan. α 383.

ἐν-πεπλος; *well-robed.*

ἐν-πλοκαμίδες fem. pl. and ἐν-πλόκαμος (πλέκω): *fair-tressed.*

ἐν-πλυνής, -ές: *well-washed.*

ἐν-ποίητος: *well-made.*

ἐν-πωλος: *with good (many?) steeds.*

εὐρίσκω, aor. εὔρον, inf. εὐρέμεναι: *find.*

Εὐρος: *Eurus*, the East wind.

εὐρος, -εος: *breadth.*

ἐν-ρραφής, -ές: *well-sewed, well-stitched.*

εὐρυ-άγνια: *broad-streeted.*

Εὐρύαλος: a Phaeacian. θ 115.

Εὐρυδίκη: Nestor's wife. γ 452.

Εὐρύκλεια: nurse of Odysseus. α 429, β 347, δ 742.

Εὐρύλοχος: companion and connexion of Odysseus. κ 205, λ 23, μ 195.

Εὐρύμαχος: treacherous leader of Penelope's suitors. α 399, β 177, δ 628.

Εὐρυμέδουσα: Nausicaa's nurse. η 8.

Εὐρυμέδων, -οντος: a giant. η 58.

εὐρυ-μέτωπος: *with broad forehead.*

Εὐρυμίδης: patronymic of Telemus. ι 509.

Εὐρύνομος: a suitor of Penelope. β 22.

εὐρύνω, aor. εὐρύναν (εὐρύς): *broaden.*

εὐρυ-όδεια: fem. adj. *with broad ways.*

εὐρύ-οπα nom. (δψ, νο x): *far-sounding, far-thundering.* Epithet of Zeus. § 37 b.

εὐρύ-πορος: *with broad ways.*

εὐρυ-πυλῆς, -ές: *with broad gates.*

Εὐρύπυλος: son of Telephus. λ 520.

εὐρύς, εὐρεία, εὐρύ, gen. fem. εὐρείης, acc. masc. εὐρύν, εὐρέα (with κόλπον and πόντον): *broad, wide, wide-spread, spacious.*

εὐρυ-σθενής, -ές: *of mighty strength.*

Εὐρυτος: a famous archer. θ 224.

εὐρυ-φυής, -ές: *wide-growing, broad-eared.*

εὐρύ-χορος: (with broad squares for the choral dance), *spacious.*

- εὐρώ-εις, -εσσα: mouldy, murky.
 εὖς, gen. pl. fem. ἐδων: adj. good.
 εὔσεν: aor. of εὔω, singe.
 εὖ-σκοπος: clear-sighted. § 27 a.
 εὖ-σελμος: well-decked.
 εὖ-στέφανος: with fair diadem.
 εὖ-στρεπτος: well-twisted.
 ἐν-στρεφής, -ἐς: well-twisted.
 εὔτε: conj. when. See ἥτε.
 ἐν-τρεφής, -ἐς: well-fed, fat.
 εὖ-τροχος: well-wheeled.
 εὖ-τυκτος: well-made.
 ἐν-φραίνω: cheer, mid. am of good cheer.
 ἐν-φροσύνη: good cheer, merriment.
 εὐχετάομαι, opt. εὐχετοῦμην: pray, boast, claim. Cf. εὐχομαι.
 εὐχή: prayer, vow.
 εὐχομαι, aor. εἴξατο, subjv. εἴξει: pray, boast, claim. εὐχομαι εἶναι is a freq. formula in Homer, sometimes meaning hardly more than εἶμι, as α 187, though originally indicating pride.
 εὐχος, -εος: boasting, glory, victory.
 εὐχολή: prayer, vow.
 εὔω, aor. εὔσεν: singe. Hogs' bristles were singed off, not boiled off as in modern times.
 ἐν-ὄδης, -ες (odor): sweet-smelling.
 ἐν-ὤπις, -ιδος: fair-faced.
 ἔφαγε: aor. of ἐσθίω, eat.
 ἔφαν [ἐφασαν], ἔφασκε, ἔφατο: see φημι.
 ἐφ-άπτω, aor. subjv. ἐφάψεαι: lay hold of, with genitive.
 ἐφ-ἕζομαι: sit upon.
 ἐφ-έηκεν, ἐφείη (opt.): aor. of ἐφίημι.
 ἐφ-έπω, iterative impf. ἐφέπεσκον, aor. ἐπέσπον, subjv. ἐπίσπη, mid. ἐπισπόμενοι: follow, meet (fate or death), traverse, busy (myself) with.
 ἐφ-ιστάμεν: see ἐφίστημι.
 ἐφ-έστιος: adj. (on) to the (his) hearth.
 ἐφ-ετμή (τημι): behest, command.
 ἐφ-εὐρίσκω, aor. ἐφεύροι: find.
 ἔφ-ημαι: sit at, sit upon.
 ἐφ-ήμεριος: adj. on that day. § 59 a.
 ἐφ-ημοσύνη: command, behest.
 ἐφ-ήσει: fut. of ἐφίημι, put upon.
 ἔφησθα: impf. of φημι, say.
 ἔφθης: aor. of φθάνω, anticipate.
 Ἐφιάλτης: son of Iphimedia. λ 308.
 ἐφ-ίζω (ἔδος): sit upon.
 ἐφ-ίημι, fut. ἐφήσει, aor. ἐφήκεν, ἐφέηκεν: send upon, put upon, enjoin upon.
 ἐφ-ίστημι, perf. inf. ἐφιστάμεν (§ 47 g): station at; perf. stand at.
 ἐφοίτων: impf. of φοιτάω.
 ἐφ-οπλίζω, fut. ἐφοπλίσσουσιν, aor. opt. ἐφοπλίσσεις, inf. ἐφοπλίσαι: make ready, prepare.
 ἐφ-οράω, fut. ἐπιόψομαι, ἐποψόμενον: look upon, visit; select.
 ἐφόρει: impf. of φορέω, bear.
 ἐφ-ορμάω, aor. ἐφορμήσας, pass. as mid. ἐφορμήθην: urge upon; mid. rush upon, am eager.
 ἐφ-ύπερ-θε(ν): adv. above, over.
 Ἐφύρη: Ephrya, an inland town of Elis. α 259, β 328.
 ἔχεαν: aor. of χέω, pour.
 ἐχέ-θῦμος: mistress of her desires.
 Ἐχένιος: an old Phaeacian. η 155.
 ἔχασκον: iterative impf. of ἔχω.
 ἔχεαν: aor. of χέω, pour.
 Ἐχέφρων, -ονος: son of Nestor. γ 413.
 ἐχέ-φρων, -ονος: discreet, prudent.
 ἐχθαίρω, aor. ἤχθηρε: hate.
 ἔχθομαι: am hated.
 ἔχθος, -εος: enmity, wrath.
 ἐχθρός: hateful.
 ἔχω, subjv. ἔχησιν, inf. ἐχέμεν, ἔχειν, impf. εἶχον, ἔχον, iterative ἔχεσκον, fut. ἔξει, σχήσεις, aor. ἔσχον, σχέθον, inv. σχεθέτω, mid. inv. σχέσθε (σεχ-): have, have to wife, check, hold, inhabit, guide, manage, keep, protect; mid. cling. The aor. mid. is used not only by Homer but even by Plato as passive. ἐκ τοῦ ἔχεται, on him depends.
 ἔω [ῶ]: subjv. of εἶμι, am.
 ἐῷ: dat. of ἐός, own, his.

ἑώκειν: see *ἔοικα*, *resemble*.

ἑών [ῶν]: partic. of *εἰμί*, *am*.

ἑώργειν: plpf. of *ἔρδω*, *do*, with cognate acc. and direct object.

ἕως: conj. *until*. See *εἰς*.

Z.

ζῆς, -ές (ἄημι): *fiercely blowing*.

Ζάκυνθος: *Zacynthus*, modern *Zante*.

A short open final syllable retains its quantity before this word. § 62 g.

ζα-τρεφής, -ές: *well-fed*.

ζεαί pl.: *grain, spell*.

ζεῖ-δωρος: *grain-giving, fruitful*.

ζεύγνυμι, aor. ζεύξεν: *yoke*.

Ζεύς, gen. Ζηνός, Διός, dat. Ζηνί, Δί, voc. Ζεῦ: *Zeus*, *Jupiter*, son of *Cronus* (Κρονίων), and both husband and brother of *Hera*. The wisest and mightiest of the gods, father of both men and gods. He controls the elements, sending lightning (τερπικέραυνος, ὑψιβρεμέτης) and gathering the clouds (νεφεληγγερέτα).

ζεφυρίη: a fem. adj. as subst. equiv. to *Ζέφυρος*. For the metrical 'quantity' of the first syllable, see § 62 h.

Ζέφυρος (*zephyr*): *Zephyrus*, the West wind. δ 567, μ 289. In general this wind in Homer had a reputation for fierceness, only surpassed by that of *Boreas*.

ζέω, aor. ζέσσειν: *seethe, boil*.

Ζήθος: *Amphion's brother*. λ 262.

ζηλήμων, -ονος: *jealous*.

Ζηνός: gen. of *Ζεύς*.

ζόφος: *gloom, darkness; evening*.

ζυγόν (*jugum*): *yoke, thwart*; possibly fore or aft deck of the Homeric ship.

ζω-άγρια pl.: *life-forseits, the reward for saving a life*.

ζώνη (*zone*): *woman's girdle, waist*.

ζῶς 3: *alive, living*.

ζῶστρα pl.: *tunics, undergarments for men*.

ζῶω, inf. ζώμεναι, ζῶειν, partic. ζώντος: *live*.

H.

ἢ or ἤ: particle, (1) disjunctive, *either, or*; (2) interrogative, *whether*; (3) comparative, *than*. In a double question ἢ (ἤ) . . . ἢ (ἤ) is used for Attic πότερον . . . ἢ.

ἡ: fem. of dem. or rel. pronoun.

ἦ: *truly, surely, indeed*. This sometimes introduces a direct question, but always expresses feeling, and never is a mere interrogation point as it is in Attic.

ἦ: impf. of ἡμί, *say*.

ἦ: dat. of rel. or of poss. pronoun.

ἦα (eram): impf. of εἰμί, *am*.

ἦα pl.: *provisions, chaff*. See ἦια.

ἦβαιόν: adv. *a little, little*. οὐδ' ἦβαιόν, *not in the least*.

ἦβάω, partic. ἦβώσα, aor. subjv. ἦβῆσῃ: *am youthful, vigorous*; aor. *came to manhood*.

Ἥβη: *Hebe*, daughter of *Zeus* and *Hera*, cup-bearer of the gods. λ 603.

ἦβη: *youth, youthful vigor*.

ἡγάασθε: impf. of ἀγάσμαι.

ἡγάγε: aor. of ἄγω, *lead*.

ἡγάθεος 3: *very sacred, holy*.

ἡγεῖρα: aor. of ἀγείρω, *collect*.

ἡγεμονεύω, fut. ἡγεμονεύσω: *am leader, lead*.

ἡγεμών, -όνος: *leader, chief*.

ἡγέομαι, aor. ἡγήσατο, opt. ἡγήσαιο (ἄγω): *lead, guide*.

ἡγερέομαι: *collect, gather*.

ἡγερθεν [ἡγέρθησαν]: see ἀγείρω.

ἡγηλάω: *lead, endure*.

ἡγήτωρ, -ορος: *leader, ruler*.

ἡγνολήσεν: aor. of ἀγνοέω.

ἦδέ: *and*. Freq. correl. with ἡμέν.

ᾔδα, ᾔδῃ: plpf. of perf. οἶδα, *know*.

ἤδη: temporal adv. *now, already, before now.* νῦν ἤδη, *now, at once.*

ἡδιστος: *most sweet.* Sup. of ἡδύς.

ἡδομαι, aor. ἦσατο: *am pleased.*

ἡδύ-ποτος: *sweet-to-drink, sweet.*

ἡδύς, ἡδεῖα, ἡδύ, gen. ἡδέος (ἀνδάνω): *sweet, pleasing.* (Not saccharine.)

ἡέ, ἡε; see ἦ.

ἡείδη [ῆδη]: *knew.* See οἶδα.

ἡεῖδε: impf. of αἰδω, *sing.*

ῆειν: impf. of εἶμι, *go.*

Ἥελιος, gen. Ἥελιοιο [Ἥηλου, § 38 a]: *Helius, sun-god.*

ἡέλιος [ῆλιος]: *sun.*

ἦεν [ῆν]: impf. of εἶμι, *am.*

ἡέρα, ἡέρι: see ἀήρ, *mist.*

ἡέριος: adj. *early in the morning.*

ἡερο-ειδής, -ές: *hazy, misty.*

ἡερό-εις, -εσσα: *murky, gloomy.*

ἦα pl.: *provisions, chaff.* See ἦα. ἦων, ε 368, is disyllabic, by 'synizesis.'

ἦα [ῆα], ἦε [ῆε]: impf. of εἶμι.

ἦ(θεος): *unmarried young man, youth.*

ἦικτο: *was like.* See εἶκα. § 52 c.

ἦιξεν: aor. of αἰσσω, *dart.*

ἦισκεν: impf. of εἰσκω, *make like.*

ἦίων, -όνος: pl. *seashore, strand.*

ἦκα: aor. of ἵμι, *send.*

ἡλάκατα pl.: *wool, yarn.*

ἡλακάτη: *spindle, distaff.*

ἦλασε: aor. of ἐλαύνω, *drive.*

ἡλασκάζω: *skulk from, flee.*

ἡλάτο: impf. of ἀλόομαι, *wander.*

ἡλεκτρος: *silver-gold.* δ 73. (But τὸ ἡλεκτρον, *amber*, would furnish the same form of the genitive, and may have been meant.)

ἡλεός: *foolish, mad.*

ἡλίβατος: *towering, steep.* (But of uncertain derivation and meaning.)

ἡλιθα: adv. *in abundance.* ἡλιθα πολλή, *in great abundance.*

Ἥλιος: *Helius.* See Ἥελιος.

Ἥλις, -ιδος: *Elis, the western country of Peloponnesus.* δ 635.

ἡλκησε: aor. of ἐλκew, *assail.*

ἡλυθε [ῆλυθε]: aor. of ἔρχομαι.

ἡλυξα: aor. of ἀλύσκω, *avoid.*

Ἥλύσιον πεδῖον: *the Elysian plain, a blessed abode near the western Oceanus for the relatives of Zeus who are translated thither instead of being sent to Hades.* δ 563. It is the original of the 'Island valley of Avilion | Where falls not hail or rain or any snow, | Nor ever wind blows loudly,' to which Arthur goes, Tennyson's *Morte d'Arthur*.

ἡλώμην: impf. of ἀλόομαι, *wander.*

ἡμαθό-εις, -εσσα: *sandy.*

ἦμαι, pl. εἶται, impf. du. ἦσθην, pl. εἶατο: *sit.* This verb with a partic. often marks the continuance of a state, opposed to the idea of *moving*.

ἦμαρ, -ατος (ἡμέρα): *day.* νόστιμον ἦμαρ, *day of return, return.* § 19 e.

ἡμάτιος 3: adj. *by day.* § 59 a.

ἡμβροτεν: see ἀμαρτάνω. § 33 g.

ἡμεῖς or ἄμμες, gen. ἡμέων (§ 28), dat. ἡμῖν, ἡμιν, ἄμμι(ν), acc. ἡμέας, ἄμμε: *we, us, pl. of ἐγώ.*

ἡμελγεν: impf. of ἀμელγω, *milk.*

ἡμέν: particle generally correl. with ἡδέ, *both . . . and.* Cf. μέν . . . δέ.

ἡμέρη: *day.*

ἡμερίς, -ιδος: *cultivated vine.*

ἡμέτερος (ἡμεῖς) 3: *our.* ἐς ἡμέτερον οἶον ἡμετερόνδε, sc. δῶμα, *to our house.*

ἡμί, impf. ῆ (ait): *say, speak.* ῆ καὶ is used *after* a speech that is reported, where the same subject is continued for the following verb.

ἡμι-όνειος 3: *belonging to mules, mule.*

ἡμί-ονος fem.: *(half-)ass, mule.*

ἡμισυς, pl. ἡμίσεις: *half.*

ἡμος: conj. *when.*

ἦν: fem. acc. sing. of the rel. or of the possessive (ς ἦν) pronoun.

ἦν: *ei δν, if, with subjunctive.*

ἡνεικαν [ῆνεγκαν]: aor. of φέρω.

ἡνεμό-εις, -εσσα (ἄνεμος): *windy, wind-swept.*

ἡνία pl.: *reins of chariot-horses.*

ἡνι-οχεύω (ἐχῶ): *hold the reins, drive.*

ἡνις: *sleek. (Possibly yearling.)*

ἡνον: impf. of ἄνω, *accomplish.*

ἡνοψ, -οπος: *shining, gleaming.*

ἡντήσατε: *see ἀντάω, meet, obtain.*

ἡνώγεα: *see ἀνώγω, bid.*

ἡοι: dat. of ἡώς, *dawn.*

ἡοῖος 3: *adj. of the dawn, of the East.*

ἡοίην (sc. ἡμέρην), *morning.*

ἡομεν [ἡμεν]: impf. of εἶμι, *go.*

Ἡοῦς: gen. of Ἡώς, *Eos, Dawn.*

ἡπαρ, -ατος (jecur): *liver.* This was considered by the ancient Greeks the seat of the passions, and the use of the word often agrees with that of the English *heart*.

ἡπεδανός: *slow.*

ἡπειρος: *mainland, inland, land.* ἡπειροῦδε, *to land.*

ἡπεροπέυς, -ῆος: *cheat, deceiver.*

ἡπιος: *kindly, gentle.*

ἡπύω: *hail, call to.*

ἡρα (φῆρα): *pleasure, always obj. of φέρειν.*

Ἡρακλῆς, acc. Ἡρακλῆα: *Heracles, Hercules, son of Zeus and Alcmena, husband of Hebe.* θ 224, λ 267.

Ἡρακλῆιος 3: *of Heracles.* βλὴ Ἡρακλείη, *the might of Heracles, the mighty Heracles.* λ 601. § 19 e.

ἡραρε: *strengthened.* See ἀπαρπικω, *fit.*

ἡράσσατο: aor. of ἔραμαι, *love.*

ἡρατο: aor. of ἄρυνμαι, *gain, secure, accomplish.*

ἡράτο: impf. of ἀράομαι, *pray.*

ἡρειν: impf. of αἰρέω, *seize.*

Ἥρη: *Hera, Juno, daughter of Cronus, both wife and sister of Zeus.* In the Trojan War she strongly favored the Greeks.

ἡρήσαντο: aor. of ἀράομαι, *pray.*

ἡρι-γένεια: *early-born, child of the morning.* Epithet of Ἡώς, *Dawn.*

ἡρώμην: impf. of ἀράομαι, *pray.*

ἥρως, gen. ἥρως: *brave warrior, brave.* (Not yet the modern hero.)

ἦσατο [ἦσθη]: aor. of ἦδομαι.

ἦσιν: fut. of ἵημι, *hurl.*

ἦσθα: impf. of εἶμι, *am.*

ἦσθε: impf. of ἔσθω, *eat.*

ἦσθην: impf. du. of ἡμαι, *sit.*

ἦσι [ῆ]: subjv. of εἶμι, *am.*

ἦσι(ν) [αἷς]: dat. fem. pl. of δς.

ἦσται: 3 sing. of ἡμαι, *sit.*

ἦσχυνε: impf. of αἰσχύνω.

ἦτε: impf. of αἰτέω, *ask.*

ἦ τοι: *in truth, believe me, now truly.*

ἦτορ neut.: *heart, as the seat of joy, grief, etc., mind.*

ἡν-γένειος: *well-bearded, bearded.*

ἡῦδα: impf. of αὐδάω, *speak.*

ἡύ-κομος: *fair-haired.*

ἡύς, neut. ἡύ, gen. pl. ἑάων (εῖ): *valiant, good; pl. good things.*

ἡύτε: *as, introducing a comparison.*

Ἡφαιστος: *Hephaestus, Vulcanus, son of Zeus and Hera, god of fire and of metal-work (done by the aid of fire).* δ 617, ζ 233, η 92, θ 268 ff.

ἡφύσαμεν: aor. of ἀφύσσω.

ἡχή: *roar, din.*

ἡχή-εις, -εσσα: *resounding.*

ἡχθηρε: aor. of ἐχθαίρω, *hate.*

ἦχι: locative adv. *where.*

ἡχλῦσε: aor. of ἀχλύω, *grow dark.*

ἡῶ-θεν, ἡῶ-θι: adv. *in the morning.*

Ἡώς, gen. Ἡοῦς: *Eos, Dawn, Aurora, goddess of the morning.* Wife of Tithonus (ε 1) and mother of Memnon (δ 188, λ 522). She is called *early-born* (ἡριγένεια), *rosy-fingered* (ροδοδάκτυλος), and *golden-throned* (χρυσόθρονος). ἡώς, gen. ἡοῦς, dat. ἡοῖ, acc. ἡῶ (better ἥδα) [ἔως]: *morning, dawn.*

Θ.

θαάσσω, inf. θαασσέμεν: sit.

θαλάμη: chamber, hole.

θαλαμη-πόλος: chamber-maid.

θάλαμος: women's hall, bed-chamber, store-room. Usually thought of as back of, and opening into, the men's hall (μέγαρον).

θάλασσα: sea.

θαλάσσιος: adj. of the sea.

θαλέθω: bloom.

θάλεια: fem. adj. blooming, luxurious.

θαλερός 3: blooming, big, rich, fresh, vigorous, happy.

θαλίη: delight, festivity.

θάλλω, perf. partic. as pres. τεθελώς, fem. τεθαλῦα: bloom, blossom; partic. fruitful.

θάλος, -εος: scion, "flower."

θαλπωρή: (warmth), comfort, joy.

θαμά: adv. often.

θαμβέω, aor. θάμβησαν: wonder.

θάμβος, -εος: wonder.

θαμέες, dat. θαμέσι, pl.: thick, close.

θαμίζω: am frequent. θαμίζων, making frequent trips.

θάμνος: bush, shrub.

θάνατος: death.

θανείν [θανεῖν], θάνησι [θάνη], θάνον [ἔθανον]: aor. of θνήσκω.

θάομαι, inf. θῆσθαι: suck, milk.

θαπ-, present stem of a perfect with present meaning, τέθηπα, plpf. ἐτεθήπεα: perf. wonder, am amazed.

θάπτω, plpf. ἐτέθαπτο: bury.

θαρσαλέος: bold, confident.

θαρσαλέως: confidently, boldly.

θαρσέω, aor. partic. θαρσήσας: dare, am of good courage.

θάρσος, -εος: courage, daring.

θαρσύνω, aor. subjv. θαρσύνω: encourage, embolden.

θᾶσσον (comp. of ταχύς): adv. quicker, right speedily.

θαῦμα, -ατος: wonder, marvel.

θαυμάζω and θαυμάλω, fut. partic. θαυμανέοντες (θηέομαι): watch, explore, wonder, admire. ἰδόντες θαύμαζον, gazed with wonder.

θεά and θείαινα: goddess.

θείον: sulphur. The odor which accompanies a thunderbolt was ascribed to sulphur. Similarly the old Hebrews believed that 'fire and brimstone' from heaven destroyed Sodom.

θεῖν: inf. of θέω, run.

θειλόπεδον: curing-place for grapes.

θεῖμεν: aor. opt. of τίθημι.

θείνω: strike.

θεῖος or θείος (θεός): adj. of the gods, inspired, sacred, god-like.

θειότερος: of the gods, for the gods. § 43 c.

θεῖω [θῶ]: aor. subjv. of τίθημι. § 55 c.

θεῖλω, iterative impf. θέλγεσκειν, aor. ἔθελξε, pass. ἐθέλχθης: charm, beguile.

θελκτήριον: charm, propitiation.

θέμεν(αι): aor. inf. of τίθημι.

θέμις, pl. θέμιστες: natural law, what is fitting; pl. laws. ἡ θέμις ἐστί, as is right, as is lawful, as is natural.

Θέμις, gen. Θέμιστος: Themis, daughter of Uranus and Gaea, goddess of justice.

θεμιστεύω: am judge, rule, give laws.

θεμώ, aor. θέμωσε: urge, drive.

-θεν: inseparable suffix, forming an ablative genitive. § 36 c.

θέο [θεῶ]: aor. inv. of τίθημι, place.

θεο-ειδής, -ές (είδος), and-θεο-είκελος: god-like. Of beauty or strength of person, without reference to moral qualities. Cf. ἰσθθεός.

θεο-προπέω: prophesy, declare the divine will.

θεο-προπίη: oracle, prophecy.

θεο-πρόπος: seer, prophet.

θεός: god, divinity. See δαίμων.

θειονδής, -ές (δφέος): god-fearing.

θεό-φιν: old locative as dat. pl. of θεός.

θεράπων, -οντος: attendant. A servant, but doing voluntary service.

θερμαίνω: heat.

θερμός (thermo-meter) 3: hot.

θέρμω: warm, heat.

θέρος, gen. θέρεως (θερμός): summer.

θές, θέσαν: see τίθημι, place, make.

θέσκελος: wondrous, strange.

θεσπέσιος 3: divine, marvellous.

θεσπι-δαής, -ές: fiercely burning.

θέσπις, -ιος: inspired.

θέσφατος: divine; decreed, oracle.

θέτο [έθετο]: aor. of τίθημι.

θέω and θέλω, partic. θέων, impf. ζέει, ζέεν: run. Cf. τρέχω.

θεώτερος: of (for) the gods. § 43 c.

Θήβαι pl. and Θήβη: Thebes. § 40 d.

(1) The principal town of Boeotia.

(2) Aegyptian Thebes, δ 126.

Θηβαίος: Theban.

θηέομαι, impf. θηέυντο, έθιεύμεσθα (§ 27 b), aor. θήησατο (θαφ-, θαῦμα): look, look with wonder, wonder.

θήκαν: aor. of τίθημι.

θηλέω (θάλλω): bloom, flourish.

θήλυς, θήλεια: feminine, delicate; fresh.

As subst. female. Comp. θηλύτεραι. § 43 c.

θημῶν, -ῶνος: heap.

θήν: enclitic particle, surely, forsooth. οὐ θην, "I don't think."

θήρ, gen. θηρός: wild beast.

θήρη: hunt, chase.

θηρίον: beast.

θής, gen. θητός: retainer, a freeman working for hire. Cf. θητεύω.

Θησεύς, -ης: Theseus, mythical king of Athens and national hero of Attica. λ 322, 631.

θήσθαι: see θάομαι.

θητεύω (θής): serve as hireling.

-θι: inseparable locative suffix. § 36 b.

θις, dat. θίω: heap, down, shore, strand.

θνήσκω, aor. θάνον, έθανε, inf. θανέειν, perf. τέθνηκε, partic. τεθνηῶτος (§ 47 i), τεθνηῖαν (θαν-): die; perf. am dead.

θνητός 3: mortal, dying.

θoinάω, aor. pass. θοινηθῆναι: feast.

θοός 3: swift. θoῶς, swiftly.

θοόω, aor. έθόωσα: sharpen.

θοῦρις, -ιδος: fem. adj. impetuous.

θόωκος: seat, session. See θῶκος.

Θῶν, -ωνος: a Phaeacian. θ 113.

θοῶς (θοός): adv. quickly.

Θῶσα: mother of Polyphemus. α 71.

θρασυ-μένων, -ονος: brave-hearted.

Θρασυμήδης, -εος: son of Nestor. He had been at Troy with his father.

θρασύς, θρασειά (θάρσος): bold.

θρέψε: aor. of τρέφω, nourish, curdle.

Θρήκην-δε: to Thrace.

θρήνυς: foot-stool.

θριγκός: frieze.

Θρινακίη: Thrinacia, a mythical island.

λ 107, μ 127, cf. μ 351.

θρίξ, gen. τριχός: hair, bristle.

θρόνος: seat, chair, esp. a high arm-chair with back and foot-stool, throne.

θρώσκω, aor. έθορε: leap.

θυγάτηρ, gen. θυγα-

τρός, dat. θυγατέρι,

nom. pl. θυγατέ-

ρες and θύγατρες: daughter.

The first syllable is long in all forms of four syllables.

θύελλα: blast.

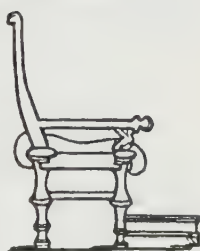
θύειν: surged, impf. of θύω.

Θυέστης: Thyestes, grandson of Tantalus, son of Pelops, brother of Atreus, father of Aegisthus (Clytaemnestra's paramour). δ 517.

Θυεστιάδης: son of Thyestes. § 42 d.

θυή-εις, -εσσα (θύος): rich with incense.

θῦμ-αλγής, -ές: heart-grieving.



θρόνος.

θυμ-ηγερῶ (ἀγείρω): (collect spirit), regain strength.

θυμ-ήρης, -ες: heart-satisfying, comfortable.

θυμο-δακής, -ές: heart-(biting)stinging.

θυμο-λέων, -οντος: lion-hearted, 'lion-mettled,' *coeur-de-lion*.

θυμός: heart, soul, spirit, as the seat of life, and of the desires, passions, reason, will; thought. *ὀπλῳ θυμόν, touch the heart.*

θυμο-φθόρος (φθελῶ): life-destroying.

θύον: arbor-vitae (?), cedar (?).

θυρεόν: door-stone.

θύρη: door. θύρη-φιν, at the door, without. θύρα-ξε, to the door, out.

θύω, aor. ἐθόσαμεν: rage, surge; aor. (sent up in sacrificial smoke), sacrificed.

θυώδης, -ες: fragrant.

θαή: fine, penalty.

θάκος: seat, sitting, session. *θωκόνδε, to a session. Cf. θαάσω.*

Θῶν, gen. Θῶνος: an Egyptian. δ 228.

θωρήσσομαι: (equip with cuirass), arm myself.

I.

λαίνω, aor. ἰήνατε, aor. pass. λάνθη: warm, heal, cheer.

λάλλω, aor. ἔηλε: send, put. Construed with adv. ἐπὶ.

λάομαι, fut. ἰήσεται: heal.

λάπτω: with κατά, bring down, injure.

Ἰάρδανος: Cretan river. γ 292.

Ἰασίδης: i.e. Amphion. λ 283.

Ἰασίων, -ωνος: favorite of Demeter. ε 125.

λαύω, iterative impf. λαύσκειν, aor. λαῦσαι: sleep, rest by night. Cf. δεσαν, γ 490.

λαχή (φιαχή): shriek, loud cry.

λάχω (φιάχω): shout, shriek, yell, roar.

Ἰαωλκός: Iolcos, city in Magnesia on the Pagasaeon Gulf, the modern Volo. λ 256.

ἰδέ: conj. and. See ἡδέ.

ἰδε [ιδέ]: see to, provide, aor. impv. of ὀράω.

ἰδε(ν) [εἶδε]: aor. ind. of ὀράω. § 46 a.

ἰδιος 3: (my) own, private.

ἰδμεν [ἴσμεν] 1 pl. ind., ἰδμέναι [εἰδέναι] inf.: of οἶδα, know.

ἰδνώω, aor. pass. as mid. ἰδνωθῆς: bend.

ἰδοίαιτο [ἰδοῖντο] opt., ἰδομεν [εἰδομεν] ind.: aor. of ὀράω.

Ἰδομενεύς, -ῆος: leader of the Cretans, son of Deucalion and grandson of Minos. One of the older leaders of the expedition against Troy. γ 191.

ἰδρις, -ιος (οἶδα): skilled, skilful.

ἰδρώ: sweat.

ἰδρύω, aor. ἰδρῦσεν (ἔδος): seat.

ἰδρώς, -ῶτος (sudor, sweat): sweat.

ἰδυῖα [εἰδυῖα]: fem. partic. of οἶδα.

ἔει [ῖει]: impf. of εἶμι, go.

ἔει impf., εἴσα partic.: of ἔημι.

ἔεμαι, impf. ἔεσθην, partic. ἔμενος, aor. εἴσατο (φι): desire, strive for, set out. (Distinguish from ἔημι.)

ἱερεύω, fut. inf. ἱερευσέμεν, aor. ἱερευσεν: sacrifice, offer in sacrifice; slaughter, since though most of the flesh of the victims was eaten, yet on the other hand no flesh was eaten until a part had been presented to the gods.

ἱερήιον: victim for sacrifice.

ἱερόν: victim, sacrifice.

ἱερός 3: holy, sacred; sturdy.

ἵζω, iterative impf. ἵζεσκεν (ἔδος): sit.

ἔηεν: aor. of ἔλλω, send, put.

ἔημι, 3 sing. ἔησι, partic. ἔντες, impf. ἔει, mid. ἔεσθην, fut. inf. ἥσειν, aor. ἦκα, mid. ἔντο: send, hurl, cast, throw, drop, put; flow. (Distinguish from ἔεμαι.)

ἰήνατε: aor. of λαίνω, heal.

ἰήσεται: fut. of ἰδομαι, heal.

Ἰήσων, -ωνος: Jason, son of Aeson, leader of the Argonautic Expedition to Colchis for the Golden Fleece. μ 69 ff.

ἡτρός: *healer, physician.*

Ἰθάκη: *Ithaca, a small rocky and mountainous island of the Ionian Sea; the home of Odysseus.*

Ἰθακήσιος: *Ithacan.*

ἴθι: *impv. of εἶμι, go.*

ἰθύνω, *aor. impv. ἰθύνε (ἰθύς): make straight; guide.*

ἰθύς, -ύος: *undertaking, enterprise.*

ἰθύς [εὐθύς]: *adv. with gen., straight, straight for. ἀν' ἰθύν, straight up, (throwing) into the air.*

ἰθύω, *aor. opt. ἰθόσκει: aim at, reach after.*

ἰκάνω, *inf. ἰκανέμεν: come, freq. with acc. of 'limit of motion.' τὸδ' ἰκάνεις, comest thus, comest hither. Cf. ἰκνέομαι, ἰκω.*

Ἰκάριος: *Icarius, Penelope's father.*

ἰκέλος (ῥικ-) 3: *like, resembling.*

ἰκέσθαι: *inf. of ἰκνέομαι.*

ἰκετεύω, *aor. ἰκέτευσε: come as suppliant, supplicate, beg.*

ἰκέτης (ἰκνέομαι): *suppliant.*

ἰκμενος: *favoring, favorable, secundus. Construed with οὖρος.*

ἰκνέομαι, *partic. ἰκνέμεναι, fut. ἔξεται, aor. ἰκόμην, 2 pers. ἴκην, subjv. ἴκηαι, opt. ἰκοίμην, inf. ἰκέσθαι: come, arrive at, reach, come as suppliant, am suppliant. Freq. with acc. of 'limit of motion.' § 22 b γ. Cf. ἰκάνω, ἰκω.*

ἰκρία, *locative gen. or dat. ἰκρίδιον pl.: ribs of a ship; deck.*

ἰκω, *aor. ἔξε: come. Cf. ἰκνέομαι.*

ἰλάσκομαι, *aor. subjv. ἰλάσσομαι: propitiate, appease.*

ἰλημι, *impv. ἰληθι: impv. be gracious.*

Ἰλιό-θεν: *adv. from Ilios. § 36 c.*

Ἰλιό-θι: *old locative, at Ilios. § 36 b.*

Ἰλῖος *fem. (ῥίλιος): Ilios, capital city of the Troad, named for its founder Ilus (son of Tros and grandfather of Priam). (Neut. in Homer only O 71.)*

Ἴλος: *Ilus, Ephyraean prince. a 250.*

ἱμάς, -αντος: *leather strap.*

ἱμάσθη: *whip.*

ἱμάσσω, *aor. ἱμασεν: lash.*

ἱμείρω, *aor. subjv. ἱμείρεται (§ 48 a): desire, long, am eager.*

ἱμεν [ἰέναι] *inf., ἱμεν 1 pl.: of εἶμι, go.*

ἱμερό-εις, -εσσα: *lovely; yearning.*

ἱμερος: *longing, desire.*

ἵνα: *adv. where. Conj. (more frequent) in order that, that, with subjv. or optative.*

ἰνδάλλομαι: *show (my)self, appear.*

Ἰνώ: *Ino. ε 333. See Λευκοθέη.*

ἱζον: *aor. of ἰκω, come.*

ἱζύς, -ύος: *loins, waist.*

ἰο-δνεφής, -ές: *violet-dark, dark.*

ἰο-ειδής, -ές: *violet-color, dark-blue.*

ἱομεν: *subjv. of εἶμι, go.*

ἱον (ῥιον): *violet.*

ἱός: *arrow.*

ἱότης, -ητος: *will. θεῶν ἱότητι, by the will of the gods.*

ἱουλος: *down, the first soft beard.*

ἰο-χέαιρα (ἱός, χέω): *(she who showers arrows), the archer goddess. Epithet of Artemis.*

ἵππειος 3: *of the horses, horse.*

ἵππ-ήλατα (ἐλαύνω): *Aeolic for ἵππ-ηλάτης (horse-driver), knight. § 37 b.*

ἵππ-ήλατος: *adj. fit for the driving of horses.*

ἵππιο-χάρμης: *(fighting on the chariot), knightly.*

ἵππό-βοτος (βόσκω): *horse-feeding. Epithet of Argos, as suited to the rearing of horses.*

ἵππό-δαμος (δαμάω): *(horse-tamer, master of horses), knight.*

ἵππό-θεν: *adv. from the horse.*

ἵππος: *horse; pl. freq. chariot. ἀφ' ἵππων, on chariots. Horses drew by the yoke, without 'traces.' They were not used for 'cavalry.'*

ἵπποτα [ἵπποτης, ἵππεύς]: *horseman, knight. § 37 b.*

Ἴπποτάδης: Aeolus. κ 2, 36. (Milton's 'sage Hippotades,' *Lycidas* 96.)

ἱεὺς, -ης [ιερεύς]: priest.

ἔρῃξ, ἦκος: hawk, falcon.

ἱρόν, pl. ἱρά: pl. sacrifices.

ἱρός 3: sacred, holy. See ἱερός.

ἴς, pl. ἴνες (ἴς, ἰς): sinew; strength.

ἴς Τηλεμάχιο, the strength of Telemachus, the strong Telemachus.

§ 19 e.

ἴσαν [ῆσαν]: impf. of εἶμι, go.

ἴσαν [ῆδσαν]: plpf. of οἶδα, know.

ἴσῃσι: 3 pl. of οἶδα, know.

ἴσθι: inv. of οἶδα.

ἴσκω: liken. Cf. ἑλσκω.

Ἰσμάρος: a town in Thrace. ι 40, 198.

ἰσό-θεος: god-like. Cf. θεοειδής.

ἰσώω, aor. mid. ἰσώσαίμην: liken, compare.

ἴσος 3 (ἴσις-): equal, like. ἴσον and ἴσα, cognate acc., adv. equally.

ἴστε: 2 pl. of οἶδα, know.

ἴστημι, impf. ἴστασαν, partic. mid. ἰστάμενος, impf. ἴστατο, fut. στήσειν, aor. στήσα, ἔστησε, ἔστην, στή, pl. ἔσταν, στήσαν, opt. σταίη, inv. στήτε, inf. στήμεναι, partic. στάς, perf. ἔστηκεν, partic. ἑστέωτα, ἑσταότες, plpf. ἑστήκει, 1 pl. ἑσταμεν, 3 pl. ἑστασαν: pres.

and 1 aor. act. transitive, cause to stand, station, set, stop; other tenses and mid. intransitive, take (my) position, stand, stop; perf. stand.

ἰστίον: sail. Each boat had but a single sail, and the pl. may be used of mast and sail.

ἰστο-πέδη: mast-step, support for the mast in the hold of the boat.

ἰστός: (1) mast; (2) loom; (3) web.

ἰστόν ἐποιομένη, going to and fro before the loom, plying the loom.

'The loom of Homeric times was an upright frame-work, prob. consisting of two perpendicular posts, united at the top by a cross-bar. From this last the threads of the warp were hung with weights. In weaving, one set of threads, by means of a cross-stick (κανών, Ψ 761), was drawn forward with one hand to the breast of the weaver, while by the other hand the woof-thread, by means of the κερκίς, or shuttle, was cast through the opening thus made between the threads of the warp. The weaver passed back and forth in front of the loom.' (Perrin on ε 62.)



ἰστός.

(Penelope at the loom.)

ἴστω: *be witness*, *imv.* of οἶδα.

ἴσχανάω: *mid. am checked, wait, delay;*
act. am bent on having.

ἴσχω, *imv.* ἴσχω (ἔχω): *hold; mid. keep*
(to) thyself, be silent.

ἴσσωσαίμην: *would liken myself, aor. of*
ἰσώω.

ἰτέη (*withe*): *willow.*

ἰτην [ἦτην]: *du. impf. of εἶμι, go.*

Ἰφθίμη: *sister of Penelope. δ 797.*

ἰφθίμος 3: *mighty, doughty, excellent.*

ἰφι (ῑφι, ῑς): *adv. with might.*

Ἰφικλήειος: *adj. of Iphicles. λ 290. βλη*
Ἰφικληίη, "the mighty Iphicles."

See βίη.

Ἰφιμέδεια: *mother of Otus and Ephialtes. λ 305.*

ἰφίος (ῑς): *strong, goodly.*

ἰχθυάω, *iterative impf. ἰχθυάσκον: fish,*
catch fish.

ἰχθυό-εις, -εσσα: *fishy.*

ἰχθύς, *acc. pl. ἰχθύς: fish.*

ἰχνια *pl.: foot-steps, steps.*

ἰω: *subjv. of εἶμι, go.*

K.

κάβ-βαλε [κατέβαλε, § 32 b]: *cast (down)*
ashore.

κάδ: *for κατά, down, by 'apocope'*
and 'assimilation' before δ. δ 344.
§ 32 b.

Καδμείος: *adj. Cadmēan, of Cadmus;*
pl. Cadmēans, i.e. Thebans.

Κάδμος: *Cadmus, son of Agēnor, and*
mythical founder of Thebes.

κάη: *aor. pass. of καίω, burn.*

καθ-αίρώ, *aor. καθείλομεν, subjv. κατέ-*
λῃσι: take down (of sails), bring
down, destroy.

καθαίρω, *aor. 3 pl. κάθηραν: cleanse.*

καθ-άπτομαι: *address.*

καθαρός: *clean, pure.*

καθ-έζομαι, *pl. subjv. καθεζώμεσθα (§ 47*
m), aor. καθεῖσεν: sit down, sit; aor.
act. sent.

καθ-είλομεν: *aor. of καθαίρώ, take down.*

καθ-εῖσεν: *seated, aor. of καθέζομαι.*

καθ-ἔλῃσι: *aor. subjv. of καθαίρώ.*

κάθ-εμεν [καθεῖμεν]: *aor. of καθίημι, lower.*

καθ-εύδω: *sleep.*

κάθ-ημαι: *sit, am seated.*

κάθηραν: *aor. of καθαίρω, cleanse.*

καθ-ίζανω: (*go and*) *take a seat. Cf.*
καθέζομαι. θωκόνδε καθίζανον, came to
their seats in the session.

καθ-ίζω, *aor. κάθισαν: sit; aor. trans. seat.*

καθ-ίημι, *aor. κάθεμεν (§ 46 a): let down.*

καθ-ικνεόμαι, *aor. καθίκετο: come upon,*
touch. a 342.

κάθ-ισαν: *aor. of καθίζω.*

καθ-ίστημι, *aor. imv. κατάστησον: sta-*
tion, stop, bring a ship to shore or
anchor.

καθ-ὑπέρθε(ν): *adv. down from above,*
above.

καί: *copulative conj., and, also, too,*
even. καὶ εἰ, even if. καὶ is freq.
joined with other particles, and is
freq. correl. with τέ, both... and. It
sometimes marks the agreement of
a specification with a foregoing gen-
eral remark. It may be used where
the Eng. idiom has or, as πεντάετες
καὶ ἑξάετες, for five or six years. It
is used freq. in the apodosis of con-
ditional and temporal sentences.

καίνυμαι, *perf. partic. κεκασμένον, plpf.*
as impf. (ἐ)κέκαστο: excel.

καίρσεις, *gen. pl. καιρουσσέων (contr.*
from καιροεσσέων): adj. having many
καίροι, close-woven. Formed from
καῖρος, the loop or eye to which each
vertical thread (the warp) of the
web was attached. See ἱστός. A fine
texture would require many καίροι.

καίω, *aor. ἔκηα, partic. κήαντες (§ 51 g),*
aor. pass. (ἐ)κάη (καφ-): burn, con-
sume by fire.

κάκ': *for κακά, the accent being thrown*
back after elision. § 31 d.

κάκ: for κατά, down, by apocope.

§ 32 b.

κακίους: nom. pl. of the compar. of κακός.

κάκιστος: superl. of κακός.

κακ-κείμενος: fut. partic. of κατέκειμαι, lie down. § 32 b.

κακ-κῆαι: aor. inf. of κατακαίω, burn.

κακο-ραφίη: evil design, machination.

κακόν and pl. κακά: ill, harm, calamity.

κακός 3: bad, evil, worthless, miserable, low-born, cowardly, destructive. Opp.

to ἀγαθός. See κακίους, κακώτερος, κάκιστος, κακῶς.

κακότης, -ητος: evil, misery, calamity.

κακόω: treat ill, trouble; perf. partic.

κεκακωμένος, who has suffered hardship, distressed.

κακῶς: ill, wickedly, miserably.

κακώτερος: meaner, compar. of κακός.

καλέω, partic. καλεῖντες, fut. partic. κα-

λέων, aor. opt. καλέσειε, partic. καλέ(σ)-

σας, mid. καλεσσαμένω, perf. partic.

κεκλημένος: call, call in, summon,

invite, name. To be called was sometimes equiv. to be.

καλλι-θριξ, -τριχος: epithet of horses and sheep, fair-maned, fair-wooled.

καλλι-κρήδεμος: adj. with fair veil (head-band).

κάλλιμος (κάλλος): adj. fair.

κάλ-λιπε: aor. ind. and imv. of καταλείπω, leave.

καλλι-πλόκαμος: fair-tressed.

καλλι-ρέεθος: beautifully flowing.

καλλι-ροος: fair-flowing.

κάλλιστος: superl. of καλός.

καλλι-σφυρος: adj. with fair ankles.

καλλι-χορος: (with beautiful squares for the choral dance), fair.

καλλίων, -ον: compar. of καλός.

κάλλος, -ος (καλός): beauty.

κᾶλόν and pl. κᾶλά: cognate acc., adv. well.

κᾶλός [καλός] 3: beautiful, fair, noble.

Compar. καλλίων, superl. κάλλιστος.

κάλος [κάλως]: rope.

κάλπις, -ιδος: water-jar.

καλύπτρη: (covering), veil.

καλύπτω, aor. (ἐ)κάλυψε(ν), perf. pass.

κεκαλυμμένος, pass. partic. καλυφθείς:

cover, wrap, conceal. σύν κάλυψεν

(cover together), cover (up) completely.

With ἐκ, uncover.

Καλυψά, -οῦς: Calypso, a nymph, daughter of Atlas, dwelling in the island Ogygia.

κᾶλῶς: well, adv. of καλός. § 59 c.

κάματος: toil, weariness.

κάμ-βαλε [κατέβαλε]: aor. of καταβάλλω, cast down (sc. ashore). § 33 h.

κάμ-μορος [κατάμορος]: hapless, ill-fated.

κάμνω, aor. (ἐ)καμε, perf. partic. κεκμη-

ῶτα: labor, am weary, make with

toil, fashion, till. καμόντες, who be-

came weary, euphemism for θανόντες,

the dead, as we speak of 'the de-

parted.'

κάμπτω, aor. ἔκαμψε: bend.

καμπύλος: bent, curved.

καναχή: rattling.

καναχίζω: resound, ring.

κάνε(ι)ον: basket, dish. § 26 e.

κάπη: crib, manger.

καπνός: smoke, vapor, mist.

κάπ-πεσε [κατέπεσε]: aor. of καταπίπτω, fall down. § 32 b.

κάπρος: boar, wild-boar.

κάρη, gen. κάρητος, κᾶτός, κῆθεν, dat.

κᾶτί, acc. κᾶτα: head.

κάρη κομώντες: long-haired. Freq. epithet of Achaeans.

κάρηνα pl.: heads, summits.

καρπαλίμως: adv. quickly, in haste.

καρπός: fruit, crop, grain.

καρτερός: strong, mighty. See κρατερός.

κάρτιστος: (strongest), best.

κάρτος: strength, might. See κράτος.

καρφαλέος: dry, withered.

κασι-γνήτη (κάσις): own sister.

κασί-γνητος: own brother.

Κασσάνδρῃ: *Cassandra*, daughter of Priam. Acc. to a later myth, Apollo loved her and gave her the power of prophecy. Not returning his love, she was condemned to foretell only misfortune and to be always disbelieved. She was Agamemnon's prize of honor on the capture of Troy, but was slain with him by Clytaemnestra. λ 421 ff.

Κάστωρ, -ορος: *Castor*, son of Leda, and brother of Polydeuces and Helen. λ 300.

κατά: adv. (§ 58 b) and prep., *down*, with acc. and gen. *κατὰ χροῖα λάπτῃ*, *injure (bring down) her complexion*; *κατὰ φρόνιν ἤγαγε*, *brought back knowledge (as booty)*; *κατὰ νήσαντο*, *sprung (down) off*; *κατὰ δ' ἔστutyον αὐτήν*, *icere stricken (down) with horror at her*; *κατὰ συμφεοῖσιν ἔεργυν*, *shut (down) up in pens*; *κατὰ κρήθεν χέε*, *drooped (down) from (the head) above*. *κατὰ κρᾶτα*, *down over his head*; *κατὰ θυμόν*, *in heart*; *κατὰ δῶμα*, *through the house*; *κατὰ δστυ*, *through the city*; *κατὰ μοῖραν*, *in due measure, fitly*; *κατὰ πρῆξιν*, *on business*; *κατὰ ληῖδα*, *for robbery*; *κατὰ χρέος*, *through the need of, because of*; *κατὰ στόμα*, *opposite the mouth*; *κατὰ νῶτα λαβών*, *grasping him by the back*; *κατ' ὀφθαλμούς*, *before the eyes*. *κατ' ἄκρης*, *down from on high*; *κατὰ κάρητος*, *down from his head*; *κατὰ σπेलους*, *along through the cave*.

κατα-βαίνω, aor. *κατεβήσето* (§ 53 b), inf. *καταβῆναι*, *καταβήμεναι*, partic. *καταβάς*: *come down, descend*.

κατα-βάλλω, aor. *κάμβαλε* [*κατέβαλε*]: *cast down, let fall*.

καταβρόξειεν (aor. opt.): *gulp down, swallow*.

κατα-γῆράσκω, aor. *κατεγήρα*: *grow old*.

κατ-αγινέω (ἀγω): *lead down, bring down*.

κατ-ἀγνῦμι, aor. *κατέαφε*: *shatter, wreck*.

κατ-άγω, aor. *κατηγαγόμεσθα*: *bring down*; mid., of sailors, *put in (to shore) from the high seas*. Contrasted with *ἀνάγομαι*.

κατα-δάπτω, aor. *κατέδαψαν*: *devour*.

κατα-δαρθάνω, aor. *κατέδραθον*: *fall asleep*.

κατα-δέркоμαι: *look down upon*.

κατα-δέω, aor. *κατέδησε(ν)*: *bind down, fasten*.

κατα-δράθω: aor. subjv. of *καταδαρθάνω*.

κατα-δύω, fut. *καταδύσόμεθα*, aor. *κατέδϋ*, partic. *καταδός*: *go down, enter, sink, set*; trans. (induo) *put on armor*.

κατ-αἶλνω, aor. iter. *καταξήνασκε*: *dry, make dry*.

κατα-θέλγω, aor. *κατέθελξεν*: *subdue by enchantments, charm*.

κατα-θνήσκω, perf. opt. *κατατεθναίη*, partic. *κατατεθνηώτων, κατατεθηκνύης*: *die, perf. am dead*.

κατα-θνητός (θνήσκω): *mortal*.

κατα-ι-βατός ? : *to be descended, trodden*.

κατα-ίσχω (έχω): *occupy, possess*.

κατα-καίω, aor. inf. *κατακῆαι, κακκῆαι*: *burn (down), consume by fire*.

κατά-κειμαι, impf. *κατέκειτο*, desiderative *κατακέετε* (imv.) and (as fut. partic.) *κακκείοντες*: *lie down*.

κατα-κείρω: (shear off), *consume*.

κατα-κείω: desiderative of *κατάκειμαι*.

κατα-κλάω, aor. pass. *κατεκλάσθη*: *break down, crush*.

κατα-κλίνω, aor. partic. *κατακλίνας*: *lean, lay down*.

κατα-κρύπτω, aor. partic. *κατακρύψας*: *conceal, disguise*.

κατα-κτείνω, aor. *κατέκτανε*, inf. *κατακτάμεν*, aor. pass. *κατέκταθεν* [*κατεκτάθησαν*]: *slay, kill*.

κατα-λέγω, fut. *καταλέξω*, aor. *κατέλεξα*: *recount, relate, rehearse*.

κατα-λέγω (λεχ-), fut. mid. *καταλέξεται*, aor. *κατελέετο* and *κατέλεκτο*, partic. *καταλέγμενος*: *lie down to sleep*.

κατα-λείπω, aor. κάλλιπε(ν) [κατέλιπεν, § 32 b]: *leave behind, leave as an inheritance; forsake, abandon.*

κατὰ-λοφάδεια (λόφος): adv. *hanging from the back of the neck (over the breast).* κ 169.

κατα-λύω, aor. subjv. καταλίσσμεν: *unharness, unyoke.*

κατὰ-νεύω, aor. κατένευσε: nod (downwards), *assent.*

κατ-άνομαι: *am used up, consumed.*

κατ-αντικρύ: adv. *straight down, straight off.*

κατα-παύω, inf. καταπανέμεν, aor. κατέπανσα, subjv. καταπαύσομεν: *cause to cease, restrain, stop.*

κατα-πίπτω, aor. κάππεσε [κατέπεσε]: *fall down.*

κατα-πλέω: *sail (down) in to shore.*

κατα-πρηνής, -ές: *down turned, — with χεῖρ, the flat of the hand.*

κατα-ρρέζω, aor. κατέρεξεν: *stroke, caress.*

κατ-άρχομαι: *begin a sacrifice, in pregnant construction with acc.* γ 445.

κατα-σκιάω: *overshadow.*

κατά-στησον: aor. impv. of καθίστημι, *bring to shore.*

κατα-τεθναίη: perf. opt. of καταθνήσκω, *die.*

κατα-τίθημι, aor. κατέθηκα, κάθισαν (§ 32): *lay down, set down.*

κατα-φθίω, fut. καταφθίσει, aor. mid. κατέφθιτο, inf. καταφθίσθαι, partic. καταφθιμένοισιν: *bring to nought, destroy; mid. come to nought, perish.*

κατα-χέω, aor. κατέχευε(ν) (§ 51 g), aor. mid. as pass. κατέχυντο: *pour (down) over, shed over; mid. tumble (down).*

κατ-έξει: aor. of κατάγνυμι, *shatter.*

κατ-εβήσετο: aor. of καταβαίνω, *descend.*

κατ-εγήρα: aor. of καταγηράω.

κατ-έδαψαν: aor. of καταδάπτω, *devour.*

κατ-έδησε: aor. of καταδέω, *fasten.*

κατ-έδραθον: aor. of καταδραθάνω, *fall asleep.*

κατ-έδῃ: aor. of καταδύω, *enter, set.*

κατ-έδω: *eat up, consume.*

κατ-έθεντο, κατέθηκα: aor. of κατατίθημι, *lay down.*

κατ-εἴβω: *trickle down, stream down.*

κάτ-ειμι (εἴμι), impf. κατήιεν: *go down.*

κατ-εἶρυσεν: aor. of κατερύω, *drain down, launch.*

κατ-έκταθεν: aor. pass. of κατακτείνω, *slay.*

κατ-έκτανε: aor. of κατακτείνω, *slay.*

κατ-έλεξα: aor. of καταλέγω, *tell, recount.*

κατ-ελεκτο, κατ-ελέξατο: aor. mid. of καταλέγω (λεχ-), *lie down to sleep.*

κατ-ελεύσομαι: fut. of κατέρχομαι.

κατ-ελθήμεν: aor. inf. of κατέρχομαι.

κατ-εναίρω, aor. mid. κατενήρατο: *slay.*

κατ-έπεφνον: aor. *slew.*

κατ-έρεξεν: aor. of καταρρέζω, *caress.*

κατ-ερητύω: *keep back, restrain.*

κατ-ερύκω: *keep back, restrain.*

κατ-ερύω, aor. κατέρρυσεν, perf. κατέρρυσται: *haul down, heave down, launch.*

κατ-έρχομαι, fut. κατελεύσομαι, aor. κατήλθεν and κατήλυθον, inf. κατελθήμεν: *come down, go down, descend.*

κατ-εσθίω, impf. κατήσθιε: *devour.*

κατ-έσχεν: *took to itself, inceptive aor. of κατέχω.*

κατ-ευνάω, aor. partic. pass. κατευνήθεντα: *lay in bed, pass. lie down.*

κατ-έφθιτο: aor. mid. of καταφθίω, *destroy.*

κατ-έχειεν: aor. of καταχέω, *shed over.*

κατ-έχυντο: aor. mid. of καταχέω, *pour down.*

κατ-έχω, aor. κατέσχεν, mid. κατέσχετο: *hold down, hold back; aor. inceptive, took to itself, mid. halted.*

κατ-ήγαγεν: aor. of κατάγω, *bring down.*

κατ-ήιεν: impf. of κάτειμι, *come down.*

κατ-ήλθεν, κατ-ήλυθον: aor. of κατέρχομαι.

κατ-ηρεφής, -ές (έρεφω): *arched over.*

κάτ-θεσαν: aor. of κατατίθημι, *set down.*

κατ-ίσχω, inf. κατισχέμεναι (έχω): *direct, guide.*

κατ-όπισθε: *behind, after.*

κατ-ᾠρυξ, -υχος (όρύσσω): *adj. dug down, embedded, i.e. with the lower part settled in the earth.*

Καύκωνες pl.: a people which originally occupied the whole west coast of Peloponnesus, but in historical times are found only in the south of Elis.

καυτή and καυτός: by 'crasis' (§ 29) for καὶ αὐτός, *thyself too; καὶ αὐτή, even she in person.*

κέ(ν): enclitic particle, modal adv.; essentially equiv. to ἄν, indicating a condition. κέν in Homer is about four times as freq. as ἄν, and is preferred esp. in affirmative sentences. See ἄν.

κεάίω, aor. ἐκέασσε, opt. κεάσαιμι: *shatter; κεάσαιμι τυτθά, break into small pieces.*

κεδάννυμι (σκεδ-), aor. ἐκέδασσεν: *scatter, disperse.*

κεδνός: *trusty, faithful; pass. trusted, esteemed. κεδνὰ ἰδυῖα, faithful-hearted.*

κέδρος: *cedar.*

κειμέν: desiderative inf. of κείμεναι, *lie.*

κεῖ-θεν [ἐκεῖθεν]: *adv. from that place, thence.*

κεῖ-θι [ἐκεῖθι]: *there.*

κείμεναι, 3 pl. κέονται, subjv. κῆται [κέηται], impf. (ἐ)κείμεν, desiderative inf. κείμεν, partic. κέων: *lie.* See κατάκειμαι.

κειμήλιον (κείμεναι): *treasure stored up, keepsake.*

κείνη: *adv. in that way.*

κείνος [ἐκείνος, 45 l] 3: *that one, that, you, he.*

κείρω, aor. inf. mid. κείρασθαι: *cut off, shear, consume.*

κεί-σε [ἐκείσε]: *adv. thither.*

κέκαστο: plpf. as impf. of καιννμαι, *excel.*

κεκαφηότα: perf. partic. (καφ-), *gasp out.*

κέκλετο: aor. of κέλομαι, *call, bid.*

κεκληγώς: perf. partic. as pres. of κλάζω, *shriek, yell.*

κεκλημένος: perf. partic. pass. of καλέω, *call.*

κεκλιᾶται [κέκλινται]: perf. mid. of κλίνω, *lean, lie upon.*

κέκλυτε: aor. inv. of κλύω, *hear.*

κεκμηῶτα: perf. partic. of κάμνω, *am weary.*

κεκορήμεθα: perf. mid. of κορέννυμι, *satisfy.*

κεκοτηότι: *angry, perf. partic. of κοτέω.*

κεκράνται: perf. pass. of κεράννυμι, *minge. χρυσῷ κεκράνται, are plated with gold. (Possibly from κραίνω.)*

κεκριμένοι: *chosen, selected. See κρίνω.*

κεκύθωσι: aor. subjv. of κεύθω, *cover.*

κελάδων: partic. *sounding.*

κελαι-νεφής, -ές (νέφος): *(with dark clouds), cloud-wrapped, dark.*

κελαινός: *dark, black.*

κελαρύω: *flow, trickle.*

κέλευθος fem., pl. κέλευθοι and (more freq.) κέλευθα: *way, path, course, journey.*

κελεύω, aor. (ἐ)κέλευσα, inf. κελυστέμεναι: *bid, command, order. With dative or accusative.*

κέλης, -τος: *race-horse, racer, ridden, not driven; and in Homer only ε 371.*

κέλλω, aor. ἐκέλσαμεν (§ 51 e): *run a ship on land, beach.*

κέλομαι, fut. κελήσεται, aor. (ἐ)κέκλετο (§ 46 e): *bid, order, urge; freq. with dative.*

κέν: modal adverb. See κέ.

κενός [κενός] 3: *empty(-handed).*

κέονται [κείνται]: pres. of κείμεναι, *lie.*

κεράσσει: pres. inv. of κεράννυμι, *mix.*

κεραῖζω, inf. κεραϊζέμεν: *destroy, lay waste.*

κεράννυμι, pres. mid. inv. κεράσσει, impf. κερώνωτο, aor. act. κέρασσε, partic. κέρασα, mid. κερασσάμενος, perf. pass. κεκράνται: *mix, mingle.*

Cf. κέρνημι. (Perhaps *κεκράνται* is better connected with *κραίνω*.)

κέρας: horned.

κέρας, -ας, pl. *κέρα* (cornu): horn.

κέρασσε(ν): aor. of *κεράννυμι*: mix.

κεραυνός: thunder-bolt.

κερδαλέος (*κέρδος*): cunning, shrewd, winning.

κέρδιον: adv. better, more advantageous.

κέρδος, -εος: gain, advantage.

κερδοσύνη: (gainfulness), cunning.

κερκίς, -ίδος: shuttle.

κερώω: impf. of *κεράννυμι*, mingle.

κερτομέω: taunt, mock.

κερτόμια pl.: taunts.

κευθμών, -ώνος: inner recess, pen.

κεύθω, fut. *κεύσω*, aor. *κύθε*, aor. subjv.

κεκύθωσι, perf. *κέκευθε*: conceal, hide.

κεφαλή: head, used also of the person, something as we use 'heart.' *παρθέμενοι κεφαλάς*, risking their lives.

κεχανδότα: containing, perf. partic. of *χανδάνω*.

κεχάροίτο opt., *κεχάροντο* ind.: aor. of *χαίρω*, rejoice.

κεχρημένον: longing for. See *χράσμαι*.

κέχρητο: had, plpf. of *χράσμαι*.

κέχυτο: plpf. pass. of *χέω*, heap, scatter.

κέων: desiderative partic. of *κείμει*, lie.

κήαντες: kindling, aor. partic. of *καίω*.

κήδιστος (*κῆδος*): superl. dearest.

κῆδος, -εος: care, grief, sorrow, woe.

κῆδω: distress, ail, cause grief to; mid. grieve, care for, with genitive.

κηκίω: gush forth.

κῆλειος: blazing.

κηληθμός: spell, charm.

κῆπος: garden.

κῆρ, gen. *κηρός* fem.: fate, death, a sort of personified *θάνατος*.

κῆρ, gen. *κῆρος* neut.: heart, as seat of emotions.

κηρό-θι: in heart.

κηρός (cera): wax.

κῆρυξ, -ύκος: herald; the only official attendant of the king.

κηρύσσω: proclaim, call by proclamation.

κῆται: subjv. of *κείμει*, lie.

Κῆττειοι pl.: a tribe in Mysia. λ 521.

κῆτος, -εος: sea-monster, seal.

κητώεσσα: fissured, abounding in ravines. Epithet of Lacedaemon, δ 1.

κίθαρις, -ιος: cithara, lyre. *Cf. φόρμιγξ*. (*λύρα* is not Homeric.)

κικλήσκω (*καλέω*): call, name.

Κίκονες pl.: a people on the south coast of Thrace. They fought on the side of the Trojans. B 846.

κίκυς: strength. λ 393.

Κιμμέριοι pl.: Cimmerians, a mythical people on the borders of the world of Shades. λ 14 ff.

κινέω, aor. inf. *κινήσαι*: move, stir.

κίννυμαι [*κινέομαι*]: intrans. move.



κίθαρις.

(An ancient representation of a school in which the poems of Homer were taught.)

κίον: impf. of κίω, *go*.

Κίρκη: *Circe*, a nymph, daughter of Helios and Perse, sister of Aeetes, dwelling on the island Aeaea. When Odysseus with his companions land on her island, she enchants the latter and changes them to swine, but is forced by Odysseus to restore them. After spending a year with her, Odysseus, by her advice, visits the lower world and then resumes his homeward voyage. κ 133 ff. Cf. Milton's *Comus* 50 ff.: 'Who knows not Circe, | The daughter of the sun, whose charmed cup | Whoever tasted, lost his upright shape, | And downward fell into a grovelling swine?'

κίρκος (*circus*): *falcon*. Named from the circles of its flight.

κίρνημι [*κεράννυμι*]: *mix*.

κισσύβιον (*κισσός*?): (*ivy bowl*), *bowl*. ι 346.

κίστη: *chest, box*. ζ 76.

κίχᾶνω, fut. mid. *κίχῃσσαι*, aor. *ἔκικεν*, subjv. *κίχῃσι*, aor. mid. *κίχῃσατο*: *find, come to, overtake*.

κίω, partic. *κίων*, impf. *κίον*: *go*.

κίων, -ονος fem.: *pillar, column*.

κλαγγή: *noise, clamor*. λ 605.

κλάζω, perf. partic. *κεκληγώς, κεκληγώτας*: *shriek*.

κλαίω, partic. dat. pl. *κλαίωντεσσι*, aor. *κλαῦσεν* (*κλαφ-*): *weep, bewail*.

κλαυθμός (*κλαίω*): *weeping, wailing*.

κλαῦσεν: aor. of *κλαίω*, *weep*.

κλάω, aor. *κλάσε*: *break*.

κλειτός (*κλέος*): *illustrious*.

κλείω (*κλέος, Cliv*): *celebrate, praise*.

κλέος, -εος: *fame, glory, report*.

κληηδών, -όνος (*κλέος*): *report, rumor*.

κλήθρη: *alder*.

κληίς, -ίδος, dat. pl. *κληῖσι, κληίδεσσιν* [*κλείς*] (*clavis*): *bolt, key*; pl. *oar-pin, thole-pin*.

κληίστός 3: *with a lock*.

κλήρος: *lot*.

κλίμαξ, -ακος (*κλίνω, climax*): *stairs*.

κλίνω, aor. (*ἔκλιναν*, inf. pass. as mid. *κλιθῆναι*, perf. mid. *κεκλίεται* [*κέκλινται*], partic. *κεκλιμένη*: *lean, turn aside, put to flight*; mid. *lean, lie*.

κλισίη: *hut, barrack, tent, lean-to; lean-back*, an easy seat used by women.

κλισμός: *seat* resembling the *κλισίη*, — identical with it in δ 136.

κλίτύς, -υος: *slope, hill*.

κλύδων, -ωνος: *wave*. μ 421.

κλύζω, aor. pass. *έκλύσθη*: *dash up*.

κλύθι: imv. of *κλύω*. § 56.

Κλυμένη: *Clymene*. λ 326.

Κλύμενος: *Clymenus*. γ 452.

Κλυταιμνήστρη: *Clytemnestra* (according to the later myth, daughter of Tyndareus and Leda, and sister of Helen), unfaithful wife of Agamemnon. γ 264 ff., λ 422 ff.

κλύτε: imv. of *κλύω*.

κλυτο-εργός: *famed for his work*.

Κλυτόνης (*νηῦς*): son of Alcinous.

κλυτός (*inclutus, κλύω*): *famed, glorious*.

κλυτο-τέχνης: *of famous art*.

κλύω, aor. imv. *κλύθι*, pl. *κλύτε*, and *κέκλυτε*: *hear, give ear to my request*.

κλώθες pl.: *spinsters, spinning goddesses of fate, fates*. η 197.

κνέφας, -αος: *darkness of evening*.

κνήμη: *lower leg, shin*.

κνημός: *foot-hill*.

κνίση: *fat, savor of burnt-offerings*.

κνίσῃς, -εσσα: *filled with the savor of roasted meats, savory*.

κνώσω: *slumber*.

κοῖλος or **κόϊλος** 3: *hollow*.

κοιμάω, aor. *κοίμησε*, pass. *κοιμήθηναι*, opt. *κοιμηθείη*, inf. *κοιμηθῆναι*, partic. *κοιμηθέντες* (*κοιμητήριον* = *cemetery*): *lay to rest, have one sleep*; mid. and pass. *lie*, aor. *lay down to sleep*.

κοιρανέω: *command, rule, hold sway*.

κοῖτος (κεῖμαι): *repose, going to bed.*

κολεόν: *sheath of a sword.*

κολούω: *cut short, injure, mar.*

κόλπος: *bosom, gulf.*

κομάω, partic. κομῶντε, κομῶντες (§ 50 c)
(κόμη): *have long hair. κάρη κομῶν-
τες, long-haired; ὀπιθεν κομῶντες, with
long back hair (the front hair being
cut short).*

κομέω: *care for, cherish.*

κόμαι pl.: *hair.*

κομιδή: *care, provision for comfort.*

κομίζω, aor. subjv. κομίσσῃ, aor. mid.
κομίσσατο: *attend to, care for, take
up, carry.*

κόμπος: *noise, din.*

κόναβος: *din, outcry.*

κονή: *dust.*

κόνις: *dust, ashes.*

κοντώ: *raise a dust, go with dust, speed.*

κοντός: *pole.*

κόπρος: *dung, hence barnyard.*

κόπτω, aor. ἔκοψα: *strike, smite, hammer.*

κορέννυμι, aor. subjv. mid. κορέσονται,
perf. mid. κεκορήμεθα, aor. pass. as
mid. κορέσθην (κόρος): *satisfy, sate,
with 'genitive of fulness.'*

κόρος: *sating, satiety.*

κορύσσω (κόρυς): *equip with helmet, arm.*

κορυφή: *summit, crest, peak.*

κορώνη: *ring or handle of a door; pl.
sea-gulls.*

κοσμέω, aor. partic. pass. κοσμηθέντες:
*arrange in order, arrange. Equiv. to
Attic τάσσω.*

κοσμητός 3: *arranged in order, orderly.*

κόσμος: *order, arrangement, building.
κατὰ κόσμον, fitly.*

κοτέω, aor. subjv. mid. κοτέσεται (§ 51
a, d), partic. κοτεσσάμενος, perf. partic.
κεκοτηότι: *am angry, feel sullen anger.*

κότος: *anger, grudge, hate.*

κοτυληδών, dat. pl. κοτυληδονόφι: *sucker.*

κο(υ)λέον: *sheath.*

κοῦρη [κόρη]: *maiden, girl, daughter.*

κουρίδιος 3: *wedded.*

κούρος [κόρος]: *youth, young man.*

κουρο-τρόφος: *nurse of young men. ι 27.*

κουφότερον (κούφος): *adv. more lightly,
with a lighter heart. θ 201.*

κραδίη (καρδίη, cor): *heart, as seat of
will, affections, and passions.*

κραίνω or κραιναίω, aor. imv. κρηήνατε,
inf. κρῆναι (possibly, perf. κεκράνται):
accomplish, make, perform, rule.

κραιπνός: *swift.*

κραιπνῶς: *adv. swiftly.*

κραναός 3: *rugged, rocky.*

κράνεια: *cornel-tree.*

κῤῥα: *acc. of κάρη, head.*

κραταίς: *mighty force. λ 597.*

Κράταις: *mother of Scylla. μ 124.*

κρατερός or καρτερός, dat. sing. fem.

κρατερῇφι (§ 36 a) 3: *strong, mighty,
stern, grievous. Superl. κάρτιστον.*

κρατερό-φρων: *strong-minded, great-
hearted.*

κρατερ-ῶνυξ, -υχος: *strong-hoofed, strong-
clawed.*

κρατερῶς: *mightily.*

κρατέω: *hold sway, rule.*

κῤῥατός and κῤῥατί: *gen. and dat. of
κάρη, head.*

κράτος, -εος: *strength, might.*

κρατύς: *mighty.*

κρέας, pl. κρέα and κρέατα, gen. κραιῶν,
dat. κρέασιν: *flesh, meat.*

κρείσσον: *comp. of ἀγαθός, good.*

κρείων, -οντος: *ruler, prince, king. εὐρύ
κρείων, wide ruling.*

Κρείων, -οντος [Κρέων, § 26 e]: *Creon,
king of Thebes. λ 269.*

κραιῶν: *gen. pl. of κρέας, meat.*

κρεμάννυμι, aor. κρέμασεν: *hang.*

κρηδεμνον (κάρη): *veil, head-dress; hood
of wine-jar. γ 392.*

κρηήνατε: *aor. imv. of κραιναίω, accom-
plish.*

κρη-θεν (κάρη): *from (the head) above.
Used only with κατὰ.*

Κρηθεύς, -ῆος: *Cretheus*. λ 237, 258.
κρῆναι: aor. inf. of *κρᾶνω*, *accomplish*.
κρήνη: *spring, fountain*.
Κρήτη: *Crete*. γ 191.
κρητήρ, -ῆρος (*κεράννυμι*): *mixing-bowl*, bowl, in which the wine was mixed with water before it was served.
κρί [*κριθαί*]: indecl. neut., *barley*. Cf. δῶ.
κριθαί pl.: *barley*.
κρίνω, aor. partic. *κρίνας*, aor. mid. *ἐκρίνατο*, perf. partic. *κεκριμένος*, pass. partic. *κρινθέντε*: *separate, set apart, select, arrange, decide*.
κριός: *ram*.
κριτός (*κρίνω*): verbal adj. *selected*.
Κρονίδης and **Κρονίων**, -ῖωνος: *son of Cronus, i.e. Zeus*. § 42 e, h.
κρόταφος: *temple of the head*.
κρύβδην (*κρύπτω*): adv. *secretly*.
κρυερός (*κρύος*, *frost*): *chilling*. δ 103, λ 212.
κρύπτω, fut. *κρύψω*, aor. *κρύψεν*, perf. partic. pass. *κεκρυμμένον*: *hide, secrete, conceal*.
κτάνε: aor. of *κτείνω*, *kill*.
κτέαρ, dat. pl. *κτέατεσσιν*: *possessions, property*.
κτεατίζω, aor. partic. *κτεατίσας*: *gain, acquire*.
κτείνω, aor. (*ἔ*)*κτεινε(ν)*, (*ἔ*)*κτανε(ν)*, and *ἔκτα*, pl. *ἔκταμεν*, inf. *κτάμεναι*, aor. pass. *ἔκταθεν* [*ἐκτάθησαν*]: *slay, kill*. Rarely used of killing beasts.
κτέρεα pl.: *offerings made to the dead and burned on the funeral pyre; hence burial rites, funeral honors*.
κτερεῖζω, aor. subjv. *κτερεῖζω*, inf. *κτερεῖζαι*; also *κτερίζω*, aor. opt. *κτερίσειεν*: with cognate acc. *κτέρεα*, *make offerings to the dead; hence perform burial rites*.
κτῆμα, -ατος (*κτάομαι*): *possession, treasure*. Cf. *κτηῖσις*.
κτηῖσις, -ιος: *property, possession*.
κτιζω, aor. *ἔκτισαν*: *found, build*.

κυάνεος: *dark blue, dark*.
κυανό-πρωρος and **κυανο-πρώρειος**: *dark-prowed, dark beaked*.
κύανος: artificial *lapis lazuli*, a blue glass-like composition used in decoration, *Egyptian blue-glass*.
κυανο-χαίτης: *dark-haired*. Epithet of Poseidon. Cf. (Neptune's) '*blue-hair'd deities*,' Milton, *Comus* 29.
κυαν-ώπις, -ιδος: *dark-eyed*.
κυβερνάω, aor. inf. *κυβερνήσαι* (*govern*): *steer, guide*.
κυβερνήτης and **κυβερνητήρ**, -ῆρος (*gubernator*): *helmsman, pilot*.
κυβιστήτήρ, -ῆρος (*κύβος*, a die, cube): *tumbler, one who turns somersaults*.
κυδάλιμος: *glorious, honored*.
κυδιστος (*κῦδος*): *most glorious*.
κῦδος, -εος: *glory, honor*.
κυδρός 3: *magnificent, honored*.
Κύδωνες pl.: *Cydonians*. These dwell on the N.W. coast of Crete. γ 292.
κῦθε: aor. of *κεύθω*, *conceal*.
Κυθήρεια: *Cytherēan*. Epithet of Aphrodite, from the following. Cf. *Cytherēa*, Verg. *Aen.* i. 257, as equiv. to *Venus*.
Κύθηρα pl.: *Cythēra*. Island off the Lacedaemonian coast, just south of Cape Malēa. A seat of the worship of Aphrodite.
κυκάω, impf. *ἐκύκα*: *stir, confuse*.
κυκεών, acc. *κυκεῶ*: *posset*. A mixture of wine, honey, barley-meal, and grated goat's cheese. Α 624, κ 290.
κύκλος (*cycle*): *circle*. *κύκλω*, round about.
[Κυκλώπεια pl.: *adventures with the Cyclops*.]
Κύκλωψ, -ωπος, dat. pl. *Κυκλώπεσσι* (§ 39 b): *Cyclops*. The Cyclopes were a mythical race of nomadic and barbarous giants. The mightiest and best-known was Polyphemus. That these had each but a single eye is

indicated only by the blindness of Polyphemus after one eye had been destroyed. ι 166 ff.

κυλίνδω (*cylinder*): roll.

κύμα, -ατος: *wave, billow*.

κύμαλινων: partic. *surging, billowy*.

κυνέη (κύων): (*dog-skin cap*), *cap, helmet*.

κυνέω, aor. κύσε: *kiss*.

κυν-ηγέτης: (*dog-leader*), *hunter*.

κύντερος (κύων): (*more dog-like*), *more shameless*.

κυν-ῶπις, -ιδος fem.: *dog-faced, shameless*.

κυνάρισσος: *cypress*.

κύπειρον: *cyper-grass*. A meadow plant.

κύπελλον: *beaker, cup, goblet*.

Κύπρος: *Cyprus*, the well-known island in the northeast corner of the Mediterranean Sea. The mythical birth-place (and chief seat of worship) of Aphrodite. δ 83, θ 362.

κύπτω, aor. opt. κύψει: *stoop, bend over*.

κύρμα, -ατος: *prey, booty*.

κυρτώω, aor. pass. partic. κυρτωθέν: *bend*; partic. *over-arching*.

κῦφος: *bent, bowed*. β 16.

κύων, nom. pl. κύνες (*canis, hound*): *dog, hound; sea-dog*. Dogs were the scavengers of the camp and of the city, and often preyed upon the bodies of the slain. They were to the oriental mind the personification of shamelessness; cf. *κύντερος* and *κυνῶπις*. In the *Odyssey* the dog is more companionable; cf. β 11, ρ 292.

κῶας, dat. pl. κῶεσιν: *fleece*.

Κῳκύτος: (*shrieking*), *Cocytus*, a branch of the river Styx in Hades. Cf. Milton's 'Cocytus named of lamentation loud | Heard on the rueful stream,' *Par. Lost* ii. 579. κ 514.

κωκύω, aor. κῳκύσεν: *shriek*.

κῳπή, dat. pl. κῳπήσιν: *hilt of a sword; handle of an oar, oar*.

κῳρυκος: *leathern wallet, haversack*.

Δ.

λάας, gen. λᾱος, dat. pl. λᾱεσσι: *stone*.

λάβε [ἐλαβε] aor. ind., λάβησιν [λάβη] aor. subjv.: of λαμβάνω, *take, grasp, seize*.

λαγχάνω, aor. ἔλαχον, perf. λελόγγασιν: *receive by lot, receive as my portion; fall by lot*.

Δᾱέρκης: Pylian goldsmith. γ 425.

Δᾱέρτης, -αο: *Laërtes*, son of Arceisius and father of Odysseus. Apparently before the Trojan War he resigned the throne to his son, and when the *Odyssey* opens he is living wretchedly on a farm attended by old slaves, whose fare he shares. α 189.

Δᾱερτιάδης, -εω: *son of Laërtes, i.e. Odysseus*.

λάζομαι (λαμβάνω): *seize, take*.

λᾱεσσι: dat. pl. of λάας, *stone*.

λάβην [ἐλαθε] aor. ind., λάθησιν [λάβη] aor. subjv.: of λανθάνω, *escape notice*.

λάβρη (λανθάνω): adv. *secretly*.

λαίγγες pl.: *pebbles*.

λαίλαψ, -ατος: *tempest*.

λᾱίνος (λᾱας): adj. *of stone*.

Λαιστρῳγών, -όνος: *Laestrygonian*. These were a mythical race of cannibalistic giants, κ 115 f.

Λαιστρῳγόνιος 3: adj. *Laestrygonian*, as epithet of the city Τηλέπυλος. The nights were so short in this country that the shepherd as he drove his flock in from pasture in the evening met and greeted the man who was driving out his flock on the following morning. Possibly this story was derived from the short summer nights of northern countries. κ 82 f.

λαίτμα: *depth, abyss, gulf*.

Λακεδαίμων, -ονος: *Lacedaemon*, the famous country of Peloponnesus, in the basin formed by Mt. Parnon and Mt. Taygetus (hence κοίλη). Sparta

was its chief town, and the seat of the king, Menelaus.

λαμβάνω, aor. ἔλ(λ)αβε(ν) (§ 46 c), λάβε, subjv. λάβῃσιν [λάβῃ], mid. ἐλλάβετο, λελαβέσθαι (§ 46 e): *receive, take, grasp, seize*.

Λάμος: founder of the Laestrygonian city. κ 81.

λαμπετάω, partic. λαμπετόωντι (λάμπω): *shine, gleam*.

Λαμπετή: (*Shining*), a nymph, daughter of Helius, who tended his cattle. μ 132.

λανθάνω, fut. λήσει, mid. λήσεται, aor. λάθεν [ἐλαθεν], subjv. λάθῃσι [λάθῃ], mid. opt. λαθοίμην, perf. partic. λελασμένος (λήθη): *escape notice*; mid. *forget*.

Λᾶο-δάμας, -αντος: a boxer, son of king Alcinoüs. η 170, θ 117 ff.

λᾶός [λεώς]: *people, folk, men*. The plural is used like the singular. § 26 a.

λᾶος: gen. of λᾶς, *stone*.

λάρος: *osprey*.

λᾶρός: *sweet, delicious, refreshing*.

λᾶρώτατος: superl. of λᾶρός.

λάσιος 3: *shaggy*.

λάσκω, perf. partic. as pres. λελακυῖα: *shout, bark*.

λάχεια: fem. adj., *flat*. (Of uncertain etymology and meaning.)

λάχνη: *down*. λ 320.

λάχνος: *wool*. ι 445.

λαχών: aor. partic. of λαγχάνω.

λέβης, -ητος: *basin, kettle*.

λέγω, fut. mid. λέξει [λέξῃ], aor. ἐλέξατο, ἔλεκτο, λέκτο (§ 56), opt. λέξαιμην, imv. λέξο (λεχ-): *lay (down)*; mid. *lie (down)*.

λέγω, aor. ἔλεξεν, mid. as pass. ἐλέγμην, λέκτο (§ 56) (λεγ-): *tell, say, relate, count*.

λειαίνω, aor. λείναν (λειός): *make smooth*.

λείβω, aor. inf. λείψαι (libo): *pour a libation*. δάκρυα λείβων, *shedding tears*.

λειμών, -ῶνος: *meadow, mead*.

λείος (lēvis) 3: *smooth*.

λείπω, fut. λείψω, aor. λίπε(ν) [ἐλιπε], mid. λιπόμην, perf. λειμμένος: *leave, depart from, leave behind*; mid. *am left, remain*, sometimes with gen. of separation.

Λειώκριτος: one of Penelope's suitors; a bold, reckless man, slain by Telemachus. β 242, χ 294.

λέκτο: aor. of λέγω, *count*.

λέκτρον: *couch, bed*. The plural is used in the same sense.

λέκτρον-δε: adv. *to the couch*.

λελαβέσθαι: aor. inf. of λαμβάνω.

λελακυῖα: see λάσκω.

λελασμένος: see λανθάνω.

λειμμένος: *left behind*. See λείπω.

λελόγχασιν [εἰλήχασιν]: perf. of λαγχάνω.

λεξιμην: aor. mid. of λέγω, *lay*.

λεπτός: *slender, narrow, delicate*.

Λέσβος: *Lesbos*. Island in the Aegean Sea, near the west coast of Asia Minor. The home of the poets Alcaeus and Sappho, about the beginning of the sixth century B.C.

λευγαλέος: *sorry, wretched*.

λευκαίνω (λευκός): *make white*.

Λευκο-θήη: *Leucothea*, Ino, daughter of Cadmus. ε 333.

λευκός (lux, look) 3: *white, gleaming*.

λευκ-ώλενος (ώληνη, ulna, ell): *white-armed*. (In Homeric dress, the woman's arms were bare; cf. πέπλος).

λευρός (λείος): *smooth*. η 123.

λείσσω (λευκός): *see, look, behold*.

λέχος, dat. pl. λεχέεσσι, λέχεσσι: *couch, bed*. The plural is used as singular.

λέων, -οντος (leo): *lion*.

λήγω, aor. opt. λήξειεν: *cease*.

Λήδη: *Leda*, mother of Helen, Castor, and Polydeuces (Pollux), and wife of Tyndareüs. The later myth made her mother also of Clytemnestra. λ 298.

ληθάνω (λήθη): *cause to forget.*


λήθω, mid. impf. λήθετο (λήθη): *escape notice; mid. forget. Cf. λανθάνω.*

ληίζομαι, aor. ληίσσατο (ληίς): *gain as booty.*

λήιον: *grain in the field.*

ληίς, -ίδος: *booty, spoils of war.*

ληιστήρ, -ῆρος: *free-booter, pirate.*

λήκυθος fem.: *vase for ointments or perfumes.* 'It was usually of small size, and is found with variations of shape, in all periods of Greek art. At first λήκυθοι seem to have been short and stout, and were ointment vases, used by athletes; subsequently they are elongated in shape, are designed to contain per-

 λήκυθος. fumes, and are not expected to be moved about.' (J. H. Wright.)

Δῆμος: *island in northern part of the Aegean Sea; seat of the worship of Hephaestus.*

λήξειεν: aor. opt. of λήγω, *cease.*

λήσει: fut. of λανθάνω, *escape notice.*

λήσομαι: *will forget, fut. of λανθάνω.*

Λητώ, acc. Λητώ: *Leto, Latona, mother of Apollo and Artemis.*

λιάζομαι, aor. pass. (as mid.) partic. λιασθεῖς: *turn aside, withdraw.*

λιάρος: *mild, gentle.*

Λιβύη: *Libya, the coast-land west of Aegyptus (the Nile).*

λίγα: adv. *with clear tone, shrill.*

λιγέως: adv. of λιγύς. Equiv. to λίγα.

λιγυρός 3, λιγύς, -εία, -ύ: *clear-toned.*

λιγυφθογγος: *clear-toned, clear-voiced.*

λίην: adv. *exceedingly, excessively. καὶ λίην, and in truth, and verily.*

λίθ' [λίτρα]: acc. of λῖς, *linen rug.*

λίθαξ, -ακος: *stony, hard.*

λίθεος: adj. *of stone, stone.*

λίθος: *stone, rock.*

λίλαίομαι: *desire, am eager for.*

λιμήν, -ένος: *harbor.*

λίμνη: *lake, gulf, water of the sea.*

λίμς: *hunger, famine.*

λίνον (linum, linen): (*flax*), *thread, thread of life as spun by the Fates; linen cloth.*

λίπα: *sleekly.* Prob. an old instrumental or dative form, become an adverb. λιπ' ἐλαίῳ, *with olive oil.*

λιπαρός: (*fat*), *sleek, shining, comfortable.*

λιπαρῶς: adv. *sleekly, comfortably.*

λίπεν [ἐλίπε]: aor. of λείπω, *leave.*

λῖς: fem. adj. *smooth.*

λῖς, acc. λίτα: *linen cloth.*

λίσσομαι, aor. ἐλλίσαμην, subjv. λίσῃ (λιτ-, *litany*): *entreat, beseech, beg.* (Never of entreaty addressed to the gods.)

λίσσός 3: *smooth, polished, sheer.*

λιτανεύω, aor. ἐλλιτάνευσα: *entreat, supplicate.* See λίσσομαι.

λιτή: *entreaty, supplication.*

λό', λόε: impf. of λώω, *wash.*

λόγος: *word.* α 56, O 393.

λοέσσατο: aor. of λούω, *wash, bathe.*

λοετρόν [λουτρόν]: *bath.*

λοετρο-χόος (χέω): adj. *bath-pouring, with water for the bath.*

λοιβή (λείβω): *libation, drink-offering.* ι 349.

λούω or λοέω, inf. λούσθαι, fut. λοέσομαι, aor. λούσεν, mid. λοέσσατο, λούσαντο: *wash, bathe; mid. bathe.*

λόφος: *summit, crest of a hill.*

λοχάω, partic. λοχῶντες, aor. subjv. λοχέσσομαι, partic. λοχισάμενος: *lie in ambush.* Followed by an acc. (*await in ambush*), in δ 670.

λόχος (λέχος): *ambuscade, place of ambush; men in ambush.*

λώω, impf. λόε: *wash.* Cf. λούω.

λύγος: *withe, willow withe.*

λυγρός 3: *sad, grievous, wretched.*

λύθεν [ἐλύθησαν]: aor. pass. of λύω.

λύκος (lupus): *wolf.*

λύσις, -ιος: *release*.

λύω, impf. mid. λύμην, fut. λυόμενος, aor. ἔλυσε, λυσε, opt. λύσειεν, aor. mid. λύτο, perf. λέλυνται, aor. pass. λύθεν [ἐλύθησαν]: *loose, release, free*.

λῶιον, λῶϊτερον: neut. adj. *better, preferable*.

λωτός: (1) *lotus*. A tree bearing sweet fruit on the African coast of the Mediterranean. The name is applied to the fruit as well as to the tree. ι 93 ff. (2) *clover*.

Λωτο-φάγοι pl.: *Lotus Eaters*. ι 84 ff. λωφάω, aor. opt. λωφήσειε: *rest from, find relief from*.

M.

μαῖζος: *nipple, breast*.

μαῖα: voc. (*manaiy*), *old nurse*.

μαίνομαι (*mania*): *rave, rage*.

μαίομαι, aor. μάσασθαι: *seek; with adv. ἐπί, grasp after*.

Μαῖρα: *Maera*. λ 326.

μάκαρ, nom. pl. μάκαρες, dat. μακάρεσσι(ν): *blessed, happy*.

μακάρτατος: *most blessed*.

μακεδνός 3: *tall, slender*.

μακρός 3: *long, tall, great*. ἐπὶ μακρόν, *over a long distance; μακρὰ βιβάς, with long strides*.

μακρότερος: *taller*. μᾶσσον: *farther*.

μακῶν: *with a bleating cry*, aor. partic. of *μηκάομαι*.

μάλα: *adv. exceedingly, very, readily, thoroughly, by all means*. ἀλλὰ μάλα, *but by all means; ἡ μάλα δὴ, in very truth*. μᾶλλον: *comp. more, rather*. μάλιστα: *sup. especially, most of all*.

μαλακός: *soft, gentle*.

μαλακῶς: *adv. softly, comfortably*.

Μάλεια, Μάλειαί pl.: *Malēa*, cape of the southeastern promontory of Lacedaemon. γ 287, δ 514, ι 80. § 40 d. μάλιστα, μᾶλλον: *see μάλα*.

μᾶν [μήν, § 26 a]: *in truth*. οὐ μάν, *surely not*.

μαντεύομαι, fut. μαντεύσομαι (*μάντις*): *am a prophet, predict, divine*.

μαντήιον [*μαντεῖον*]: *oracle*.

μάντις, gen. μάντηος: *seer*.

μαντοσύνη: (*gift of*) *prophecy*.

Μαραθῶν, -ῶνος: *Marathon*, on the east coast of Attica, famed because of the defeat of the Persians there, 490 B.C.

μάρμαρος (*marble*): *bright stone*.

μαρμαρυγή: *twinkling*, of the quick step of the dancers. θ 265.

μάρναμαι, opt. μαρναίμεθα: *fight*.

μάρπτω, aor. partic. μάρψας: *seize*.

μαρτυρία: *testimony, evidence*.

μάρτυρος (*martyr*): *witness*.

Μάρων, -ωνος: *priest of Apollo at Ismarus in Thrace*. ι 197.

μάσασθαι: aor. of *μαίομαι*, *grasp*.

μᾶσσον: *adv. farther*. *See μακρός*.

μάσταξ, -ακος: *mouth*.

μαστιῖζω, aor. μᾶστιξεν: *lash, whip*.

μᾶστιξ, -ίγος fem.: *whip*.

Μαστοριδής: *i.e. Halitherses*. β 158.

ματίη: *folly*.

μάχη: *battle, fight, conflict*.

μαχητής: *warrior, soldier, fighter*.

μαχητός: *to be fought, resistible*.

μάχομαι and *μαχέομαι*, fut. partic. *μαχεόμενον*, aor. inf. *μαχήσασθαι*: *fight, contend*.

μάψ: *adv. thoughtlessly, foolishly*.

μαψιδίως: *thoughtlessly, wantonly*.

μεγά: *adv. qualifying all degrees of comparison; greatly, very, far*.

μεγά-θύμος: *great-souled*.

μεγαίρω, aor. subjv. *μεγήρης*: *grudge; refuse through grudge*.

μεγα-κήτης, -εος: *with vast caverns*.

μεγαλ-ήτωρ, -οπος: *great-hearted*.

Μεγα-πένθης, -εος (*πένθος*): *Megapenthes*. Son of Menelaus. The name was given to signify the grief of Menelaus at the loss of Helen. δ 11.

Μεγάρη: wife of Heracles. λ 269.

μέγαρον: (*large room*), *great hall* of the house; pl. *palace, halls*. A short vowel is often treated as long before this word (§ 62 i).

μέγας, μεγάλη, μέγα: *great, large, tall, mighty*; hence *daring, rash*. **μείζων** compar., **μέγιστος** superl. **μέγα** and **μεγάλα** are used as adverbs.

μέγεθος: (*greatness*), *stature*.

μεγήρης: aor. subjv. of **μεγαίρω**.

μέγιστος: superl. of **μέγας**.

μέδομαι, subjv. **μέδωαι**: *care for, am mindful of*.

μέδων, -οντος: *counsellor, leader*.

Μέδων, -οντος: an Ithacan herald, who served the suitors, but unwillingly.

His life was spared by Odysseus. δ 677, χ 357.

μεθ-αίρω, iterative aor. **μεθέλεσκε**: *grasp after, seize*.

μεθ-είη: aor. opt. of **μεθίημι**.

μεθ-έλισκε: see **μεθαιρέω**.

μεθ-έπω: *come (into the midst)*.

μεθ-ήκεν: *let go, from μεθίημι*.

μεθ-ῆμαι: *sit among*.

μεθ-ήμων, -ονος: *slack, careless*.

μεθ-ίημι, ind. **μεθείς**, fut. **μεθήσει**, aor. **μεθήκεν**, opt. **μεθείη**: *let go, give up, yield*.

μεθ-ίστημι, fut. **μεταστήσω**: (*change position*), *change*.

μεθ-ορμάω, aor. partic. **μεθορμηθῆς**: *lunge after (it)*.

μέθυ (mead): *wine*.

μειδᾶω, aor. **μειδῆσεν** (*smile*): *smile*.

μείζων: compar. of **μέγας**, *great, tall*.

μειλίγμα, -ατος: *dainty portion*. **μειλίγματα θυμοῦ**: *tid-bits for the soul*.

μειλίσσομαι: *soften, make gentle*.

μειλίχιος (μελί) 3: *kind, friendly, appeasing*.

μείρομαι, perf. **ἔμμορε**, pass. **εἵμαρτο** (**μοῖρα, μέρος**): *receive a share*; perf. pass. *it is fated, decreed*.

μείνε [ἔμεινε]: aor. of **μένω**, *remain*.

μείς, gen. **μηνός**: *month*. No names of the months are mentioned by Homer.

μελαθρον, gen. **μελαθρό-φιν** (§ 36 a): *ceiling, roof, rafters*.

μέλας, μέλαινα, μέλαν: *black, dark*.

μελέδημα, -ατος: *care, anxiety*.

μελεῖσσι (μέλος): (*limb-wise*), *limb from limb*. ι 291.

μέλειος 3: adv. *in vain, vain*.

μέλι, -ιτος (mel): *honey*.

μελί-γηρὺς: fem. adj. *honey-toned*.

μελι-ηδής, -έης: adj. *honey-sweet*.

μελί-κρητον: (*honey-mixture*), *honey and milk*. Offering to the dead and to the nether gods. κ 519, λ 27.

μέλισσα: *bee*. ν 106.

μελί-φρων, -ονος (φρήν): (*honey-hearted*), *heart-cheering, refreshing*.

μέλλω: *am destined, am about*. **μέλλεις δὲ σὺ ἴδμεναι**, *doubtless you know*; **μέλλεν οἶκος ὄδ' ἔμμεναι**, *doubtless this house was*; **μέλλετ' ἀκούμεν**, *probably you heard*.

μέλος, -εος, dat. pl. **μέλεσσι**: *member, limb*.

μέλπω: *sing to the lyre, sing*.

μέλω, fut. **μελήσει**, perf. (as pres.) **μέμηλε**, plpf. **μεμήλειν** (§ 33 k): *am a care, trouble, am famed*. The object of concern is in the nom., and the person who feels the concern in the dative.

μεμάασι(ν) pl., partic. **μεμαώς**, plpf. as impf. **μέμασαν (μένος)**: *am eager*.

μέμηκον: plpf. with ending of impf., from **μυκάομαι**, *bleat*.

μεμήλειν: plpf. as impf. of **μέλω**. § 33 k.

μémηται: *remember*. See **μimήσκω**.

Μémνων, -ονος: *Memnon*, Aethiopian prince, son of Tithonus and Eos (the Dawn). δ 187 f., λ 522. He came to aid the Trojans after the Amazons, but was slain by Achilles to avenge the death of Antilochus.

μεμύκειν: plpf. as impf. of **μυκάομαι**, *low*.

μέν: a weaker form of **μήν**. (1) *Indeed, in truth*; (2) correlative with **δέ**, helping to mark the contrast between two clauses. Cf. **μέντοι**.

μενεαίνω, aor. **μενεήναμεν**: *desire eagerly; rage, am angry*.

Μενελάος: *Menelāūs*, king of Sparta, son of Atreus, brother of Agamemnon, and husband of Helen. He wandered for eight years after the capture of Troy before returning with Helen to his home. The Fourth Book of the *Odyssey* gives an account of the visit paid by Odysseus's son Telemachus to Menelaus at Sparta.

μένεμεν [**μένειν**]: inf. of **μένω**.

μένεος [**μένους**]: gen. of **μένος**.

μενε-πτόλεμος: *firm in battle, brave*.

μενο-εικής, -ές: *heart-satisfying, pleasing*.

μενοινάω, aor. **μενοίνησεν**, opt. **μενοινήσει**: *have in mind, plan, wish*.

μένος, -εος: *might, courage, prowess, wrath*.

Μέντης: a Taphian king, in whose guise Athena visited Telemachus. α 105.

Μέντωρ, -ορος: *Mentor*, an old Ithacan friend of Odysseus, to whom the latter commits his house when he departs for Troy. β 225. In his guise Athena accompanies Telemachus on the journey to Pylus. β 401 ff. (From this comes the English use of *mentor*.)

μένω, inf. **μένεμεν**, fut. **μενέω**, aor. **ἔμεινα**: *remain, wait, await*.

Μερμερίδης: an Ephyræan. α 259.

μερμηρίζω, aor. **μερμήριξα** (§ 51 i): *am undecided, am in perplexity, ponder*.

μέρμις, -ίθος: *cord*.

μεσό-δμη (δεμ-): (*mid-structure*), *mid-beam, mast-hold*. A strong timber running across ship, into a hollow of which the mast was raised. Possibly in β 424, the *hold*, the space between the fore and aft decks of the Homeric ship where the rowers also sat.

μέσ(σ)ος (*medius*) 3: *middle, midst*. **μέσσω**, *in the midst*; **μέσῃ ἀγορῇ**, *in the midst of the assembly*; **μέσον ἱστόν**, *the middle of the mast*.

μέσσο-αυλος: *mid-yard, i.e. yard in the center of a tract of territory*; in κ 435, the Cyclops' cave and the yard about it.

μεσσηγύς [**μεταξύ**]: *adv. between*.

μετά: *adv. and prep. among*. (1) With dat., *in the midst of, with*. (2) With acc., *into the midst of, after*. **μετά οἱς ἐτάροισιν**, *among his comrades, of his comrades*; **μετά ἀγορῇ**, *in the assembly*; **μετά χερσίν**, *in their hands*; **μετ' ἔχνια** (*after*) *in the steps*; **ἔρριψε μετ' ἀμφίπολον**, *threw to a maid*; **πλέων μετά χαλκόν**, *sailing after (i.e. to fetch) copper*. As an *adv.* and in composition, **μετά** often signifies *change*.

μετα-βαίνω, aor. impv. **μετάβηθι**: *pass on, change the theme*.

μετα-βουλεύω, aor. **μετεβούλευσαν**: *change my plan*.

μετα-δήμιος (**δήμος**): *adj. in the land, at home*.

μετα-δόρπιος: *adj. during supper*. Equiv. to **μετά δόρπη**. δ 194. § 59 α β.

μετα-κιάθω: *go among, visit*.

μεταλλάω, aor. inf. **μεταλλῆσαι**: *ask, inquire*.

μεταμώνιος: *in vain, useless*.

μετα-νίσσομαι: *turn to go, pass*.

μετα-πρέπω: *am conspicuous, am pre-eminent among*.

μέτασσαι (**μετά**) pl.: *the middle-born lambs, i.e. neither the oldest nor the youngest of the flock*. ι 221.

μετα-στένω: (*groan after*), *repentantly bewail*.

μετα-στήσω: fut. of **μεθίστημι**.

μετα-στρέφω, aor. subjv. **μεταστρέψωσιν**: (*turn about*), *change, bring calamity*.

μετ-αυδάω, impf. **μετῴδων**: *speak among*.

μετά-φημι, impf. μετέφη, aor. μετέειπε: *speak among.*

μετά-φρενον: *upper part of the back, back.*

μετα-φωνέω: *speak among.*

μετ-έειπε: aor. of μετάφημι.

μέτ-ειμι (είμι): *am among.*

μετ-έλθοι: aor. of μετέρχομαι.

μετ-έπειτα: adv. *afterwards, next.*

μετ-έρχομαι, aor. opt. μετέλθοι: *come into the midst of; follow after, seek after.*

μετ-έφη: impf. of μετάφημι.

μετ-ηύδα: impf. of μεταυδάω.

μετ-οίχομαι: *go on a quest, go to fetch.*

μετ-όπισθε(ν): adv. *behind, later, afterwards.*

μετρέω, aor. partic. μετρήσαντες: *measure, hence traverse.*

μέτρον: *measure. ἥβης μέτρον, youth; ὄρμον μέτρον, roadstead.*

μέτωπον: *forehead.*

μεῦ [μοῦ]: gen. of ἐγώ.

μή: negative. (1) Adv. *not*, used in commands, *μή με κατέρυκε, do not detain me; μή διατρίβωμεν, let us not delay; in wishes, μή σέ βασιλῆα ποιήσεις, may he not make thee king; in final clauses, in conditional clauses, in conditional relative clauses, and with the infinitive except in indirect discourse. (2) Conj. that not, lest. μή τις μωμεύη, lest some one should blame.*

μη-δέ: *but not, and not, not even, nor. μηδέ... μηδέ (and not... and not), not even... nor.*

μήδομαι, fut. μήσεται, aor. (ἐ)μήσατο: *contrive, plan, devise.*

μήδος, -εος: *plan, thought, device.*

μήδος, -εος (virilia), *nakedness.*

μηκάομαι, aor. partic. μακών, plpf. with impf. ending and meaning ἐμέμηκον: *bleat.*

μηκάς, -άδος: fem. adj. *bleating.*

μηκ-έτι: adv. *no more, no longer.*

μήκιστα: adv. *(longest), at last.*

μήκιστος: *tallest, superl. of μακρός.*

μήκος, -εος, *length, height, stature.*

μήλα pl.: *small cattle, flocks of sheep and goats.*

μηλέη: *apple-tree.*

μήλον (mālum, melon): *apple.*

μήλ-οψ, -οπος: *(apple-faced), golden.*

μήν: *asseverative particle, indeed, in truth, verily.*

μήν, gen. μηνός: *month. See μέλ.*

μήνιμα, -ατος: *cause of wrath.*

μήνις, -ιος: *wrath, enduring anger.*

μήρα and μηρία pl.: *thigh-pieces, offered in sacrifice to the gods.*

μηρός: *thigh.*

μηρῶμαι, aor. μηρῶσαντο: *furl.*

μήστωρ, -ωρος: *counsellor.*

μή-τε: *and not. μήτε... μήτε, neither... nor.*

μήτηρ, gen. μητέρος, μητρός: *mother.*

μητιάω, partic. μητιῶντες: *devise.*

μητιό-εις, -εντος: *full of counsels, efficacious.*

μητιόμαι, aor. ἐμητίσαντο: *devise, contrive, plan.*

μητις, -ιος: *wisdom, counsel, device.*

μηχανάομαι (μηχάνη): *devise, plan.*

μήχος, -εος: *remedy, relief.*

μία: fem. of εἷς, *one.*

μιγάζομαι: *unite. θ 271.*

μίγεν, μίγνυμι: *see μίσγω.*

μικρός: *small, little.*

μίλτο-πάρηος: *red-cheeked, of ships with bows painted with vermillion. while the hull in general was painted black or dark.*

Μίμας, -αντος: *mountain range on the Erythraean peninsula, opposite Chios. γ 172.*

μιμνήσκω, fut. μνήσκει, mid. μνησόμεθα, aor. ἔμνησας, mid. μνήσατο, perf. mid. μέμνηται, aor. pass. inf. μνησθῆναι: *remind; mid. recall to mind, recol-*

lect, mention; perf. remember. To remember the return was nearly equiv. to enter upon the return; to belink one's self of one's prowess was to exercise it.

μῑνω (μένω): *remain, await.*

μῑν (enclitic): 3 pers. pron. acc. sing., *him, her, it.* Equiv. to Attic αὐτόν, αὐτήν, αὐτό (or even αὐτό).

Μινύειος: adj. *Minyan.* λ 284.

μινύθω: (*minish*), *waste away, pine.*

μινύνθα: adv. *for a little time.*

μινυνθάδιος: adj. *short-lived.*

μινυρίζω: (*whine*), *lament.*

Μίνως, -ως: *Minos, king of Crete while he lived on earth, and after death ruler in the realm of Hades. Father of Ariadne and Deucalion.* λ 322, 568.

μίσγω, subjv. mid. μίσγεται, impf. έμισγόμεθα, fut. μίξεσθαι, aor. act. έμιξαν, mid. έμικτο (§ 56), perf. partic. μεμιγμένον, aor. pass. as mid. (έ)μίγη, міγεν [έμίχθησαν], subjv. μιγέις (§ 54 d), opt. μιγείη, inf. μιγῆναι, partic. μιγείσα: *mix; mid. mingle, unite with, join with, associate with.*

μισθός: *pay, wage.*

μιστύλλω: *cut into small pieces.*

μνάομαι, inf. μνᾶσθαι (§ 50 c), impf. μνώοντο (cf. μιμνήσκω): *am mindful, think on; woo.*

μνήμων, -ονος: adj. *mindful.*

μνήσαι, μνήσατο: see μιμνήσκω.

μνηστεύω, aor. partic. μνηστεύσαντες: *woo, sue for.*

μνηστή: fem. adj. *wooed, wedded.*

μνηστήρ, -ῆρος (μνάομαι): *wooer, suitor.*

μνηστύς, -ύος: *wooing, suit.* § 39 c.

μνώμενος: partic. *wooing.* See μνάομαι.

μνωομένψ: *calling to mind, partic. of μνάομαι.*

μογέω, aor. μόγησα: *toil.*

μόγεις: adv. *with difficulty, at last.*

μοῖρα: *fate, lot, portion.* κατὰ μοῖραν,

according to due allotment, fittingly.

μοιχ-άγρια pl.: *adultery-forfeits, penalty for one taken in adultery.* Cf. ζάγρια, *life-forfeits.*

μολόντες: aor. partic. of βλώσκω, *come.*

μολπή (μέλπω, *Melpomene*): *song, sometimes including the instrumental accompaniment, and even the dance.*

μόρος (μέρος, μοῖρα): *fate, lot.*

μόρσιμος: adj. *destined, fated.*

μορφή: *form, grace.*

μουνάξ (μούνος): adv. *singly, alone.*

μούνος [μόνος]: *alone.*

μούσα: *muse.*

μοχλός: *bar, lever, pole.*

μυελό-εις, -εντος: adj. *marrowy.*

μυελός: *marrow.*

μυθέομαι, 2 pers. μυθεῖαι, μυθεῖαι (§ 50 f), fut. μυθήσομαι, aor. μυθήσατο: *relate, tell, say, declare.*

μυθο-λογεῖω: *tell, relate.*

μῦθος: *word, speech, saying; plot,* δ 676, 777. Cf. έπος. (λόγος is used but twice in Homer.)

μυκάομαι, plpf. as impf. μεμύκειν: *low, of cattle.*

μυκτημός: *lowing, of cattle.*

Μυκήνη: (1) *Mycene, daughter of Inachus, who gave her name to* (2) *Mycenae, the seat of Agamemnon's rule in Argolis.*

μύλη: *mill, a hand-mill consisting of an upper and a nether mill-stone, the upper fitted to turn upon the lower, and crush the grain between them. This was an advance upon the still more primitive mode of crushing the grain by pounding in a mortar or between two stones. Large stone mills to be turned by animals may be seen at Pompeii. Cf. 'Two women shall be grinding at the mill,' Matt. xxiv. 41. Grinding was the service of the lowest menials. Cf. Samson's words of himself in Milton's Samson*

Agonistes 41, 'Eyeless in Gaza at the mill with slaves,' and again (*ib.* 415) 'these rags, this grinding'; and Harapha's words (*ib.* 1161) 'to grind | Among the slaves and asses thy comrades.'

μυλῆ-φατος: mill-crushed, ground.

μῦρλοι, neut. *μῦρια* pl. (*myriad*): countless, untold. (With this accentuation the word retains in Attic its earlier meaning, while *μύριοι* is used for 10,000.)

Μυρμιδόνες pl.: *Myrmidons*, a Thessalian people under Achilles's rule.

μῦρομαι: weep, grieve, lament.

μυχός: recess, innermost part.

μῶλυ: *moly*, a magic herb, with black root and white flower. κ 305. Cf. 'More medicinal is it than that moly | That Hermes once to wise Ulysses gave,' Milton's *Comus* 636.

μωμεύω: blame, censure.

μῶμος: blame.

N.

ναί: affirmative particle, *yes*.

ναιετάω, fem. partic. *ναιετώσης* (§ 50 c): dwell, inhabit. μέγαλα εὖ ναιετάοντα, halls good to dwell in, comfortable. Ἰθάκης ναιετοώσης, while Ithaca (resides) exists; νῆσοι ναιετάουσι, islands lie.

ναίω, inf. *ναιέμεν*, aor. *νάσσα*: dwell, inhabit; aor. causative, gave to dwell in, gave as residence.

ναῖον: flowed, impf. of *ναίω*.

Ναυβολίδης: a Phaeacian. θ 116.

ναύ-λοχος (*λέχος*): (with resting-places for ships), ship-protecting.

Ναυσίθοος: father of Alcinous, and leader of Phaeacians. ζ 7 ff., η 56 ff., θ 565.

Ναυσικάδᾱ: *Nausicaa*, the beautiful daughter of the Phaeacian king, who

leads the shipwrecked Odysseus to her father's house. ζ 17 ff., η 12, θ 457 ff.

ναυσι-κλειτός and **ναυσίκλυτος** (*κλέος*): renowned for ships, sea-man, sea-faring.

Ναυτεύς: (*Skipper*), a Phaeacian. θ 112.

ναύτης (*ναῦς*): sailor, seaman.

ναυτιλίη: seamanship, sailing.

ναυτίλλομαι, aor. subjv. *ναυτίλλεται*: navigate, voyage, sail.

νάω, impf. *ναῶν*: flow.

νέα: ship, acc. of *νηός*.

Νείαιρα: nymph, wife of Helius. μ 133.

νεβρός: fawn.

νέες: ships, pl. of *νηός*.

νεη-γενής, -ές: new-born.

νεηνίης [*νεῆνίας*]: masc. young.

νεήνης, -ιδος (*νέος*): fem. young.

νέηται: subjv. of *νέομαι*, return.

νεῖαι: 2 sing. of *νέομαι*, return.

νεῖατος (*νέος*): last, outermost.

νεϊκέω, impf. *νεϊκέε*, aor. *νεϊκεσε(ν)* (*νεῖκος*): revile, rebuke, chide.

νεῖκος, -εος: strife, quarrel.

νεῖμον: aor. inv. of *νέμω*, distribute.

νεῖός (*νέος*): (new ground), fallow land.

νεῖται: returns. See *νέομαι*.

νεκρός: corpse, dead body, dead.

νέκταρ, -αρος: nectar, the drink of the gods.

[**Νέκυια** (*νέκυς*) pl.: adventures in the country of the dead.]

νέκυς, -υος, dat. pl. *νεκύεσσι*, *νέκυσσι*: pl. the dead. Cf. *νεκρός*.

νεμεσάω, mid. *νεμεσῶμαι*, fut. *νεμεσθήσαι*, aor. *νεμεσθήσῃ*, mid. opt. *νεμεσθήσαιο*, pass. *νεμεσθήθῃ* (*νέμεσις*): am indignant, am wroth, think a matter of blame, scruple.

νεμεσίζομαι: am indignant; fear the blame of, with direct object.

νέμεσις: matter for blame, ground for censure.

νεμεσσᾶται, νεμεσσήσαιτο, νεμεσσῶμαι:
see νεμεσάω.

νέμω, mid. νέμει, aor. imv. νείμον: dis-
tribute, apportion; tend my flock;
mid. divide, share; inhabit, manage;
of cattle, graze.

νεο-γῆλος 3: new-born, young. μ 86.

νεό-δαρτος (δέρω): newly-flayed. δ 437.

νέομαι, 2 sing. νείαι, subjv. νέηται, impf.
νευμην: go, shall go, return. Some-
times used as future.

νέον (νέος): adv. just now, just, lately.

νεο-πενθής, -ές: in new grief.

νεό-πλυτος: newly washed.

νεό-πιστος: newly sawed, lately carved.

Νεο-πτόλεμος: Neoptolemus, the Pyr-
rhos of later story, son of Achilles.
λ 506, γ 189, δ 5. Vergil calls him
by both names; cf. Aen. ii. 491, 500.

νέος 3: young, fresh, new. Compar. νεώ-
τερος, superl. νεώτατος.

νέοδες pl.: offspring. δ 404.

νέρθεν: adv. with gen., beneath.

Νεστορίδης: son of Nestor. γ 36, δ 71.

Νέστωρ, -οπος: Nestor, king of the
Pylions, noted for his age, wisdom,
eloquence, and skill in marshalling
the army for battle. γ 32 ff., λ 512.

νευρή, gen. νευρήφιν (neur-algia): nerve;
(sinew), bow-string.

νευστάζω: nod, motion.

νεύω, impf. νεῦον: nod, motion.

νεφέλη (νέφος): cloud.

νεφελ-ηγερέτα (ἀγείρω): cloud-gatherer.
§ 37 b. Epithet of Zeus.

νέφος, -εος (nubes): cloud.

νέω: swim. Cf. νήχω.

νέω, aor. mid. νήσαντο: spin.

νέων: gen. pl. of νέος, young.

νεῶν: gen. pl. of νηῦς, ship.

νεώτατος: see νέος.

νῆα [ναῦν]: acc. of νηῦς, ship.

νηά-δε (νηῦς): adv. to the ship.

νήγητος (ἐγείρω): without waking, sound,
deep. ν 74, 80.

νήδυμος: sweet, refreshing, of sleep.
(Probably for φήδυμος.)

νηδύς, -ύος: belly.

νήεσσι [ναυσί]: dat. pl. of νηῦς.

νηιάδες fem. pl. (νάω): Naiads.

Νήιον: usually thought to be a minor
peak of the range Νήριτον on Ithaca.

νήιος (νηῦς): adj. of a (our) ship.

νήϊς, -ιδος (φιδ-, οἶδα): inexperienced,
unskilled; construed with the geni-
tive.

νηλεής, -ές (ἔλεος): pitiless.

Νηλεύς, -ῆος: Neleus, son of Poseidon
and father of Nestor. γ 4, 409, λ 254,
281.

Νηληιάδης, -ᾶο: son of Neleus, Nestor.

Νηληῖος: adj. of Neleus, Nelean.

νηλής, dat. νηλεῖ: adj. pitiless.

νῆμα, -ατος (νέω): (that which is spun),
yarn.

νημερτές and νημερτέως: adv. truly.

νημερτής, -ές: adj. unfailling, sure, true.

νηνεμῆ (ἀνεμος): windless, calm.

νηός [νεώς]: temple.

νηός [νεώς]: gen. of νηῦς, ship.

νη-πενθής, -ές: freeing from sorrow.

Cf. 'Not that Nepenthes, which the
wife of Thone | In Egypt gave to
Jove-born Helena,' Milton's Comus
675. δ 221.

νηπιέη, acc. pl. νηπιάας: childishness.
νηπιάας ὀχέειν, act childishly.

νήπιος (ἔπος, infans): (speechless),
young, childish, foolish. μέγα νήπιος,
great fool.

νή-ποινος: with impunity, without rec-
ompense, unavenged.

Νήριτον: mountain of Ithaca. ε 22.

νήσαντο: aor. of νέω, spin.

νήσος: island.

νητός: heaped up.

νηῦς, gen. νηός, acc. νῆα, νέα, nom. pl.
νῆες, νέες, dat. pl. νήεσσι, νηυσί [ναῦς,
§ 26 a]: ship, boat. The boats were
drawn up on land, and the tents

pitched near them. So *παρὰ νηυσί* became equiv. to *in the camp*.

νήχω, inf. *νηχέμεναι*, mid. *νηχόμενος*, fut. *νήξομαι*: *swim*. Cf. *νέω*.

νίζω, mid. *νίζομαι* (*νίπτω*): *wash*.

νικάω, impf. *ἐνικά*, iterative *νικάσκομεν*, aor. *νίκησα*: *conquer, excel, prevail, gain the victory, am victorious*.

νίκη: *victory*.

νίπτομαι, aor. inf. *νίψασθαι*: *wash*.

νίσσομαι (*νέομαι*): *return*.

νιφετός (*νίφος*): *snow storm, snow*.

νοέω, fut. *νοήσω*, aor. (*ἐ*)*νόησα* (*νοῦς*): *perceive, look, observe, devise*.

νόημα, -ατος: *thought, plan*.

Νοήμων, -ονος: an Ithacan. β 386, δ 630.

νοήμων, -ονος: *thoughtful, considerate*.

νομεύς, -ῆος: *herdsman, shepherd*.

νομεύω: *herd, tend*.

νομός: *pasture*. *νομόνδε*, to *pasture*.

νόος and *νοῦς*, gen. *νόοιο*, *νόου*: *mind, thought, heart*. In α 3, Horace translated it *mores*. *νόω*, *prudently*.

νοστήω, fut. *νοστήσειν*, aor. opt. *νοστήσειε*: *go, return, go home*.

νόστιμος: *of return, returning, capable of return, to return*. *νόστιμον ἡμᾶρ*, *day of return*, a periphrasis for *return*; see § 19 e.

νόστος: *voyage, way, return*.

νόσφι(ν): *adv. aloof, apart from, away*.

Construed with genitive.

νοσφίζομαι, aor. *νοσφίσατο*, partic. *νοσφισαμένην*, pass. as mid. *νοσφισθῆς*: *turn away (from)*.

νότιον: neut. as subst., *the wet, the sea*.

Νότος: *Notus, the south wind*.

νοῦσος [*νόσος*]: *disease, sickness*. *νοῦσον Διός*, *disease (of) sent by Zeus*.

νύ (*νῦν*): *enclitic, a weak now*. Cf. the English inferential *now* in 'Now it came to pass.'

νυκτερίς, -ίδος (*νύξ*): *bat*.

νύμφη: *bride, nymph, young woman*. *νύμφα* (Aeolic form) *φίλη*, *dear lady*.

νύμφιος: *bridegroom, newly-married*.

νῦν: *now, at the present time*. It often is contrasted not with time future or past, but with an hypothetical case.

νύξ, gen. *νυκτός* (*nox*): *night*.

νύός (*nurus*): *son's wife*.

νύσσα: *starting-point, scratch-line*.

νῶι, dat. *νῶιν* (*nos*): *dual pers. pron., we two*.

νωίτερος 3: *of us two*.

νωλεμέως: *unceasingly, steadfastly*.

νωμάω, impf. *ἐνώμων*, aor. *νώμησεν*: *distribute, move this way and that, wield, guide*.

νώνυμος (*δνομα*, cf. *δνώνυμος*): *nameless, inglorious*.

νῶτον: *back*. Plural is used as singular.

Ξ.

ξανθός: *tawny, tawny-haired*.

ξεινήιον: *gift of hospitality, guest-gift*.

ξεινίζω, fut. *ξεινίσσομεν*: *have as guest, receive hospitably, entertain*.

ξείνιον: *gift of hospitality*.

ξείνιος: *adj. of strangers, of guests*.

ξεινο-δόκος (*δέκομαι*): *host*.

ξείνος [*ξένος*, § 26 d]: *guest-friend, friend, guest, stranger*.

ξερός [*ξηρός*]: *dry*. *Ξερόν ἡπείρωιο*, *the (dry) firm mainland*.

ξεστός (*ξέω*): *hewn, polished*.

ξέω, aor. *ξέσσε*: *hew, shape, polish*.

ξίφος, -εος: *sword, long-sword*.

ξύλον: *wood*. Plural as singular.

ξύλ-οχος (*ἔχω*): *thicket*.

ξύμ-βάλλω, aor. mid. *ξύμβλητο*: *bring together*; aor. mid. *met*.

ξύμ-πᾶς, acc. pl. *ξύμπαντα*: *all*.

ξύν: *prep. with dat., with*. See *σύν*.

ξυν-έργω: *bind together*.

ξύν-ειμι, fut. *συνέσεσθαι*: *am with*.

ξύνεσις: *junction*.

ξυν-ιῆμι, aor. *ξύνετο*: *listen, hearken, hear*.

O.

ὁ, ἡ, τό (nom. pl. τοί, ταί, and οί, αἱ):
(1) dem. *this, that*; freq. used for the personal pron., *he, she, it*. ὁ μὲν . . . ὁ δέ, *one (the one) . . . the other*.
(2) Definite article *the*, which is generally distinctly demonstrative (*this, that*) in force. § 45 g.

ὅ, ἧ, τό, nom. pl. τοί: relative pron., *who, which, what*. See *δε*.

ὅ: conj. equiv. to *ὅτι, that*. Cf. quod.

ὀβελός (*obelisk*): *spit* for roasting meat.

ὀβριμοπάτρη: *mighty-fathered*, i.e. *daughter of a mighty father*.

ὀβριμος: *mighty, heavy*.

ὀγδοατος (*octavus*) *eighth*.

ὁ γέ, ἡ γέ, τό γέ: intensive of ὁ, ἡ, τό, *this, that; he, she*.

ὄγχνη: *pear-tree, pear*.

ὀδαῖα pl. (ὀδός): *wares*.

ὀδάξ (*δάκνω*): adv. *with the teeth*.

ὀδε, ἦδε, τόδε, dat. pl. τοῖσδε, τοῖσδεσ(σ)ι(ν):
dem. *this, this one here*.

ὀδίτης (ὀδός): *way-farer*.

ὀδμή (*odor*): *odor, stench*.

ὀδός fem.: *way, journey*.

ὀδοός, gen. ὀδόντος (*dens*): *tooth*.

ὀδύνη (*an-odyne*): *pain, pang*.

ὀδύρομαι, aor. subjv. ὀδύρεται: *bewail, lament, complain*.

[Ὀδύσεια: *Odyssey*. Originally a fem. adj. of *Odysseus*, construed with *ποίησις*.]

Ὀδυσ(σ)εύς, -ῆος (§ 39 d), acc. Ὀδυσσῆα, Ὀδυσσεά: *Odysseus, Ulixes, Ulysses*, an Ithacan, the hero of the *Odyssey*, father of Telemachus. He was one of the wisest of the Achæan leaders, and is called πολύτροπος (*shifty*), πολύμητις (*crafty*), and πολυμήχανος (*abounding in devices*).

ὀδύσσομαι, aor. ᾤδυσσας (§ 47 j), perf. (as pres.) ὀδώσται: *am angry, am wroth*.

ὀδώειν: plpf. as impf. of ὀζω.

ὀδώσται: perf. of ὀδύσσομαι.

δεσσι: dat. pl. of *δεις, sheep*.

ῥος: *branch*.

ὀζω, plpf. as impf. ὀδῶδεν: *am odorous*.

ὀδμή ὀδῶδεν, *odor rose fragrantly*.

ῥθεν: adv. *whence*.

ῥθι [οῦ]: adv. *where*. § 36 b.

ὀθόναί pl.: *linen webs*.

οἱ: encl., dat. 3 pers. pron., *him, her*.

οἶα: adv. *as*. See *οἶος*.

ὀγνῦμι, aor. ᾤξε: *open*.

οἶδα perf. as pres., 2 sing. οἶσθα (*οἶδας*, a 337), pl. ἴδμεν [*ἴσμεν*], ἴστε, ἴσασι, subjv. εἰδῶ, opt. εἰδείης, inv. ἴσθι, inf. ἴδμεν(αι), partic. εἰδώς, ἰδύια, plpf. ἦδεα, 3 sing. ἦδη and ἦλδει, 3 pl. ἴσαν, fut. ἔσται and εἰδήσεις, inf. εἰδῆσέμεν (*φιδ-, wit*): *know*. κενὰ ἰδύια (*knowing faithful things*), *faithful-hearted*; ὀλοφώια εἰδώς, *wily*. The partic. is sometimes construed with the genitive.

οἰδέω, impf. ᾤδεε: *am swollen*.

Οἰδιπόδης, -δαο: *Oedipus*. λ 271.

ὀέαι [οἶη]: 2 sing. of οἶμαι, *think*.

ὀέσιν: dat. pl. of *δεις, sheep*.

ὀιζῦρός (*οἰζύς*) 3: *wretched, miserable*.

Superl. οἰζυρώτατος.

ὀιζύς, -ύος: *suffering, misery, woe*.

ὀιζύω, aor. partic. ὀιζύσας: *endure misery*.

οἴηιον: *rudder*. Plural as singular.

οἴκα-δε (*οἶκος*): adv. *homeward*.

οἰκέυς, -ῆος (*οἶκος*): *servant, slave*.

οἰκέω, impf. ᾤκει: *dwell, live*.

οἰκία pl.: *home, dwelling*.

οἶκο-θι: adv. *at home*.

οἶκοι: adv. *at home*.

οἰκόν-δε: adv. *to (his) home*. § 36 d.

οἶκος (*οἶκ-, vicus, -wich in Norwich*): *house, home, dwelling, estate*.

οἰκτιστος: superl. of οἰκτός.

οἶκος: *pity, compassion*.

οἰκτός, neut. pl. as adv. οἰκτρά, compar.

οἰκρότερα, superl. οἰκροτάτην and

οἰκτιστος: *pitiful, miserable*.

οἶμη: (*way*), *lay, song*.

οἰμῶζω, aor. ᾤμωξεν, aor. partic. οἰμῶξας (οἰμοί): *groan*.

διν: acc. sing. of *dis*, *sheep*.

οἶνο-βαρεῖω: *am heavy with wine*.

οἶνo-πεδος: adj. of the vineyard.

οἶνο-ποτάζω (πότης): *drink wine*.

οἶνο-ποτήρ, -ῆρος: *wine-drinker*.

οἶνος (φοῖν, vinum, wine): *wine*.

οἶνο-χοεῶ and οἶνο-χοεύω, aor. οἶνοχοῆσαι (χέω): *pour out wine, pour out*.

οἶνο-χόος (χέω): *cup-bearer, butler*.

οἶν-οψ, -οπος: *wine-colored, dark*.

οἶο [οὔ]: gen. of possessive pron. *ὅς*, *her*.

ὀδομαι and ὀέω, aor. ὀέσαστο, pass. as mid.

ὥσθη (§ 53 d): *think (of), have an idea, have a presentiment, conjecture*.

οἶο-πόλος: *lonely, desolate*.

οἶός and οἶός: gen. of *dis*, *sheep*.

οἶος 3: *alone, by (my)self*.

οἶος 3: relative pron. of quality, *of what sort, what kind of, what, as*; with τοῖος to be supplied, *such as* with infinitive. οἶον, neut. acc. as adv., *how*.

οἶς, gen. οἶός, οἶος, acc. διν, pl. nom. οἶες (οἷες?), dat. οἶεσσιν, οἶεσσι, acc. οἶς (οἶς, ovis, ewe): *sheep*. § 27 a.

ὀέσαστο: aor. of ὀδομαι.

οἶστέμεν(αι): aor. inf. of φέρω.

οἶσθα: 2 sing. of οἶδα, *know*.

οἶστένω, aor. partic. οἶστένας: *shoot an arrow, shoot*.

οἶστός: *arrow*.

οἶσύνος 3: *of willow, willow*.

οἶσων: fut. partic. of φέρω, *bring*.

οἶτος: *fate, lot, destruction*.

Οἶχαλιεύς, -ῆος: *Oechalian*, from Οἶχαλή, a town in Thessaly.

οἶχένω: *come, return*. Frequentative of οἶχομαι, like φορέω of φέρω.

οἶχομαι, impf. ᾤχετο: *go, am gone*.

ὀέω: *think*. See ὀδομαι.

ὀέων: gen. pl. of *dis*, *sheep*.

οἶωνός: *bird of prey, bird of omen, bird*.

ὀκρῖο-εις, -εσσα: *jagged, rough*.

ὀκτώ: numeral, *eight*.

ὀκτωκαιδέκατος 3: *eighteenth*.

ὀλβιος: *happy*. ὀλβια, neut., *happiness*.

ὀλβος: *happiness, good-fortune*.

ὀλεθρος (δλλυμι): *death, destruction*.

ὀλέκω (δλλυμι): *destroy, kill*.

ὀλέσται: aor. inf. of δλλυμι, *destroy*.

ὀλιγῆ-πελέων: partic. *with little strength, in a faint*.

ὀλιγῆ-πείλη: *faintness, faint*.

ὀλίγος 3: *little, small*. ὀλίγον, adv.

ὀλλυμι, pass. partic. δλλυμένων, fut. ὀλέσσει, aor. ὤλεσα, ὤλεσσα, mid. ὀλόμην, ὤλετο, perf. ὤλωλε: *ruin, destroy, kill, lose*; mid. and perf., *am destroyed, perish, die*.

ὀλολύζω, aor. ὀλόλυξε: *raise the voice, utter a cry*.

ὀλοντο: *perished*, aor. mid. of δλλυμι. § 46 a.

ὀλοός 3: *destructive, deadly*.

ὀλοό-φρων, -ονος (φρήν): *baleful-minded, malicious*.

ὀλοφύρομαι, aor. ὀλοφύραο: *complain, lament; commiserate*.

ὀλοφώιος: *destructive*. ὀλοφώια pl. *wiles, tricks*.

ὀλοώτατος: *accursed*, superl. of ὀλοός.

Ὀλύμπιος: *Olympian*.

Ὀλύμπος: *Olympus*, a high mountain on the boundary between Macedonia and Thessaly; the abode of the gods.

ὤλωλε: *has perished*, perf. of δλλυμι.

ὀμάδω, aor. ὀμάδησαν: *raise a din, make a hubbub*.

ὀμαδος: *din, hubbub*.

ὀμαλός: *even, smooth*.

ὀμαρτέω, aor. opt. ὀμαρτήσκειν: *keep pace, go equally swift*.

ὀμβρος (imber): *rain, storm*.

ὀμ-ηγερής, -ές (ἀγειρω): *assembled, together*.

ὀμ-ηλικίη: (of the same age), an abstract collective, *fellows, comrades*. It sometimes refers to a single person.

ὁμίλῳ, impf. ὁμίλειν, aor. opt. ὁμίλῃσιν: *assemble, meet, associate with.*

ὁμίλος: *throng.*

ὄμμα, -ατος: *eye.*

ὁμνῶμι, aor. ὤμοσα, ὁμοσεν, impv. ὁμοσον, ὁμόσατε, inf. ὁμόσαι: *swear.*

ὁμόθεν: *from the same spot.*

ὁμοίος: *impartial, common.*

ὁμοίος 3: *like.*

ὁμοιῶ, aor. pass. ὁμοιωθήμεναι: *make like; pass. claim to be like.*

ὁμόργνυμι, mid. impf. ὁμόργνυντο, aor. ὁμορξάμενος, : *wipe away.*

ὁμός 3: *like, common.*

ὁμοσαν ind., ὁμοσον impv., ὁμόσσαι inf.: aor. of ὁμνυμι, *swear.*

ὁμοῦ: adv. *together, at the same time, along with, with.*

ὁμο-φρονέω (φρήν): *have like mind, sympathize.*

ὁμο-φροσύνη: *like-mindedness, harmony, union of mind.*

ὁμφαλός: (navel), *center, heart.*

ὁμφαξ, -ακος: *unripe grape.*

ὁμφή: *voice.*

ὁμῶς (ὁμός): adv. *alike, equally.*

ὁμως: *never-the-less, yet.* λ 565.

ὄν-δε: acc. of the possessive pron. ὅς, with the suffix -δε, *towards.*

ὄνειαρ, -ατος: *bleasing, relief.* The pl. is always used of *viands.*

ὄνειδος, -εος: *shame, reproach.*

ὀνείριος 3: adj. *of dreams.*

ὄνειρον and ὄνειρος: *dream.*

ὀνήμενος: *blessed one, one on whom the blessing δναίο has been pronounced; 2 aor. partic. of ὀνννμνν. The contrary is οὐλόμννν.*

Ὀνητορίδης: *son of Onetor.* γ 282.

ὀννννμνν, aor. partic. mid. ὀνήμενος: *bless; mid. partic. blessed.*

ὀνννμνν and οὐνννμνν, -ατος: *name.*

ὀνννμνν: *name, mention, address.*

ὀνννμνν, fut. ὀνννσσεσθαι: *find fault with, esp. disparage as too little.*

ὀνννμνν, aor. subjv. ὀνννμνν: *name, tell.*

ὀνννμνν-κλή-δην: *calling by name.*

ὀνννσσεσθαι: see ὀνννμνν.

ὀννξ, -νχος (onyx): (nail), *talon.*

ὀξύς, -εία, -ύ, nom. pl. masc. ὀξέες: *pointed, sharp, keen.* ὀξύ, adv. *keenly.*

ὄου (δο?): gen. of ὅς, *who.* § 38 b.

ὄπα: acc. of ὄψ, *voice.*

ὀπάζω, fut. ὀπάσσω, aor. ὀπασσα, ὤπασε, mid. ὀπασσάμενος (ἔπομαι): *give as a companion, give, grant; mid. take as a companion.*

ὄπ(π)η: adv. *where.*

ὀπνδέ: *accompany, attend.*

ὀπί: dat. of ὄψ, *voice.*

ὀπ(ζ)ομαι: *regard, shun.*

ὀπ(σ)θεν: adv. *behind, afterward, hereafter.*

ὀπίσ(σ)ω: adv. *behind, afterward, hereafter; back.*

ὀπλέω, impf. ὤπλεον: *make ready.*

ὀπλίζομαι, aor. impv. ὀπλίσσον, mid. ὤπλίσσατο, ὀπλίσάμεσθαι, subjv. ὀπλίσόμεσθαι: *make ready, prepare.*

ὀπλον: pl. *tools, implements, tackle.*

ὀπλοτάτος 3: *youngest.*

ὀπου: adv. *where.*

ὀππν [ὀππ]: adv. *where, in what way, as.*

ὀππό-θεν: *whence, of what stock.*

ὀππό-θι [ὀπου]: adv. *where.* § 36 b.

ὀπποῖος 3: *of what sort, what.*

ὀπ(π)ότε: adv. *when, whenever.*

ὀππότερος 3: *which of the two.*

ὀππως [ὀπως]: *in what way, how.*

ὀππαλέος: *roasted.*

ὀππάω, impf. ὤπτων, aor. ὤπτησαν: *roast.*

ὀπτός: *roasted.*

ὀπνίω: wed. ὀπνννντες, *married, wedded.*

ὀπωπα: perf. of ὀράω, *see.*

ὀπωπή: sight, view. ἀντῆσαι ὀπωπῆς, *get sight.*

ὀπώρη: *late summer, early autumn.*

ὀπωρινός: adj. (of) *in late summer.*

ὀπως: *how, as, since; in order that.*

See ὀππως.

ὄράω or ὀρόω, partic. ὀρόων, impf. ὀρώμεν, mid. opt. ὀρώτο, fut. ὀψεται, aor. εἶδον, ἰδον, mid. ἰδόμην, inf. ἰδέειν, perf. ὤπασας: see, look, behold. (The stem ἰδ- originally was *φιδ-*.)

ὄργυια (ὀρέγω): fathom, the distance between the finger-tips of the extended arms.

ὀρέγω, aor. inf. ὀρέξαι: extend.

ὀρεσί-τροφος: mountain-bred.

ὀρεσ-κῶς (κείμει): adj. dwelling on the mountains, mountain.

ὀρεσσι: dat. pl. of ὄρος, mountain.

ὀρέστερος: of the mountain.

Ὀρέστης, -ᾱο: Orestes, son of Agamemnon, who took vengeance on his father's murderer, Aegisthus. α 40.

ὀρθό-κραϊος 3: straight-horned.

ὀρθός: straight, erect, upright.

ὀρίνω, aor. ὀρίνα, ὤρίνας: arouse, excite.

ὄρκος: oath; oath-token, or power invoked to bind the oath-taker and punish him if the oath is broken.

ὀρμάλνω, aor. ὤρμηναν: ponder, revolve, consider.

ὀρμάω, aor. pass. ὤρμήθησαν, partic. ὀρμηθεῖς: pass. rush, hasten, set out. θεοῦ ὀρμηθεῖς, inspired of the divinity.

ὀρμή: impulse, onset, force, orders; endeavor.

ὀρμίζω, aor. ὤρμισαν: moor, make fast.

ὄρμος: anchoring-place, roadstead.

ὄρνις, -ῖθος: bird.

ὀρνῦμι, mid. ὀρνυται, aor. ὤρσε, ὤρορε, mid. ὤρτο, inv. ὄρσο, plpf. ὀρώρει: arouse, excite, drive on; mid., 2 aor., and perf., arise, begin, raise myself, hasten.

ὀροθύνω (ὀρνυμι): rouse.

ὀρομαι: am waiter, am watcher.

ὄρος, -εος, dat. οὐρεῖ, pl. ὄρεσσι: mountain.

ὀρός: whey.

ὀρούω, aor. ὀρουσιν: go hastily, rush.

ὀρόω: see ὀράω, see, behold.

ὄρσας partic., ὄρσσο or ὄρσο mid. inv.: of ὀρνυμι, rouse; mid. arise. § 51 e.

Ὀρτίλοχος: Ortilochus. γ 489.

Ὀρτυγίη: Ortygia, prob. the old name for Delos, in ε 123.

ὀρυμαγδός: din, noise.

ὀρύσσω, aor. ὀρυξα: dig.

ὀρφναῖος 3: dark, gloomy.

ὄρχαμος: leader, commander.

ὄρχατος: orchard, a collection of trees and plants set out in symmetrical rows. See ὄρχος.

ὀρχέομαι, aor. ὀρχήσασθαι: dance.

ὀρχηθμός: dance.

ὀρχηστύς, -ύος (orchestra): dance.

Ὀρχομενός: Orchomenus, an ancient Boeotian city, capital of the Minyae, where the Cephisus empties into Lake Copais. λ 284, 459. Called 'Minyan' in distinction from Arcadian Orchomenus.

ὄρχος: row.

ὀρώρει(ν): had arisen, plpf. of ὀρνυμι.

ὅς, ἡ, ὅν, gen. masc. ὅτο (στος, suus): possessive pron., own, his, her. § 45 d. Since this began with a consonant (σ), 'apparent hiatus' (§ 30 f) is freq. before it.

ὅς, ἡ, ὅ or τό, gen. masc. οὗ, δου (better δο, § 38 b): (1) rel., who, which, what.

ὅ, adv. acc. as conj., in that, that; cf. quod. (2) Dem. masc., ὅς and ὅ, he, esp. with οὐδέ, μηδέ, καί, and γάρ.

ὅς περ, ἡ περ, ὅ περ: intensive rel., just who, exactly who; or concessive, who nevertheless.

ὅσος: see ὅσος.

Ὀσσα: Ossa, a Thessalian mountain. λ 315.

ὅσσα: rumor.

ὅσάκι: adv. as often as.

ὅσσε dual (oculus): eyes.

ὅσσομαι (ὄσσε): look, behold, see, picture to one's self.

δσ(σ)ος 3: *how large, how much, how far*; pl. *as many as*. With *τόσος* expressed or implied, *as much as*. *δσ(σ)ον*, adv., *how greatly, by as much as, as far as*.

ὅστέον, gen. and dat. pl. *ὅστέοφιν*: *bone*.

ὅς τις or **ὃ τις**, **ἡ τις**, **ὅ(τ)ι**, gen. *ὅτεν*, dat. *ὅτεφ*, acc. *ὃν τινα*, *δτινα*, gen. pl. *ὅτεων*, neut. pl. *ἄσσα* [*ἄτινα*]: indef. rel., *who, whoever*; in indirect questions, *who*. **ὅ τι**, *wherefore, why*.

ὅτε: *when*, and at times, *since*.

ὅτεφ, **ὅτεων**, **δτινα**, **ὅτις**: see **ὅς τις**. § 45 s.

ὅ(τ)ι: conj. *that, because*; adv. *strengthening superl.*, *ὅττι τάχιστα*, *as quickly as possible* (cf. *quam*).

ὀτρηρός: *ready, prompt*.

ὀτρηρῶς: adv. *speedily, at once*.

ὀτρύνω, fut. *ὀτρυνέει*, aor. *ὀτρυνε*, opt. *ὀτρύνειαν*: *arouse, make ready, excite, impel, urge on, order*.

ὀττιο [*δτου*]: gen. neut. of **ὅς τις**.

ὀττι: see **ὅ τι**, **ὅς τις**.

οὐ (*φοῦ*): gen. of 3 personal pron., (*of*) *him, (of) her*. The possessive is **ὅς**, **ἡ**, **ὃν**, or **ἐός**, **ἐή**, **ἐόν**.

οὐ, **οὐκ**, **οὐκί**, and **οὐχ**: neg. adv., *not*.

In questions it implies the answer *yes*.

οὐας, -*ατος*, dat. pl. *ὥσιν* [*οὐς*]: *ear*.

οὐδας, -*εος*, dat. *οὐδεῖ*: *floor, ground*. *οὐδάσδε*, *to the ground*.

οὐ-δέ: *but not, and not, not even, nor*.

οὐδέ ποτε: *never at any time*.

οὐδεῖς, dat. *οὐδενί*, neut. *οὐδέν*: *no one*.

οὐδέν (*οὐδεῖς*): *not at all*. Equiv. to **οὐ τι**, which is more freq. in Homer.

οὐδός: *threshold*.

οὐθαρ, -*ατος* (*udder*, Germ. *Euter*): *udder*.

οὐκ: see **οὐ**, *not*.

οὐκ-έτι: *no longer, no more*.

οὐκί (*οὐ*): *not*, used at the end of a sentence in *καί οὐκί*.

οὔλαι (*οὐλόχυται*) pl.: for *οὔλαι κριθαί*, *whole barley-corns*.

οὐλόμενος 3: *destructive, deadly, cursed*.

Aor. partic. of *δλλυμι*, *destroy*.

οὔλος 3: *thick, woolly, fleecy*.

οὐλό-χυται (*χέω*) pl.: (*poured out barley-corns*), *barley-corns*.

Οὔλυμπος: *Olympus*. See *Ὀλυμπος*.

οὖν: inferential particle, *now, then, so, at all events*.

οὐνεκα [*οὐ ἔνεκα*]: *for the sake of which; because; in that, that*.

οὐνομα, -*ατος*: see *ὄνομα*, *name*.

Οὐρανῶνες pl.: *of heaven, inhabitants of heaven*.

οὐρανό-θεν: adv. *from heaven*.

οὐρανο-μήκης, -*ες*: *reaching-to-heaven*.

οὐρανός: *heaven, the heavens, sky*.

οὐρή: *tail*.

οὐρον: 'piece' ploughed by mules. The length of a furrow was a fixed standard of length, like our 'furlong' (= furrow long). The width of a piece which a pair of mules could plough in a day, the length of furrow being constant, came also to form an absolute standard of distance (*οὐρον*), like our 'stone's throw.' Mules ploughed faster than oxen; cf. K 351ff.

οὔρος, gen. *οὔρεος* [*δρος*]: *mountain*.

οὔρος: *wind*. *ἱκμενος οὔρος*, *favoring breeze*.

οὔρος: *guard, warder*.

οὐτάζω, perf. pass. partic. *οὐτασμένος*, aor. inf. *οὐτάμεναι*, mid. (as pass.) partic. *οὐτάμενος*: *wound with a weapon held in the hand*.

οὐ-τε: *and not, nor*. *οὔτε . . . οὔτε*, *neither . . . nor*.

οὐτιδανός (*οὐ τις*): *worthless*.

οὐ τις, **οὐ τι**: *no one, none*. *οὐ τι*, *not at all*.

Οὔτις: *Noman*, the name assumed by Odysseus in order to deceive the Cyclopes. ι 366, 408.

οὐ τοι: *by no means.*

οὗτος, αὕτη, τοῦτο: dem. *this*. οὗτος is the ordinary demonstrative pronoun in Greek, and points to a person or thing as present, either actually or in thought. Its place in Homer is generally taken by the article, ὁ, ἡ, τό, in demonstrative use.

οὕτω(ς): adv. *thus, so.*

οὐχ: see οὐ, *not.*

ὀφείλω, aor. ὄφελον, ὥφελες [ὀφείλω]: owe, impf. *ought*. The aor. ind. is used with αἶθε and ὥς to express a wish which cannot be realized; ὥς ὄφελον ἔμμεναι υἱὸς κτλ., *would that I were the son, etc.* Very similar is the use of the impf. in τῷ μὴ γείνασθαι ὄφελλον, "would that these had not given me birth," θ 312.

ὀφείλω, aor. opt. ὀφέλλειεν (§ 33 c): increase.

ὀφθαλμός: eye. Cf. ὄμμα. ἐν ὀφθαλμοῖσιν, *before (my) eyes.*

ὄφρα: conj. (1) of time, *while, as long as, until*; (2) of purpose, *that, in order that.*

ὀφρὺς, ὄος (brow): *eye-brow, brow.*

ὄχα (ἔχω): adv. *pre-eminently, by far.*

ὀχέω, iterative impf. ὀχέεσκον, aor. mid. ὀχήσατο (ἔχω): bear, endure. νηπιῖας ὀχεῖν, *act childishly.*

ὄχθη: bank, river-bank, shore.

ὀχθέω, aor. partic. ὀχθήσας: am out of temper; aor. partic. in a burst of rage.

ὀχλίζω, aor. opt. ὀχλίσσειαν: heave.

ὄχος, dat. pl. ὀχεσφιν: pl. chariot.

ὄχος (ἔχω): holder.

ὄψ, dat. ὀπί, acc. ὄπα (vox): voice.

ὀψέ: adv. *late.*

ὀψει, ὀψεται: fut. of ὀράω, see.

ὀψί-γονος: late-born, of future ages.

ὀψον: pl. cooked-bits, often of meats, the 'relish' for bread and wine.

Π.

πάγος (πήγνυμι): cliff.

παγ-χάλκεος: adj. of solid bronze.

πάγην: adv. *altogether, utterly.*

πάθεν [ἔπαθεν, § 46 a] ind., παθεῖν inf., πάθησιν [πάθη] subjv.: aor. of πάσχω, suffer.

παίζω, aor. impv. παῖσατε (παῖς): play, sport, make merry, dance.

Παιήων, -ονος [Παιών or Παιάν]: Paeëon, the surgeon and physician of the gods. The name became an attributive epithet, and was applied to Apollo.

παιπαλό-εις, -εσσα: adj. *rugged, rocky.*

παῖς or παῖς (§ 27 a), gen. παιδός, dat. pl. παιδεσσι: child, son, daughter.

πάλαι: adv. *long ago, long before.*

παλαιμοσύνη: *wrestling.* Cf. πάλη.

παλαιός (πάλαι) 3: of old, ancient.

παλαιστής: wrestler. See πάλη.

παλαί-φατος (φήμι): *spoken long ago.*

παλαίω, aor. ἐπάλαισεν: *wrestle.*

παλάμη: palm, hand.

πάλη (palaestra): *wrestling.*

παλιμ-πετίς: adv. in backward flight, baffled.

πάλιν: adv. back, backward.

παλιν-τιτος: (paid back), requited. παλιντιτα ἔργα, *deeds of requital, vengeance.*

παλι-ρρόθιος (ῥόθος): *surging back, returning of a wave.*

Παλλάς, -άδος (πάλλω): Pallas, (Spear-wielder). Epithet of Athena as goddess of war.

πάλλω, perf. mid. inf. πεπαλάσθαι (as from παλάσσω): *shake*; of lots, cast.

παλύνω: *sprinkle.*

παμ-μέλᾱς, -ανος: *all-black.*

πάμ-παν: adv. *entirely, altogether, at all.*

πάμ-πρωτον: adv. *first of all.*

παμ-φανώνων, -ωντος: *all-shining, bright.*

παῦν-άπαλος: (all-tender), delicate.

παν-άργυρος: adj. of solid silver.

Παν-αχαιοί pl.: the Pan-Achaeans, Achaeans as a whole. a 239.

παν-δαμάτωρ, -ορος: all-subduing.

παν-ήμερ: adv. all day long.

παν-ημέριος 3: adj. all day long. § 59 a.

παν-νύχιος 3: adj. all night long. § 59 a.

Πανοπέυς, -ῆος: Panopeus, town in Phocis, on the Cephissus, near Boeotia.

πάν-ορμος: convenient for mooring.

πάντεσσι: Aeolic dat. pl. of πᾶς.

πάντῃ: adv. everywhere, on all sides.

παντοῖος (πᾶς) 3: adj. of all sorts.

πάντοσε: adv. on all sides.

παν-υπέρτατος 3: (uppermost), farthest.

παν-ύστατος: last of all.

πάππα voc.: papa. § 57.

παπταίνω: peer about, scan.

πάρ (§ 32), παρά, and παρὰ: adv. and prep. by the side of, beside, near by.

(1) With dat., by the side of, by. Ἀργείων παρὰ νηυσί, by the ships of the Argives; παρὰ δέ σφι τίθει κύπελλα, beside them he placed cups; παρὰ σοί, at thy house; παρ Μενελάω, at the home of Menelaus.

(2) With acc., to the side of, along by. στή ῥα παρὰ σταθμόν, she took her stand by the column; παρὰ θίνα θαλάσσης ἦια, I went along the shore of the sea; ἐλθὲ παρὰ ξανθὸν Μενέλαον, go (beside, i.e.) to the house of tawny Menelaus.

(3) With gen., from the side of, from. ἀνόντα παρ' Ἴλου, returning from the (side, i.e.) house of Ilus; παρ' ἐμεῖο, from my side, from my house; ἦλθον παρὰ νηός, they came from the ship.

Adv. παρὰ ἐτάνυσσε τράπεζαν, by their side she drew a table.

πάρα: by 'anastrophe' (§ 58 c) for παρά,

(1) when it follows its case immediately, and (2) when it stands for πάρεστι or πάρεσι. εἰ δ' ἐθέλεις πεζός,

πάρα τοι δίφρος τε καὶ ἵπποι, but if thou wishest to go by land, both chariot and horses are at thy service.

παρα-θείτο: see παρατίθημι.

παραί: see παρά.

[παραίνεις, -ιος: advice, exhortation.]

παρα-κλιδόν: adv. turning aside, evasively.

παρά-κοιτις, -ιος: couch-mate, wife.

παρα-λέγω, aor. mid. παρελέξατο: mid. lie beside.

παρ-αμείβομαι, aor. partic. παρამειψάμενος: pass by.

παρα-μῖνω (μένω): remain beside, remain with, remain.

παρα-νηνέω [νέω]: heap up beside.

παρα-νήχομαι, fut. παρανήξομαι: swim past, swim along.

παρα-πέμπω, aor. παρέπεμψε: send along, guide on its way.

παρα-πλάζω, aor. παρέπλαξεν: drive past, drive from (my) course.

παρα-πλήξ, -ῆγος: (smitten sideways, by waves that run up and along a receding shore), shelving, sloping.

παρα-πλώω, aor. παρέπλω: sail past.

παρα-πνέω, aor. subjv. παραπνεύση: blow past.

παρα-στα-δόν (ἵστημι): adv. standing beside, stepping up beside.

παρα-σταῖεν, παραστάς: see παρίστημι.

παρα-σχέιν: furnish; aor. of παρέχω.

παρα-τίθημι, 3 sing. πορτιθεῖ (§ 55 a), aor. παρέθηκα, πάρθεσαν, opt. παραθεῖτο: place beside; aor. mid. partic., risking.

παρα-τροπέω (τρέπω): turn away; partic. evasively.

παρ-αυδάω: (persuade), speak comfortably of.

παρα-φεύγω, aor. inf. παρφυγέειν: flee past, aor. escape past.

παρά-φημι: mid. partic. παρφάμενος: talk over, persuade, beguile.

πάρδαλις, -ιος: pard, leopard.

παρ-έξομαι: *sit beside.*

παρειαί pl.: *cheeks.*

πάρ-ειμι, inf. παρέμμεναι, partic. παρῶν.
impf. παρῆσθα, παρῆεν (εἰμι): *am present, am at hand.*

πάρ-ειμι, partic. παριῶν (εἰμι): *pass by.*

παρ-έκ or παρῆξ: *adv. forth and along, along outside, away from the truth.*

Prep. with gen., *outside of*; with acc., *past.*

παρ-ελάω, aor. παρήλασε: *drive past, row past, sail past.*

παρ-έλθῃ: aor. subjv. of παρέρχομαι.

παρ-ενήνεον: see παρανηνέω.

παρ-έξ: see παρέκ.

παρ-εξ-ελάω, inf. παρεξελάαν, aor. subjv. παρεξελάσωσιν (ελαύνω): *(drive past), row past.*

παρ-εξ-έρχομαι, aor. inf. παρεξελθεῖν: *pass along by, evade.*

παρ-έξω: fut. of παρέχω.

παρ-εόντων [παρόντων]: see πάρεμι.

παρ-έπλω: aor. of παραπλώω.

παρ-έρχομαι, aor. παρήλθε, subjv. παρ-έλθῃ: *pass by, pass.*

παρ-εστάμεναι [παρεστάναι]: *stand by, aid, perf. inf. of παρίστημι.*

παρ-έστη: aor. of παρίστημι.

παρ-έχω, fut. παρέξω, aor. inf. παρασχέειν: *furnish, supply, give.*

παρ-εών [παρών]: see πάρεμι.

παρ-ῆεν [παρῆν]: impf. of πάρεμι.

παρ-ήλασαν: aor. of παρελαύνω.

πάρ-ημαι: *sit beside.*

παρ-θέμενοι: *risking.* See παρατίθημι.

παρθενική: *maiden, strictly an adj., but used also as substantive.*

παρθένιος 3: *adj. virgin, maiden.*

παρθένος fem.: *virgin, maiden.*

πάρ-θισαν: aor. of παρατίθημι.

παρ-ίζω: *seat beside.*

παρ-ίσταμαι (mid.), 2 aor. opt. παρασταῖεν, partic. παραστάς, perf. inf. παρεστάναι: *stand beside, stand by, assist, befall.*

παρ-ιών: *passing by.* See πάρεμι.

πάροιθε(ν): *adv. in front, before. τὸ πάροιθε, in time past.*

πάρος: *adv. before, in time past, formerly. τὸ πάρος, formerly.* Conj. with inf. (cf. πρίν), *before*; πάρος ἦν γαῖαν ἰκέσθαι, *before he came to his own land.*

παρ-τιθεῖ: see παρατίθημι.

παρ-φάμενος: see παράφημι.

παρ-φυγείν: see παραφεύγω.

πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης, fem. gen. pl. πασῶν or πασῶν, dat. pl. πάντεσσι(ν): *every, all, the whole.* With numerals, *in all, all told, as ἐν ἀμφιφορεῦσι δυνώδεκα πᾶσιν, in jars twelve in all.* πάντα, *adv. wholly, entirely.*

πάσαντο: aor. of πατέομαι.

πάσσαλος, gen. πασσαλόφι: *peg, pin, on which to hang clothes or lyre.*

πασσάμενος: aor. of πατέομαι.

πάσσων, -ονος: compar. of παχύς.

πάσχω, fut. πείσομαι, aor. ἔπαθεν, perf. πέποιθας, 2 pl. πέποσθε (πέπαοθε?), plpf. ἐπεπόνθειν (παθ-σκω): *suffer.*

πατέομαι, aor. πάσ(σ)ασθαι (fied): *eat, partake of, with acc. or genitive.*

πατήρ, gen. πατέρος or πατρός, gen. pl. πατέρων or πατρῶν (pater): *father.*

πάτος: *tread, footstep, step.*

πατρή: *fatherland.*

πατρῖς, -ίδος: *strictly adj. of his fathers; then (sc. γῆ), fatherland.*

πατρο-κασίγνητος: *father's brother.*

Πάτροκλος, gen. Πατροκλήος: *Patroclus, son of Menoetius, friend of Achilles, slain by Hector. γ 110, λ 468.*

πατρο-φονεύς, -ῆος: *father's murderer.*

πατρώιος (πατήρ) 3: *father's, of the father, ancestral.*

παῦρος: *scant, pl. few.*

παύω, inf. παύεσθαι, fut. παύσεσθαι, aor. παῦσεν, (ἐ)παύσατο: *stop, put an end to, give rest; mid. cease.*

Πάφος: *Paphos*, a noted seat of Aphrodite's worship, on the island of Cyprus.

πάχυντος [παχύς]: adj. *thick*.

πάχος, -εος: *thickness*.

παχύς, gen. *παχέος*, fem. dat. *παχείη*: *thick*. Compar. *πάσσων*.

πιδάω, aor. (έ)πέδησε (πέδη, πούς): *fetter, bind*.

πέδιλον: *sandal*.

πεδίων: *plain*. *πεδίωνδε*, *to the plain*.

πέδον-δε: (*to the ground*), *to the bottom*.

πεζός: adj. *on foot*, *πέδιλον*. (hence) *by land*.

πιθώω, fut. *πείσομαι*, aor. *πιθόμην*, subjv. *πιθῆναι* [πιθῆ], perf. subjv. *πεποιθόμεν*, plpf. *πεποιθεα* (§ 47 c) (*fido*): *persuade*; mid. *am persuaded, obey*; perf. *trust, have confidence*.

πειράζω: *try, test*.

πειραίνω, perf. 3 sing. *πεπειρανται*: *bring to conclusion, perform*.

πείραρ, -ατος: *rope, noose; limit, bound; (issue), and (as producing the results of skill) implement*.

πειράω, fut. *πειρήσω*, aor. *έπειρήσαντο*, perf. *πεπειρημαι*, aor. pass. (as mid.) subjv. *πειρηθώμεν*: *try, make trial of, put to the test*; perf. *am practised*.

Πειρίθοος: king of the Lapithae, friend of Theseus. A 263, λ 631.

πειρώω, aor. *έπειραν*: *pierce; cleave, sail through*.

πείσεται: fut. mid. of *πιθώω*.

πίσεται: fut. of *πάσχω*, *suffer*.

Πεισηνορίδης: i.e. Ops. α 429.

Πεισήνωρ, -οπος: Ithacan herald. β 38.

Πεισιστράτος: *Pisistratus*, Nestor's youngest son, from whom the Athenian tyrant of the same name claimed descent. He accompanied Telemachus to Sparta. γ 36, 482, δ 69.

πίσμα, -ατος: *rope, cable*.

πείσομαι: fut. of *πάσχω*, *suffer*.

πείσομαι: fut. mid. of *πιθώω*.

πéλαγος, -εος (*pelagus*): *open sea*, pl. *waves*.

πελάζω, aor. (έ)πέλασ(σ)ε, perf. partic. *πεπλημένος* (πέλας): *bring near, bring to; approach*.

πέλας: adv. *near*.

πελάσσομεν: aor. subjv. of *πελάζω*.

πéλεθρον [πλέθρον]: *plethrum*, a measure of surface, in later times 100 feet in length, or 10,000 square feet.

πéλαια: *dove, pigeon*.

πελεκκάω, aor. *πελέκκησεν*: *hew with the axe, trim*.

πέλεκυς, -εος: *axe*.

Πέλιγς: *Pelias*, usurping ruler in Iolcos, who sent Jason to Colchis for the Golden Fleece. λ 254 ff.

πέλω, mid. *πέλομαι*, aor. freq. as pres. *έπλεο*, *έπλετο*: *move, am*.

πέλωρ: *monster*.

πελώριος: *monstrous, large, mighty*.

πέλωρον (πέλωρ): *monster*.

πεμπάζομαι, aor. subjv. *πεμπάσσεται*: (*count by fives*), *count*.

πέμπτος: *fifth*.

πέμπω, inf. *πεμπέμεν(αι)*, fut. *πέμψω*, aor. *έπεμψε*: *escort, attend, send*.

πεμπ-ώβολον (πέμπε is Aeolic for *πέντε*, cf. § 25 c): *five-tined fork, used in*



πεμπώβολα.

sacrifices in order to keep the offerings from rolling into the ashes.

πενθερός: *father-in-law, wife's father.*

πένθος, -εος (πάσχω): *sorrow, grief.*

πενιχρός: *poor, needy.*

πείνομαι: *work, am busy; prepare.*

πέντα-ετής (ἔτος): *adv. for five years.*

πέντε: *numeral, five.*

πεντήκοντα: *fifty.*

πεντηκόσιοι: *five hundred.*

πεπαλάσθαι: *see πάλλω, shake.*

πεπείρανται: *see πειράινω, complete.*

πεπείρημαι: *see πειράω, make trial.*

πέπληγον: *aor. of πλήσσω, beat.*

πεπληγυῖα: *perf. partic. of πλήσσω.*

πεπλημένος: *perf. partic. of πελάζω.*

πέπλος: *robe. The*

principal female garment. This robe was fastened by brooches at the shoulder, and left the arms bare; it reached to the feet. It fell in folds over the breast, and was gathered at the waist by a girdle (ζώνη).



πέπλος.

πεπνυμένος: *prudent, discreet;*

perf. partic. of πνέω, breathe.

πεπνύσθαι: *to be prudent. See πνέω.*

πεποιθία: *trusted, plpf. of πείθω. § 47 c.*

πέποσθε [πεπόνατε]: *see πάσχω.*

πεπότηται: *perf. of ποτόμαι, fly.*

πέπταται: *perf. of πετάννυμι.*

πέπυσμαι: *perf. of πυνθάνομαι.*

πέπων, -ονος: *good fellow, used by Polyphemus to his pet ram, ι 447; in the Iliad, used in addresses by an elder or superior in an affectionate, condescending, or contemptuous tone.*

πέρ (περ): *intensive particle, enclitic, exceedingly, very, exactly, however much (with concessive participle).*

περάω, 3 pl. περώωσι, inf. περάαν, iterative impf. περάσσκε, aor. ἐπέρασσα, subjv. περήσῃς: *traverse, cross, go through, pierce.*

πέρθω, aor. ἔπερσε or ἔπραθε, partic. πέρσαντες: *sack.*

περί: *adv. and prep. about, round about, concerning, exceedingly.*

(1) With gen., *about, concerning, for.* περί σπείους, *about the grotto;* περί πατρὸς ἔροιτο, *might ask concerning his father.* Used adverbially with the genitive to denote superiority: περί πάντων κάμμορε, *wretched above all others.*

(2) With acc., *round about, around.* ἰστάμενοι περί σπέος (*taking their stand*), *standing about the cave;* περί κείνα, *around those parts;* περί δείπνον πένοντο, *were busy about the dinner.*

(3) With dat., *about.* ἀποθνήσκων περί φασγάνῳ, *dying about (i.e. pierced by) the sword;* μαχήσασθαι περί δαιτί, *fight about a feast.*

πέρι: by anastrophe (§ 58 c) (1) *for περί*, when it immediately follows its case; and (2) *adv., above all others, beyond measure.*

Περίβοια: *Periboea, grandmother of Alcinous. η 57.*

περι-γίγνομαι: *surpass.*

περι-γνάμπω: *turn about, round.*

περι-έχω, 2 aor. mid. περισχόμεθα: *protect.*

περι-θείν: *aor. opt. of περιτίθημι.*

περι-ίστημι, 2 aor. περίστησαν, aor. pass. περιστάθη: *place around; 2 aor. and pass., (took one's stand, i.e.) stood around.*

περι-καλλής, -ές: *very beautiful.*

περι-κήδομαι: *care exceedingly.*

περί-κηλος: *adj. very dry.*

Περι-κλύμενος: *son of Neleus. λ 288.*

περι-κλυτός: *famous, illustrious.*

περι-κτόνες pl.: *those who dwell round about, neighbors.*

περι-κτίτης: *neighbor.* λ 288.

περι-μαιμάω, partic. fem. περιμαιμώσα: *search eagerly round about.*

περί-μετρος: *very large.*

Περι-μήδης, -εος: *comrade of Odysseus.* λ 23, μ 195.

περι-μήκετος: *lofty.*

περι-μήκης, -ες: *lofty, long.*

περι-μηχανάομαι, 3 pl. περιμηχανώνται: *plan, contrive.*

περι-ναιετάω: *dwell (lie) about.*

περί-ξεστος (ξέω) 3: *well-polished.*

περί-οιδα: *knows (beyond others, i.e.) more.* With gen. (after comparative idea) and accusative.

περι-πέλομαι, syncopated partic. περι-πλομένων: *move around, revolve.*

περι-ρρέω: *flow around.*

περί-σκεπτος: *well-protected.*

περι-σσαίνω: *favor upon.* οὐρήσι περι-σσαίνοντες, *wagging their tails.*

περι-στάθῃ: *see περίστημι.*

περι-στείχω, aor. περίστειξας: *go about.*

περι-στεναχίζομαι: *resound about.*

περι-στέφω: *crown; pass. is heaped about.*

περι-στρέφω, aor. partic. περιστρέφας: *whirl around.* Cf. 'strongly wheel'd and threw it,' Tennyson's *Morte d'Arthur*.

περι-σχόμεθα: aor. of περιέχω.

περι-τάμνω (τέμνω): *(cut around), surround, in order to drive away.*

περι-τέλλομαι: *come around, revolve.* Cf. περιπέλομαι

περι-τίθημι, aor. opt. περιθεῖεν: *put about (as a garment), cloak.*

περι-τροπέω: *turn about, 'head off.'*

περι-φαίνομαι: *appear about.* περιφαινόμενον, *a sightly place.*

περι-φράζομαι: *plan about, consider.*

περί-φρων, -ονος: *prudent, discreet.*

περι-χέω, aor. περίχευεν, partic. περι-χεύας, subjv. mid. περιχεύεται: *pour about, mould, overlay.*

περι-ωπή: *look-out, height.*

περώσι [περῶσι]: *see περάω, traverse.*

πέσαντες: *see πέρθω, sack.*

Περσεύς, -ῆος: *son of Nestor.* γ 414.

Περσεφόνη: *Persephone, queen of Hades.* κ 491, 534, λ 213, 386, 635.

Πέρση: *mother of Circe.* κ 139.

πέσε(ν) [έπεσεν] ind., πέσησιν [πέσῃ] subjv., πεσών partic.: aor. of πίπτω, *fall.*

πεσσοί pl.: *draughts, checkers.*

πέσσω: *ripen.*

πετάννυμι, aor. πέτασ(σ)αν, perf. πέπταται: *spread, stretch out.*

πετεηνά pl.: *winged things, birds.*

πέτομαι, aor. έπτατο: *fly.*

πετραῖος 3: *of the rock.*

πέτρη: *rock, stone.*

πετρή-εις, -εσσα: *rocky.*

πεύθομαι: *see πυνθάνομαι, inquire, learn.*

πεφιδόμην: aor. of φείδομαι, *spare.*

πέφνε and έπεφνε, pl. πέφνον, subjv.

πέφῃ: aor. from root φεν (φόνος), *kill, slay.*

πέφραδε, inf. πεφραδέμεν: aor. of φράζω, *point out, show.*

πεφύασιν, πεφύκασιν: *have grown, grow, perf. of φύω, put forth.* Plpf.

πεφύκει(ν).

πεφυγμένος: *escaped, perf. of φεύγω.*

πεφυρμένον: *besmeared.* See φύρω.

πεφυώτας: *growing, perf. partic. of φύω.*

πῇ: *adv. in what way, whither?*

πῇ: *enclitic, in any way, any whither, any where.*

πηγή: *spring, source.*

πήγνυμι, aor. πήξαμεν, partic. πήξας: *fix, make fast.*

πηγός: *big, mighty.*

πηδάλιον: *rudder, steering oar.*

πηδόν: *oar, oar-blade.*

πηκτόν (πήγνυμι): *well-joined.*

Πηλεΐδης, -εω, Πηλεΐων, -ωνος, and Πηληϊάδης: *son of Peleus, Achilles.* ε 310, θ 75, λ 467, 551. § 42.

Πηλεύς, -ῆος: *Peleus, son of Aeacus, husband of Thetis, father of Achilles.*

πῆληξ, -ηκος: *helmet.*

Πήλιον: *Pelion, a mountain in Thessaly, south of Mt. Ossa.* λ 316.

πῆμα, -ατος: *suffering, disaster, bane.*

πημαίνω, aor. pass. inf. πημανθῆναι: *injure, harm, hurt.*

Πηνελόπεια: *Penelope, wife of Odysseus, daughter of Icarius and Periboea. Her fidelity to her husband during his absence of twenty years is an important element of the story of the Odyssey.* α 328 ff., β 88 ff., δ 675 ff., ε 216 ff., λ 446.

πήξαμεν: aor. of πῆγνυμι.

πηρός: *connection by marriage.*

Πηρώ, -οῦς: *daughter of Neleus.* λ 287.

πῖαρ: *richness, fertility.* ι 135.

πίε: aor. inv. of πίνω, *drink.*

πιέζω, aor. pass. partic. πιεσθῆς: *press hard, crowd, squeeze.*

πῆρα: *rich, fertile.* See πῶν.

Πιερὴ: *Pieria, district of Macedonia, on the boundary of Thessaly, near Mt. Olympus, on the sea. Early home of the 'Pierian Muses.'*

πιθесθε inv., πιθῆαι [πιθῆ] subjv., πιθόμην ind.: aor. of πείθομαι, *am persuaded.*

πίθος: *jar.* The largest form of pottery, for storage purposes, with round or pointed bottom, so that it had to be imbedded in the earth or leaned against the wall (as β 342). See ἀσκός.

πικρό-γαμος: *of bitter marriage, having bitter marriage.* α 266. (The word was coined for the case in hand, with marked irony, as a match for ὠκύμοροι.)

πικρός 3: *bitter.*

πίμπλημι, impf. πίμπλαντο, aor. mid. as pass. πλήτο, pass. pl. πλήσθεν [ἐπλήσθησαν]: *fill.*

πίναξ, -ακος: *plank; slice of meat.*

πινυτός 3: *prudent, discreet.*

πίνω, inv. πινόντων, inf. πινέμεν and πίνειν, pass. impf. πίνετο, fut. partic. πόμενος, aor. πιν, inf. πείειν: *drink.*

πίπτω, aor. ἔπεσον and πέσον, subjv. πέσῃσιν [πέσῃ]: *fall, am cast (as passive of βάλλω).*

πίσος, -εος: *meadow, mead.*

πιστός (πείθω): *faithful, trusty.* οὐκέτι πιστά γυναῖξιν, *women cannot longer be trusted.*

πίσυρες [Aeolic for τέσσαρες]: *four.*

πίτνυμι, partic. πινύας: *extend, stretch out.*

πίτυς, dat. pl. πίτυσιν: *pine-tree.*

πιφαύσκω, mid. πιφαύσκομαι (φαίνω): *show, tell, make known.*

πιών: aor. partic. of πίνω, *drink.*

πίων, -ονος: *fat, fertile, rich.*

Πιλαγκταί (πλάζω) pl.: *Wandering, sc. πέτραι.* μ 61, 260. (These correspond to the 'jutting rocks' of the Symplegades at the entrance of the Bosphorus in the later story of the Argonautic expedition.)

πλάζω, mid. impf. πλάζετο, aor. pass. πλάγχθη [ἐπλανήθη, § 46 α]: *drive; mid. wander.*

πλεῖθ': see πλέω.

πλείος [πλέως] 3, comp. πλείτερος 3: (πίμπλημι): *full.*

πλείστος: *most, greatest.* Superl. of πολύς.

πλείων and πλέων, -ονος: *more.* Compar. of πολύς.

πλεκτός 3: *plaited, woven.*

πλέκω, aor. partic. πλεξάμενος: *plait.*

πλέω, pl. πλείτε, impf. πλέεν, partic. πλέων (§ 28), fut. πλεύσεσθε: *sail.*

πλέων: see πλείων.

πληγείσα, *smitten.* See πλήσσω.

πληγή: *blow, stroke.*

πληθύς, dat. πληθύνι: *crowd, throng, rank and file.*

πλήθω: *am filled, am full.*

Πληιάδες pl.: *Pleiades, Voyagers.*

πλημυρίς, -ίδος: *flood, surge.*

πλήν: as prep. w. gen., *except.* θ 207.

πλήντο: *were filled.* See *πίμπλημι.*

πλήξα: aor. of *πλήσσω, smite.*

πλήσασα fem. partic. act., *πλήσθεν* [*ἐπλήσθησαν*] aor. pass.: of *πίμπλημι.*

πλησίος 3: *near.* Generally with gen.; with dat., β 149. *πλησίον* as adv., *near by.*

πλησ-ιστίος: adj. *filling the sail.*

πλήσσω, aor. *πλήξα* and *πέπληγον*, perf. partic. *πεπληγυῖα*, aor. pass. partic. *πληγείσα*: *smite, beat, strike.*

πλήτο: *was filled.* See *πίμπλημι.*

πλίσσομαι: *pace off.* ζ 318.

πλόος (*πλέω*): *voyage.*

πλυνός: *wash-tank, washing-trough.*

πλύνω, fut. partic. *πλυνέουσα*, aor. *πλυναν*: *wash, cleanse.*

πλωτός 3: *floating.*

πλώω: *float.*

πνέω and *πνέω*, perf. mid. inf. *πεπνύσθαι*, partic. *πεπνυμένος* (*πνεφ-*): *breathe*; perf. mid. *am discreet, am prudent*; mid. partic. as adj. *discreet.*

πνοή: *breath, blast.*

πόδεσσιν [*ποδίν*]: see *πούς, foot.*

ποδ-ώκης, -εος: *swift-footed, fleet.*

πόθεν: adv. *whence, of what stock?*

ποθίν: indefinite enclitic adv., *from some quarter.*

ποθέω, inf. *ποθήμεναι* (§ 50 h), aor. inf. *ποθέσαι*: *yearn for, miss.*

ποθή: *yearning, longing, regret for what is lost, hence loss, lack.*

πόθι [*πού*]: *where?*

ποθί [*πού*]: enclitic, *ever, methinks, I ween.* αλ κέ ποθι Ζεύς δῶσι, *if haply Zeus may grant.*

πόθος: *desire, longing.*

Ποιάντιος: adj. of *Poeas.* § 42 i.

ποιέω, impf. *ποίει*, aor. (*ἐ*)*ποίησε(ν)*, mid. *ποιήσατο*, perf. pass. *πεποίηται*: *make, fashion, build.*

ποίη [*πόα*]: *herbage, grass.*

ποίη-εις, -εντος (*ποίη*): *grassy.*

ποιητός (*ποιέω*) 3: *made, well made.*

ποικιλο-μήτης: (of varied schemes), *crafty.*

ποικίλος 3: of many colors, richly adorned, cunning, intricate.

ποιμαίνω, iterative impf. *ποιμαίνεσκεν* (§ 57): *shepherd, tend.*

ποιμήν, -ένος: *shepherd.* *ποιμένα λαῶν*, an epithet of rulers.

ποίμνη: *flock.*

ποῖος 3: *what sort of, what?*

ποιπνύω: *bustle, am busy.*

πολέας [*πολλούς*] acc., *πολέες* [*πολλοί*] nom., *πολέεσσιν* [*πολλοῖς*] dat.: pl. of *πολύς.* § 41 c.

πολεμήιος: adj. of war, of battle.

πολεμίζω: *wage war, fight.*

πολεμόν-δε: adv. *to the war.*

π(τ)όλεμος: *war, battle.*

πολέος, πολέσιν, πολέων: see *πολύς.*

πόληος, πόλιας: see *πόλις.*

πολιός 3: *gray, hoary.*

π(τ)όλις, gen. *π(τ)όλιος* and *πόληος* [*πόλεως*, § 39 c], acc. pl. *πόλιας*: *city.* § 33 i.

πόλιν-δε: *to the city, to town.*

Πολίτης: comrade of *Odysseus.* κ 224.

πολίτης: *man of the city.*

πολλάκις: adv. *often, frequently.*

πολλέων: fem. gen. pl. of *πολύς.*

πολλόν [*πολύ*], πολλός: see *πολύς.*

πολύ-αινος: *much praised, glorious.*

πολυ-αῖς, -ῖκος (*αἰσσω*): *with many onslaughts, stormy.*

πολυ-ἄρτος: *long-entreated.*

πολυ-βενθής, -έος, *very deep.*

Πόλυβος: *Polybus.* (1) father of *Eury-machus*, α 399. (2) A rich *Egypt*

tian host of Menelaus, δ 126. (3) A Phaeacian, θ 373.

πολυ-δαίδαλος : *highly decorated, cunningly wrought.*

Πολύδαμνα : Egyptian princess. δ 228.

πολυ-δένδρεος : *adj. of many trees.*

πολύ-δεσμος : *much-fastened, well-fastened.*

Πολυδεύκης, -εος : *Polydeuces, Pollux, son of Zeus, half-brother of Castor, a famous boxer.* λ 300.

πολυ-ήρατος : *lovely, charming.*

πολυ-ιδρεία pl. : *prudence, wisdom.*

πολύ-καρπος : *fruitful.*

Πολυκάστη : Nestor's daughter. γ 464.

πολυ-κηδής, -ές, *sorrowful.*

πολυ-κλήης, -ῖδος, *with many row-locks, many-oared.*

πολύ-κλυστος : *surging.* δ 354.

πολύ-κμητος : *carefully wrought, well-built.*

πολύ-λλιστος : *fervently besought, with many prayers.*

πολύ-μητις, -ιος : *of many counsels, prudent, wise.*

πολυ-μήχανος : *of many devices.*

πολυ-μνήστη : *much-wooed, sought in marriage.*

πολύ-μῦθος : *of many words, wordy.*

Πολύνηος (νηῦς) : a Phaeacian. θ 114.

πολύ-ρρηνος : *rich in flocks of sheep.*

πολύς or πολύς, fem. πολλή, gen. πολέος, acc. πολύν, πολύν (also fem.), or πολλόν, nom. pl. πολέες or πολλοί, gen. πολέων or πολλῶν, fem. πολλέων, dat. πολέσιν, πολέεσσιν, or πολλοῖσιν, acc. πολέας or πολλούς : *much, in abundance, large, long; pl. many.* πολύ, πολλόν, πολλά, adv. *much, often, by far, far* (the dative not being used to express degree of difference). § 59 b. Compar. πλείων and πλέων, superl. πλείστος. § 41 c.

πολυ-σπερής, -ές (σπείρω) : *widespread, far-scattered.*

πολύ-τλας : *much-enduring, steadfast.*

πολύ-τλητος : *who has endured much.*

πολύ-τρητος : (*much-pierced*), *porous.*

πολύ-τροπος : (*much-versed*), *versatile, shiftily, craftily.*

πολυ-φάρμακος : *of many drugs, skilled in drugs.*

Πολύφημος : *Polyphemus, son of Poseidon and Thoösa, a Cyclops, in whose den Odysseus and his companions were caught.* α 70, ι 216 ff.

πολύ-φημος : *of many voices.*

πολύ-φλοισβος : *loud-roaring.*

πολύ-φρων, -ωνος (φρήν) : *prudent, skilful.*

πολύ-χαλκος : *rich in bronze, copper.*

Epithet of the firmament thought of as a metallic dome. γ 2.

πολύ-χρυσος : *rich in gold.*

πομπεύς, -ῆος : *escort, companion.*

πομπή (πέμπω) : *escort, safe-guidance.*

πομπός : *escort, companion.*

πονέομαι, aor. partic. πονησάμενος : *toil, arrange with toil, perform with toil.*

πόνος : *toil, trouble.*

Ποντεύς : a Phaeacian. θ 113.

πόντον-δε : *to the deep sea.*

Ποντόνοος : Phaeacian herald. η 179, ν 50.

ποντο-πορεύω and ποντοπορέω : *traverse the sea, sail.*

ποντο-πόρος : *sea-traversing.*

πόντος (pontus) : *sea, high seas.*

πόποι : *exclamation of sorrow, alas! of vexation, shame! or of pleased surprise, ah! Can it be!*

πορθμός : (*place of passage*), *strait.*

πόρις, -ιος : *calf, heifer.*

πόρον aor. ind., πόρησιν subjv., πόροις opt., πόρε imv. : *of root πορ-, give, furnish.*

πόρος : *way, passage.*

πορσαίνω or πορσύνω : *prepare.*

πορφύρεος 3 : *foaming, dark.*

πορφύρω : *revolve eagerly.*

πόσις: adv. *whither?*

Ποσειδάων, -ωνος: *Poseidon, Neptune*, brother of Zeus and god of the sea. After his son, the Cyclops Polyphemus, is blinded by Odysseus, he pursues the latter with inveterate hate. α 20, 68, ε 282 ff., ι 518 ff. He is γαῖοχος and ἐνοσίγαιος.

Ποσιδήιον: *Posidëum, Poseidon-place*. Prob. a sacred area with an altar. ζ 266.

πόσις, -ιος: *husband, spouse*. § 39 c.

πόσις, -ιος (πίνω, ποτίο): *drink*.

ποσι(ν) [ποσι]: dat. of πούς.

ποταμόν-δε: *to the river*.

ποταμός: *river*.

ποτάομαι, perf. πεπότῃται (ποτή): *fly*.

πότε: adv. *when?*

ποτέ: enclitic indefinite adv. *at some time, once*. εἰ ποτε *if ever*, οὐ (μή) ποτε, *never*.

ποτή (πέτομαι): *flight*.

ποτής, -ήτος: *drink*.

ποτητόν: *winged, flying thing*.

ποτί: preposition. See πρόσ.

ποτι-δέχομαι, aor. partic. ποτιδέγμενοι: *wait, await, expect*.

ποτι-δόρπιον: *for his evening meal*.

ποτι-κλίνω, perf. ποτικέκλιται: *lean next*.

ποτι-πτήσσω, perf. partic. fem. ποτιπεπηυῖαι: *incline towards, perf. lie before*.

ποτι-πτύσσομαι: see προσπτύσσομαι.

ποτι-φωνή-εις, -εντος: *endowed with voice, gifted with speech*.

πότμος: *fate, death*.

πότν(ι)α (pot-ens): *mistress, honored, revered*.

ποτόν (πίνω): *drink, wine*.

ποῦ (πόθι): adv. *where?*

πού: enclitic indefinite adv. *anywhere, in any way, perhaps*.

πouλυ-βότειρα (βόσκω): *feeding many, fruitful*.

πouλύ-πος, -odos: *sea-polyp, cuttlefish*.

πouλύς: see πολύς, *much*.

πούς, gen. ποδός, dat. pl. πόδεσ(σ)ι(ν) and ποσ(σ)ι(ν) (pes): *foot; sheet of a ship, the rope attached to the lower corners of the sail*. πόδεσσιν or ποσ(σ)ιν, *in running*.

Πράμνειος: *Pramnian*. The derivation of the name is uncertain, but Pramnian wine had the name of being heavy and red.

πραπίδες pl.: (*diaphragm, breast*), *mind*.

πρασιή: (*leek-bed*), *vegetable-bed*.

πρέπω: *am conspicuous*.

πρέσβα fem.: *eldest*. Equiv. to πρεσβυτάτη.

πρεσβύτατος: *eldest*.

πρήθω, aor. ἔπρησεν: *puff out, fill*.

πρηκτήρ, -ῆρος (πρήσσω): *factor, trader*.

πρηνής, -ές: *prone, on one's face*.

πρήξις, -ιος, *effect, result; trade, errand, matter*.

πρήσσω, subjv. πρήσσησιν, iterative impf. πρήσσεσκον, aor. inf. πρήξαι [πράσσω] (περάω): *do, manage, accomplish, achieve*. ἄλλα πρήσσοντες, *traversing the sea*.

πρίamai: *buy, purchase*.

Πρίαμος: *Priam*, son of Laomedon, king of Troy. γ 107, ε 106, λ 421.

πρίν (πρό): (1) adv. *before, sooner, formerly*; (2) conj. (esp. with inf.) *before*. τὸ πρίν, *in times past*. Sometimes πρίν as adv. is used in the clause on which the clause introduced by πρίν as conj. depends, as μὴ πρίν σοι ἐρέειν, πρίν δωδεκάτην γε γενέσθαι, *not (sooner) to tell thee before the twelfth day come*.

πρό: adv. and prep. *before, forward*. πρό οἱ εἰπομεν, *we told him beforehand*; πρό κύματ' ἔαξεν, *she broke the waves in front of him*. With gen., πρό ἀστεος, *before the city*.

προ-βάλλω, iterative aor. προβάλεσκε, aor. mid. προβάλοντο: *throw forward*.

πρό-βασις, -ιος (βαίνω): *live stock*. β 75.
Cf. πρόβατον.

προ-βλής, -ῆτος: *projecting*.

προ-βλώσκω, aor. partic. προμολών: *go forward, go forth*.

πρό-βολος: *projecting point*.

προ-γενέστερος (προγενής): *older, very old*.

πρό-γονος (γένος): *earlier born*.

προ-δαείς, -έντος: used as aor. pass. partic. of προδιδάσκω, *teach beforehand*.

πρό-δομος: *front of the house, porch*.

προ-έηκε ind., προέμεν inf.: aor. of προΐημι, *send forward, send*.

προ-ερέσσω, aor. προερέσσαμεν: *rou forward*.

πρό-εσαν [προείσαν]: aor. of προΐημι.

προ-έχω and προύχω: *have before, stretch out, extend*.

προ-ήκης, -ες, *sharpened, tapering*.

προ-θέω, iterative impf. προθέσκε: *run forward, run in advance*.

πρό-θυρον: *porch*. Pl. used as singular.

προ-τδωνται: aor. subjv. of προοράω.

προ-τῆμι, partic. προιείσα, impf. προΐειν, aor. προέηκε, pl. πρόεσαν [προείσαν], inf. προέμεν: *send forward, send forth, let go, send*.

προϊκός: *adv. without return*.

προ-καλέω and προ-καλίζομαι, aor. inv. προκαλέσαι: *call forth, challenge*.

πρό-κειμαι: *lie before, lie in readiness*.

Πρόκρις, -ιδος: *daughter of Erechtheus and wife of Cephalus*. λ 321.

προ-λείπω, aor. partic. προλιπών, perf. προλέλοιπεν: *desert, abandon*.

προ-μνηστῖνοι, pl. 3: *one after the other, opposed to ἅμα πάντες*.

προ-μολών: see προβλώσκω.

πρόμος: *champion, foremost fighter*.

προ-νοέω, aor. inf. προνοῆσαι: *devise*.

προ-οράω, aor. subjv. προΐδωνται: *see before (me)*.

προ-πάροιθε(ν): *adv. with gen., before, in front of; formerly*.

πρό-πᾶς, -πασα, -παν: *all*. Cf. ἅπας.

προ-πίπτω, aor. partic. προπεσόντες: *bend forward; partic. throwing themselves on the oars*.

προ-ρέω: *flow forward, flow*.

πρός, προτί, or ποτί: *adv. and prep. to, toward, on, in addition, besides, moreover*.

(1) With acc., *to, towards*. φέρων πρὸς κίονα, *bearing it to a column*; σκίδναντο πρὸς δώματα, *scattered to their homes*; οὐτάμεναι πρὸς στήθος, *wound in the breast*.

(2) With gen., *from, in the eyes of, on the side of*. πρὸς Διός, *under the care of Zeus*.

(3) With dat., *on, at*. πρὸς πέτρῃσι βάλων, *casting upon the rocks*.

προσ-αλείφω: *anoint (upon)*.

προσ-αυδάω, impf. προσηύδων: *address, speak to*.

προσ-είπε: aor. of πρόσφημι.

προσσηύδα: see προσανδάω.

πρόσθε(ν): *adv. with gen., before, in front of*.

προσ-λέγομαι, aor. προσέλεκτο: *lie near*.

προσ-πελάζω, aor. partic. προσπελάσας: *bring upon, drive on*.

προσ-πιλναμαι: *draw near to*.

προσ-πλάζω: *strike upon*.

προσ-(also ποτι-)πτύσσομαι, fut. προσ-πτύσσεται, aor. subjv. προσπτύξομαι: *address, greet, apply to, turn to*.

προσ-τίθημι, aor. προσέθηκεν: *place (at) there*.

πρόσ-φημι, impf. προσέφην, aor. προσέειπον [προσείπον]: *address, say to*.

προσ-φύω, aor. partic. προσφύς: *grow to, cling to*.

προσ-φωνέω: *address, speak to*.

πρόσω: *adv. forward, onward*.

πρότερος (πρό) 3: comp. *before, sooner, (born before), older, former.*

προτέρω: adv. *farther, forward, in.*

πρὸτι: see πρὸς.

προ-τίθημι, impf. πρότιθεν [προτίθεσαν, § 47 p]: *place before.*

προτι-μυθεόμαι, aor. inf. προτιμυθήσασθαι: *address, speak to.*

προτι-όσσομαι: *look upon, see.*

πρό-τονος: *fore-stay of a ship; two of which held the mast from falling backward. Cf. ἐπίτονος.*

προ-τρέπω, aor. subjv. προτράπηται: *turn forward, turn.*

προύφαινε: impf. of προφαίνω.

προύχουσιν: see προέχω.

προ-φαίνω, impf. προύφαινε: *show forth, shine; mid. appear.*

προ-φερέστερος 3: *superior.*

προ-φερέστατος: *most excellent.*

προ-φέρω: *offer, present.*

προ-φεύγω, aor. partic. προφυγών: *flee forth, aor. escape.*

πρό-φρασσα: fem. of πρόφρων.

πρό-φρων, -ονος: *always pred., with willing heart, readily, freely. § 59 a.*

προ-χοαί (χέω) pl.: *mouth of a river.*

πρό-χοος (χέω): *pitcher, ewer.*

Πρυμνέυς, -ῆος: a Phaeacian. θ 112. *After; Mate, since the stern was the mate's post. Cf. Πρωπεύς.*

πρύμνη: *aft, stern of a ship. This may be an adj. (πρυμνός) except ν 84.*

πρυμνήσια pl.: *stern-hawsers.*

πρυμνός 3: *last, lowest part. νηὶ δ' ἐνὶ πρυμνῇ, in the (back part) stern of the ship.*

πρωθ-ῆβη: *in her early womanhood.*

πρωθ-ῆβης: *in his early manhood.*

Πρωπεύς, -ῆος: a Phaeacian. θ 113. *Bowker; Skipper, since the place of the boat's commander was at the prow. Cf. Πρυμνέυς.*

πρώρη: *prow. μ 230.*

Πρωτεύς, -έος (protēan): *sea-god,*

*whose home was near * Egypt. δ 365 ff.*

πρώτιστα and πρώτιστον (πρώτος): *adv. first of all. τὰ πρώτιστα, that first time.*

πρωτό-πλοος: (*sailing for the first time*), *new.*

πρώτος (πρό) 3: *first, foremost. πρῶτον and πρῶτα, adv. with or without the article, first, at first, once.*

πτερό-εις, -εντος: *winged.*

πτερόν: *wing.*

πτέρυξ, dat. pl. πτερύγεσιν: *wing.*

πτήσσω, aor. ἔπτηξαν: *crouch, cower.*

πτόλεμος: see πόλεμος. § 33 i.

πτολίεθρον (πόλις): *city, town. § 33 i.*

πτολι-πόρθιος and πτολί-πορθος (πέρθω): *sacker of cities.*

πτόλις, -ιος: see πόλις, *city.*

πτόρθος: *branch of a tree.*

πτύσσω, aor. partic. πτύξασα: *fold.*

πτωχός: *beggar.*

πυγ-μάχος: *boxer.*

πυγούσιος: *adj. of a cubit, a cubit in length.*

πύθαι [πύθη]: see πυνθάνομαι.

πυθμήν, -ένος: *base, foot.*

πύθομαι: *rot, waste, decay. Distinguished by the length of the stem-vowel from forms of πυνθάνομαι.*

Πυθώ, dat. Πυθοῖ: *Pytho, the later Delphi, seat of the Pythian oracle, which is mentioned in Homer only in θ 80, λ 581. Πυθῶδε, to Pytho.*

πύκα: *adv. firmly, solidly.*

πυκάζω, aor. inf. πυκάσαι: *hide, conceal, cover.*

πυκι-μηδής, -έος: *careful, prudent.*

πυκι(ν)ός 3: *thick, dense, close, strong; prudent.*

πυκινῶς: *prudently, skilfully.*

πυκνά: *adv. (thickly), very.*

πυκνός: see πυκινός.

πυλ-άρτης: *gate-keeper. λ 277.*

πύλαι pl.: *gate.*

Πύλιοι pl.: *of Pylus, Pylians.*

Πύλος fem.: *Pylus*, a town on the west coast of Peloponnesus, the home of Nestor. Before its bay lay the island Sphacteria, which was important in the Peloponnesian War (425 B.C.), and in its bay (the modern Bay of Navarino) was fought (Oct. 20, 1827) the naval battle which ended the Greek war of independence. α 93, β 214, γ 4 ff., λ 285.

Πύλονδε: *adv. to Pylus.*

πύματος 3: *last, uttermost.*

πυνθάνομαι or πεύθομαι, opt. πυνθοίαιτο (§ 47 n), fut. partic. πυνσόμενος, aor. πυνθόμην, subjv. πύθαι [πύθη], perf. πέπυσμαι: *learn by inquiry, ascertain, learn.*

πύξ (pugnus): *adv. with the fist, in boxing.*

πῦρ, gen. πυρός neut.: *fire.*

πυρ-άγρη (άγρέω): *tongs.*

πυρ-ακτέω: *make to glow, char.*

πύργος: *tower, wall.*

πυργόω, aor. πύργωσαν: *fortify.*

πυρή: *funeral pyre.*

πῦρ-η-φόρος: *wheat-bearing.*

πυρ-ήκης, -ες: *fiery-pointed.*

Πυρ-ι-φλεγέθων, -οντος: *Pyriphlegethon* (Burning with fire), a river in Hades κ 513. Cf. Milton's 'Fierce Phlegethon | Whose waves of torrent fire inflame with rage,' *Par. Lost*, ii. 580.

πῦρος: *wheat.*

πυρ-πολίω: *tend (watch) fires.*

πῶ: *encl. yet, in any way. Cf. πώς.*

πωλέομαι, 2 sing. πωλείς (§ 50 f), partic. πωλούμενοι (§ 27 b), iterative impf. πωλέσκετο: *go (come) often, resort.*

πῶμα, -ατος: *cover.*

πῶς: *how, in what way?*

πῶ(s): *encl. in any way, perchance.*

πῶν, nom. pl. πῶα, dat. πῶσι: *flock of sheep.*

P.

ρά: *enclitic form of ἄρα.*

ράβδος: *wand, rod.*

Ῥαδάμανθους: *Rhadamanthys*, son of Zeus and Europa, brother of Minos. δ 564, η 323. He was not yet made judge in the realm of Hades.

ράω, subjv. ράησι, impf. ἔρραιε, fut. inf. ραισέμεναι, aor. inf. ραῖσαι: *dash in pieces, wreck.*

ράκος, -εος: *rag.*

ράπτω: (*sew together*), *contrive.*

ρέε: impf. of ῥέω, *flow.*

ρέεθρον (ῥέω): *stream.*

ρέζω, impf. ῥέζον, fut. ῥέζω, aor. ἔρεξα: *do, work, offer sacrifice. See ἔρδω.*

ρεῖα [ράδιως]: *easily, at ease, without ado. Esp. ρεῖα ζῶντες, of the gods, who 'live at ease.'*

Ῥεῖθρον: *an Ithacan harbor, mentioned only α 186.*

ῥερυνπώμενα: *perf. of ῥυπώω.*

ῥέω, impf. ἔρρειν and ῥέε, aor. ῥύη (§ 54 g) (σρεφ-): *flow, drop off.*

ῥηγμῖν, -ῖνος: *beach, breaking waves, surge.*

ῥήγνυμι, aor. ἔρρηξε (φραγ-, frango): *break, shatter.*

ῥήγος, -εος: *rug, coverlet.*

ῥη(δ)ιος [ῥάδιος]: *easy. ρηιδίως, easily. Cf. ρεῖα.*

ῥήιστος 3: *most at ease.*

Ῥηξήνωρ, -ορος: *Rhexenor. η 63.*

ῥηξ-ήνωρ, -ορος: *rank-breaking, brave. Epithet of Achilles. δ 5.*

ῥίγγω, aor. ῥιγησεν: *shudder.*

ῥίγος, -εος (frigus): *cold.*

ρίζα (wort): *root.*

ρίζω, aor. ἐρρίζωσεν, perf. ἐρρίζωται: *root, plant firm.*

ρίμφα: *adv. swiftly.*

ρίνός or ῥινόν: *hide, skin, buckler.*

ῥίον: *mountain ridge, headland.*

ρίπη: *cast, throw.*

ρίπτω, iterative *ρίπτασκε* (prob. better, *ρίψασκε*), aor. *ῥριψε*: *hurl, cast, toss*.

ρίς, gen. *ρίως*: *nostril, nose*.

ρίψ, dat. pl. *ρίπεσαι*: *wilhe*.

ρόδο-δάκτυλος: *rosy-fingered*.

ρόη, gen. pl. *ροίων* (ρέω): *stream*.

ρόθιος: *roaring, surging*.

ροιβδέω, aor. opt. *ροιβδήσειεν*: *swallow noisily, suck down*.

ροῖζος: *whistling, hissing*.

ροή: *pomegranate*.

ρόος (ρέω): *stream*.

ρόπαλον: *stick, club*.

ροχθέω: *surge*.

ρύη: aor. of *ρέω*, *flow*.

ρύομαι, aor. *ῥρόσατο*, opt. *ρύσαιτο*: *protect, save, hide*. Cf. *ῥρμαι*.

ρύπα pl.: *defilement, soil*.

ρυνάω, partic. *ρυνώντα*, perf. *ρερυνωμένα*: partic. *soiled*.

ρυνός: *dragged* (i.e. too large to carry).

ρώψ, acc. pl. *ρώπας*: *bush, shrub*.

Σ.

σά: neut. pl. of *σός*, *thine*.

σαίνω: *wag the tail, fawn*.

Σαλμωνεύς, -ῆος: son of Aeolus. λ 236.

Σάμη or Σάμος, fem.: *Samos*, island near Ithaca. α 246, δ 671, 845, ι 24.

σανίδες pl.: *wings, talves* of a door.

σαό-φρων, -ονος [*σώφρων*]: *of sound mind, discreet*.

σαώω, fut. *σαώσω*, aor. (έ) *σάωσα*, opt. *σάωσαι*, aor. pass. pl. *σάωθεν* [*έσώθησαν*], inf. *σασωθῆναι* [*σψῆω*]: *save, rescue, bring off safe*.

σάρξ, acc. pl. *σάρκας*: *flesh*.

σάφα: adv. *clearly, exactly*.

σβέννυμι, 2 aor. *ἔσβη*: *quench*; 2 aor. intrans., *cease*.

σέβας: *wonder*.

σέθεν or σείο [*σοῦ*]: see *σύ*.

Σειρῆνες pl.: *Sirens*. Two mythical maidens who (like the Lorelei of the

Rhine) by their sweet song lured sailors to destruction. μ 39 ff.

σεῖω, impf. *σεῖον*: *shake*.

σελήνη (σέλας): *moon*. Cf. *μήνη*.

σέλινον: *parsley, celery*.

σέο or σεῦ [*σοῦ*]: see *σύ*.

σεύω, aor. *σεῦαν*, mid. *σεύατο*, 2 aor.

ἔσσου, perf. *ἔσσυται*, partic. *ἔσσυμενος*: *drive, pursue, start*; mid. *hasten, rush, am eager*. Adv. from partic., *ἔσσυμένως*, *quickly, hastily*.

σῆ: dat. fem. of *σός*, *thine*.

σηκός: *pen, sheep-fold*.

σήμα, -ατος: *sign, mark, token, monument, mound*.

σημαίνω, fut. *σημανέω*: *direct, give indications*.

σῆσι [*σαις*]: dat. of *σός*, *thine*.

σθένος, -εος: *strength*.

σίαλος: *fat hog*.

σιγαλό-εις, -εντος: *shining*.

σιγῇ: adv. dat., *silently*.

σιδήρεος 3: *of iron, iron*.

σίδηρος: *iron*. Iron was little used in Homeric times. See *χαλκός*.

Σιδόνιοι pl.: *Sidonians*. δ 84. Tyre, the other and younger Phoenician city, is not mentioned by Homer.

σίζω: ('sizz'), *hiss*. 'Onomatopoeitic.'

σίνομαι, iterative impf. *σίνεσκοντο*: *harm, distress, harass*.

Σίντιες pl.: earliest inhabitants of Lemnos. Α 594, θ 294.

Σίσυφος: *Sisyphus* of Corinth, son of Aeolus, compelled in Hades to roll up-hill a stone which continually rolled back. Ζ 153 ff., λ 593. His offence is not stated.

σίτος: *wheat bread*, but not leavened ('raised'), nor made in loaves of modern size; (of course, too, the flour was coarser than modern meal, and 'unbolted'); *food, victuals*.

σίτο-φάγος: *bread-eating*. Epithet of men as distinguished both from the

gods who lived on ambrosia and nectar, and from the beasts of the field and the forest.

σιωπῇ: adv. dat., *in silence*.

σκαίος (*scaevus*): *left, western*.

σκαίρω: *skip*.

σκαφίς, -ίδος: *bowl*.

σκέδαννῦμι, aor. σκέδασε, imv. σκέδασον: *scatter, dispel*.

σκέδασις, -ιος: *scattering*. σκέδασιν θείη, *make a scattering*, is a circumlocution for σκεδάσειε.

σκέπαρνον: *adze*. Smaller than the ax (πέλεκυς), and used to smooth timber already hewn.

σκέπας: *shelter, protection* (ἀνέμοιο, *from the wind*).

σκεπάω, 3 pl. σκεπῶσι: *protect, ward off*.

σκέπτομαι, aor. partic. σκεψάμενος: *look*.

σκηπτοῦχος (σκήπτρον, ἔχω): *sceptre-bearing*. Epithet of kings.

σκήπτρον: *sceptre, staff*. Princes, priests, and heralds carried each a σκήπτρον as a symbol of authority.

σκηρίπτομαι: *brace (my)self*.

σκιᾶμαι, impf. σκιδῶντο: *am shaded, am in shadows*.

σκιδναμαι, impf. ἐσκιδναντο: *scatter, disperse*.

σκιή: *shadow, shade (ghost)*.

σκιό-εις, -εντος: *shadowy*, with reference esp. to the shadows cast on mountains by clouds or peaks, or *shadow-casting*, of the clouds themselves. Of the μέγαρον α 365.

σκόλοψ, dat. pl. σκολόπεσσι: *paling, palisade*.

σκόπελος: *cliff, peak*.

σκοπιάζω: *watch*.

σκοπή (σκεπ-): *look-out, watch, height* from which an extended view can be obtained.

σκοπός: *watchman; aim, intention*.

σκύλαξ, -ακος: *whelp, puppy*.

Σκύλλη (σκύλαξ?): *Scylla*, a monster which lived in a rocky cavern not far from Charybdis. μ 85 f., 261 ff. Later writers assigned her to the Strait of Messina, between Italy and Sicily. Cf. 'Vex'd Scylla bathing in the sea that parts | Calabria from the hoarse Trinacrian shore,' Milton, *Par. Lost*, ii. 660 f.

Σκύρος: *Scyrus*, island of the Aegean sea, northwest of Chios, where Achilles's son Neoptolemus was born and bred. λ 509.

σκάψ, nom. pl. σκῶπες: *owl*.

σμερδαλέος 3: *frightful, terrible*. σμερδαλέον, adv. *terribly*.

σμήχω: *rub off*.

Σόλυμοι pl.: *Solyimi*, ancient inhabitants of Lycia. Ζ 184, 204, ε 283.

σός or σάος, σῶς (*sannus*): *safe*.

σός (σύ) 3: *thy, thine, for thee, of thee*.

Σούνιον: *Sunium*, the southernmost point of Attica ('Cape Colonna'). γ 278. At the highest part of the promontory stand the ruins of a temple of Athena.

Σπάρτη: *Sparta*, capital of Lacedaemon, home of Menelaus. α 93, λ 460.

Σπάρτη-θεν: adv. *from Sparta*. δ 10.

σπάω, aor. πασάμην, partic. πασάμενος: *draw, pull*.

σπέιος: see σπέος, *cave, grotto*.

σπείρον: *canvas, sail, shroud*, pl. *sails, clothes*.

σπένδω, 2 pers. subjv. σπένδησθα, iterative impf. σπένδεσκον, aor. ἔσπεισαν, σπείσαν, subjv. σπείσομεν, iterative σπείσασκε: *pour a libation (σπονδή)*.

σπέος or σπέιος, gen. σπέιος or σπέιους, dat. σπήι, dat. pl. σπέεσι, σπήεσι, or (perhaps) σπέεσι: *cave, cavern, grotto*.

σπέρμα, -ατος: *seed*.

σπέρχω, opt. mid. σπερχοίαιτο: *hasten, strive, blow high* (of winds); partic. *making haste, in haste.*

σπείσθαι: aor. of ἔπομαι, *follow.*

σπέσσι: dat. pl. of σπέος.

σπεύδω, aor. σπέυσε (studium): *make haste, perform with haste.*

σπήι: dat. sing. of σπέος.

σπιλάδες pl.: *reefs.*

σπλάγχνα pl.: *vitals, i.e. lungs, heart, and liver.*

σπόγγος: *sponge.* α 111.

σποδιή: *heap of ashes.* ε 488.

σποδός fem.: *ashes.* ι 375.

σπουδῇ (σπεύδω): *with difficulty.*

στάθμη: *line used as a rule, chalk-line.*

σταθμός: *door-post, column; stable, farm-building, farm-yard. σταθμόνδε, to the farm-yard.*

σταίη: aor. opt. of ἵστημι.

σταμίν, -ίνος (ἵστημι): *brace.*

στάς, στάσα: aor. partic. of ἵστημι.

σταφυλή: *cluster of grapes.*

στείβω, impf. στείβον: *tread, tramp.*

στείλαν: *stowed away.* See στέλλω.

στελειόν: *helve of an axe.* ε 236.

στείνομαι: *am crowded, burdened.*

στειν-ωπός (ὀπή?): *strait of the sea.*

σείρα: subst. *keel, cut-water.*

σείρα: fem. adj. *barren, farrow.*

σείχω: *go, come.*

σείλω: fut. στελέω, aor. στείλαν: *send; provide; stow away the sails.*

στεναχίζω and στενάχω, στενάχομαι: *groan, lament.*

στέρνον: *breast.*

στεροπή: *flash, gleam.*

στεύμαι: *assert by word or manner. στευτὸ δ:ψάων, stood as one thirsting.*

στεφανώω, perf. ἐστεφάνωται: *crown; perf. pass. has been set as a crown, crowns.*

στέφω: *crown, heap upon.*

στή [ἔστη]: *took (his) stand, stood, aor. of ἵστημι, place, cause to stand.*

στήθος, dat. pl. στήθεσι: *breast.*

στήλη: *slab, monument, gravestone.*

στήμεναι [στήναι]: *see ἵστημι.*

στηρίζω, aor. στηρίξαι: *stand firm.*

στήσα, στήσιν κτλ.: *see ἵστημι.*

στιβαρός 3: *stout, strong.*

στιβαρώτερος: (*thicker*), *heavier.*

στιβη: *hoar-frost.*

στιλβω: *gleam.*

στίχες pl.: *rows, ranks.*

στόμα, -ατος: *mouth, lips.*

στοναχή (στενάχω): *groan.*

στονό-εις, -εσσα: *mournful, sad.*

στόρνυμι, aor. (ἐ)στόρεσαν, inf. στορέσαι: *spread; with δέμνια or λέχη, to make up a bed; with πόντον, calm the sea.*

Στρατιός: *son of Nestor.* γ 413.

στρατός (στόρνυμι): *army.*

στρεύγομαι: *pine away.*

στρέφω, aor. partic. στρέφας, pass. στρεφβels: *turn, twist, entwine. χερσίν στρεφβels, clutching.*

στρωφάω: *twist, spin.*

στυγερός (στυγέω) 3: *hateful, hated, gloomy.*

στυγέω, aor. opt. στύξαιμι, 2 aor. ἔστυγον: *hate, abhor; 1 aor. make hateful, dreaded.*

Στύξ, gen. Στυγός: *Styx, a stream of the lower world.* ε 185, κ 514. Cf. Milton's 'Abhorred Styx, the flood of deadly hate,' *Par. Lost*, ii. 577.

σύ, gen. σέω, σέο, σεῦ, σέθεν, dat. σοί, τοί, τετιν, acc. σέ: 2 pers. pron., *thou.* Possessive σός. σεῦ, σοί, τοί, and σέ may be enclitic when unemphatic.

συ-βώτης: *swine-herd.*

συγ-χέω, aor. inf. συγχεύαι: *confound, overcome.*

σύες: *swine.* See σύς.

σῦκή: *fig-tree.*

σῦκον: *fig.*

συλ-λέγω, aor. partic. συλλέξας: *collect.*

συμ-βάλλω, aor. mid. partic. συμβλή-μενος: *bring together; mid. meet.*

σύμ-παντες pl.: *all together*.

συν-φράζομαι, aor. συμφράσατο: *counsel with, advise*.

σύν and ξύν: adv. and prep. with dat., *with, together with, together*. σύν κάλυψεν, *covered together, i.e. completely*.

συν-αγείρω: *gather, collect*.

συν-άγω, impf. σύναγεν: *bring together*.

συν-άντομαι, impf. συνήντετο: *meet*.

συν-δέω, aor. συνέδησα: *bind together*.

συν-έργω: *bind together*.

συν-ερίθος: *co-worker, helper*. § 32.

συν-έρρηκται: see συρρήγνυμι.

σύν-εχές adv.: *continuously*. ι 74. § 62 j.

συν-ήσος (συναίρω): *mate, consort*.

συν-τίθηναι, aor. σύνθετο [συνέθηκε]: *comprehend, hear*.

σύν-τρεις: *three together, by threes*.

συρ-ρήγνυμι, perf. pass. συνέρρηκται: *crush; perf. broken down*.

σὺς, nom. pl. σύες, acc. pl. σὺς (ῡς, s u s, sow): *pig, hog, boar*.

[σύ-στασις, -ιος (συνίστημι): *introduction*.]

συφε(ι)ός (σὺς): *pig-stye*.

συφεόν-δε: *to the pig-stye*.

σφάζω, aor. σφάξεν, perf. pass. έσφαγμένα: *cut the throat, slaughter by opening the large artery of the neck*.

σφαῖρα (sphere): *ball*.

σφαραγέομαι, impf. σφαραγεῦντο: *crackle; am full to bursting*.

σφάς: see σφός, *their own*.

σφίας acc., σφίων gen., σφί(ν), σφίσι(ν) dat.: pl. of the 3 pers. pron. These may be enclitics.

σφέτερος 3 and σφός, dat. pl. fem. σφετέρησιν [σφετέραις, § 37 e] 3: 3 possessive pron. *their*.

σφοδρῶς: *mightily, with all strength*.

σφός: see σφέτερος, *their*.

σφῦρα: *hammer*.

σφῶ acc., σφῶιν dat.: dual of the 3 pers. pron., *they two, for them (two)*.

σφῶν: dat. dual of 2 pers. pron., *for you two*.

σχεδίη: *burge, combining the qualities of a raft and a ship*.

σχεδό-θεν or σχεδόν: adv. *near, close at hand*, of time and place.

σχίθε, σχεθέτω, σχέθον: see έχω, *have, hold, check*.

Σχερίη: *Scheria, a mythical land, which the poet's fancy puts remotely and indefinitely west of Ithaca. In historical times it was confidently identified with Corcyra (Corfu)*.

σχίσθαι inf., σχίσθε imv.: see έχω.

σχήλιος 3: *terrible, dreadful, cruel*.

σχήσεις: fut. of έχω, *hold, steer*.

σχίζη (σχίζω, schism): *cleft-wood*.

σχίζω, aor. έσχισεν: *divide, separate*.

σχοῖνος: *bed of rushes*.

σχομένη, σχών: aor. of έχω, *hold*.

σῶ: dat. of σός, *thy*.

σώζω: *save, preserve*.

σῶμα, -ατος: *dead body*.

σώω: *save, protect (from notice)*.

σῶς (σός): *safe, sure*.

T.

τά: for ἄ. See δς, ἦ, δ.

ταί: for αἱ, *the, these, they*. See ὁ.

ταλα-εργός: *patient in labor*.

τάλαντον: *talent, prob. not a very large weight of silver or gold; certainly nothing like the 'talent' of historical times. No coined money is mentioned in Homer, — only bullion*.

ταλα-πείριος: *enduring, much-suffering, unhappy*.

ταλα-πενθής, -έος: *bearing sorrow, patient*.

τάλαρος: *basket*.

ταλασί-φρων, -ονος (φρήν): *with enduring mind, steadfast, stout-hearted*.

τάλλα: by 'crasis' for τὰ ἄλλα, *the rest*. § 29.

ταμὴ (τάμνω): (*dispenser*), *house-wife*.

ταμῆς: *dispenser, steward, master*.

τάμνω, aor. partic. ταμών: *cut*.

τανα-ήκης, -εος: *long-pointed*.

ταναύ-πους, -ποδος: *leg-plying*.

τανηλεγής, -έος: *long-grieving*.

Τάνταλος: *Tantalus*, father of Pelops, grandfather of Atreus and Thyestes.

λ 582 ff. (From his sufferings comes the English word 'tantalize'.)

τανύ-γλωσσος: *tongue-plying*.

τανυ-ήκης, -εος, *long-pointed*.

τανύ-πεπλος: *with trailing robes*.

τανυσί-πτερος: *wing-plying, fluttering*, an epithet of general characteristic.

τανύ-φυλλος: *long-leaved*.

τανύω, aor- (ἐ)τάνυσσε, inf. τανύσσαι, perf. τετάνυσται (τέλω): *stretch, draw*; perf. mid. lie. Cf. τιταίνω.

τάπης, -ητος: *rug, coverlet*.

ταράσσω, aor. ἐτάραξε (τραχύς): *disturb, throw into confusion*.

ταρβέω, imv. τάρβει: *fear*.

τάρπησαν, ταρπώμεθα: see τέρπομαι.

ταρσός: *wicker-basket, crate*.

ταρφέα: adv. *often*.

τάρφθεν [ἐτέρφθησαν]: see τέρπω.

ταῦρος (taurus): *bull*.

ταφήιον (τάφος): *burial robe*.

Τάφιοι pl.: *Taphians*.

Τάφος: Taphos is thought of as an island between Ithaca and the mainland to the north. Its inhabitants are sea-faring and piratical in Homer.

τάφος (θάπτω): *burial, funeral-feast*.

τάχα: adv. *soon, quickly, presently*

τάχιστα: adv. *most quickly*.

ταχύς, -εῖα, -ύ: *swift, fleet*.

τάων: gen. pl. fem. of the article ὁ.

τέ (que): enclitic conj., *and*. τέ — τέ, τέ — καί are correlated, *both — and*. τέ is appended to conjunc-

tions, relative pronouns, and adverbs of time and cause, in order to connect the clause closely with its antecedent. τέ — τέ are sometimes combined with other conjunctions, as μέν τε — δέ τε, μέν τε — ἀλλά τε, to show close correlation. Often the exact force of τέ in connexion with other particles is uncertain.

τέγος, -εος: *roof*; *roofed hall*.

τεῖ: see τέος, *thy, thine*.

τεθαυῖα, τεθήλαι: see θάλλω, *bloom*.

τέθηπα: *wonder*. see θαπ-.

τεθνᾶσιν, τέθηγε κτλ.: see θνήσκω.

τεῖν [σοί]: dat. sing. of σύ.

τέλω, perf. τέταται: *stretch*.

Τειρεσίας: *Tiresias*, the blind seer of Thebes, to consult whose spirit Odysseus went to the realm of Hades. κ 492, λ 90, μ 267.

τέρω: *distress, oppress, grieve*.

τείχος, -εος: *wall of a city*.

τέως: *meanwhile*. See τέως.

τέκεν, τεκέσθαι: see τίκτω.

τεκέσσιιν: dat. pl. of τέκος, *child*.

τεκμαίρομαι, aor. τεκμήρατο (τεκμήριον): (*judge from signs*), *appoint, direct, foretell*.

τέκμωρ: *end, limit, way of escape*.

τέκνον (τίκτω): *child*.

τέκος, -εος, dat. pl. τεκέσσιιν, τέκεσσιιν: *child*.

τέκρην: see τίκτω, *beget*.

Τεκτονίδης: *Tectonides*. See τέκτων.

τεκτοσύνη: *art of carpentry*.

τέκτων, -ωνος: (*former*), *builder*.

τέκωσι: aor. subjv. of τίκτω.

Τελαμών, -ώνος: *Telamon*, son of Aea-cus, and brother of Peleus.

Τελαμωνιάδης: *son of Telamon*. λ 543.

τελαμών, -ώνος: *broad strap* for the support of shield or sword.

τελέθω: equiv. to εἰμί, *am*.

τελείω: see τελέω.

τελεισ-φόρος: *end-bringing, complete*.

τελευτάω, fut. τελευτήσω, aor. τελεύτησεν, pass. inf. τελευτηθῆναι: *bring to pass, fulfil, accomplish, finish; mid. come to pass.*

τελευτή: *end, accomplishment.* τελευτήν ποιῆσαι = τελευτῆσαι.

τελέω and τελέω, fut. τελέω, mid. inf. τελέεσθαι, aor. (ἐ)τέλεσ(σ)ε, subjv. τελέσω, inf. τελέσ(σ)αι, perf. τετέλεσται, aor. pass. (ἐ)τετέλεσθη (τέλος): *complete, fulfil, accomplish, perform.* ἡμαρ τέλεσ' ἡώς, *dawn (perfected) fully ushered in the day.*

τελή-εις, -εντος: *perfect, unblemished.* (Possibly, efficacious.)

τέλλω, plpf. pass. τέταλτο: *command, entrust to (with ἐπι).*

τέλος, -εος: *end, issue.*

τέμενος, -εος (τέμνω, templum): *(ground set apart), consecrated ground, sanctuary, royal domain.*

Τεμέση: the later Τάμασος, a place in Cyprus famous for its wealth of copper. (This metal takes its name from that island; cf. late-Latin cuprum, aes Cyprium.)

τέμνω: *cut, cleave.* γ 175. Cf. τάμνω.

Τένεδος: island in the Aegean Sea, near the coast of the Troad. γ 159.

τένων, -οντος: *tendon, sinew.*

τέξεις: fut. of τίκτω, *bear.*

τέο [τοῦ, τίνος]: gen. of τίς, *who?*

τέός [σός] (σύ) 3: *thy, thine.*

τέρας, -αος: *sign, portent.*

τέρετρον: *auger.*

τερήν, neut. τερέν: *soft, tender.*

τέρμα, -ατος: *limit.*

τέρπω, mid. τέρπομαι, aor. τερψάμενος, 2 aor. subjv. (τε)ταρπώμε(σ)θα, partic. τεταρπόμενος, aor. pass. τάρπησαν, ἐτέρφθησαν, τάρφθεν, subjv. τραπέομεν (§ 54 d), opt. τερφθῆτε: *cheer, give pleasure; mid. and pass., take pleasure, make merry, delight, enjoy myself.*

τερπι-κέρανος (τρέπω, § 34): *wielder of the thunderbolt.* Epithet of Zeus.

τέρσομαι, aor. inf. τερσήμεναι: *dry.* ὅσσε δακρυόφιν τέρσοντο, *his eyes were dried from tears.*

τερψί-μβροτος: *delighter of men.* μ 269.

Epithet of Helios, the sun.

τέσσαρες, neut. τέσσαρα: *four.*

τέταλτο: plpf. of τέλλω, *entrust.*

τετάνυσται: perf. of τανύω, *stretch.*

τεταρπώμεσθα: see τέρπω.

τέταρτος 3: *fourth.*

τέτατο: plpf. of τείνω, *stretch.*

τετέλεσται: see τελέω.

τετεύχεται: see τεύχω.

τετίημαι: *grieve.*

τετίμηται: see τιμάω, *honor.*

τετλάμεν: see τλήσομαι.

τέμμεν and ἔτεμμε(ν): aor. *found.*

τετρά-γνος: *of four acres* (using the English acre in its primitive indefinite sense).

τετραίνω, aor. τέτρηκε: *bore.*

τετρά-κις: *four times.*

τετρά-κυκλος: *four-wheeled.*

τετρ-άορος: *joined four together, four-spanned.*

τέτραπτο: plpf. of τρέπω, *turn.*

τέταρτος: *fourth.* See τέταρτος.

τετραχθά: adv. *into four pieces.*

τέτρηκεν: aor. of τετραίνω, *bore.*

τετυγμένα: *well made.* See τεύχω.

τετύκοντο: aor. of τεύχω, *prepare.*

τετύχηκε: is. See τυγχάνω.

τεύ [τινός]: enclitic gen. of τίς.

τεύχεα, dat. τεύχεσιν pl.: *arms, weapons, armor; tackle* (cf. δπλα).

τεύχω, fut. τεύξει, aor. ἔτευξα, τεῦξε, mid. τετύκοντο (§ 46 e), perf. τετευχώς, pass. τέτυκται, pl. τετεύχεται, aor. pass. ἐτύχθη: *make, build, make ready, appoint, cause; perf. and pass., is built, is appointed, is.*

τεχνάω, aor. τεχνήσατο: *contrive.*

τέχνη: *art, skill, device.*

τεχνή-εις, -εσσα, fem. pl. τεχνῆσαι: *artful, skilful, cunning, with genitive.*

τεχνηέντως: *adv. with art, skilfully.*

τέψ [τινί] dat., τέων [τίνων] gen.: *of τῖς.*

τέως: *adv. meanwhile. See εἰς.*

τῇ: *here! An inv. of the root τα (τεῖνω). It is always intrans., and followed by another imperative.*

τῇ [ῆ]: *adv. where, as.*

τῇ [ταύτῃ]: *adv. there.*

τῇδε: *adv. here.*

τηκεδών, -δνος: *wasting, consumption.*

τήκομαι: *waste away, pine.*

τῇλε (tele-phone): *adv. far, far away.*

τηλε-δαπός: *of a distant land.*

τηλεθάω, partic. τηλεθδωντα: *flourish; partic. luxuriant, luxuriantly.*

τηλε-κλειτός and τηλεκλυτός (κλέος): *far-famed.*

Τηλέμαχος: *son of Odysseus and Penelope; the central figure of the first four books of the Odyssey.*

Τήλεμος: *a seer. ι 509.*

Τηλέπυλος: *city of Laestrygonia. κ 82.*

Τηλεφίδης: *son of Telephus (who was a son of Heracles; wounded by Achilles on the way to Troy; and whose adventures formed the theme of a noted play of Euripides). λ 519.*

τηλικός: *of that age, so young.*

τηλό-θεν: *adv. from far away.*

τηλό-θι: *adv. far away.*

τηλό-σε: *to a distance, far away.*

τηλοτάτω: *adv. most remote.*

τηλοῦ: *adv. far away.*

τηλύγεις 3: *grown tall. (A word of doubtful meaning; perh. dearly loved.)*

τῇμος: *adv. then. Generally correlative with ἤμος, when.*

Τηϋγεις: *Taiygetus, the lofty mountain range which towers above Sparta. ζ 103.*

τηῦσιος 3: *fruitless, vain.*

τιθαιβώσω: *build homes, store up honey.*

τίθῃμι, 2 sing. τίθησθα, pl. τιθεῖσι (§ 55 a), impf. (ἐ)τίθει, impf. mid. τιθέμεσθα, fut. θήσω, aor. ἔθηκα, pl. ἔθεμεν, ἔθεσαν, θέσαν, θῆκαν, subjv. θέω [θῶ], θῆης [θῆς], opt. θέη, pl. θεῖμεν, inv. θές, inf. θεῖναι, θέμεν(αι), mid. ἔθετο, θέτο, inv. θέο, partic. θέμενος: *place, cause, make, do.*

Τιθωνός: *son of Laomedon, brother of Priam, and husband of Eos (Aurora). ι 1. He had the beauty of his family, like Ganymede and Paris, and thus won the love of Eos; but she, in asking the gift of immortality for him from Zeus, forgot to ask that he might enjoy eternal youth, and, according to the later story, he withered away, and finally became a grasshopper.*

τίκτω, fut. τέξεις, aor. ἔτεκεν, τέκε, subjv. τέκωσι, mid. inf. τεκέσθαι: *bring forth, bear, beget.*

τίλλω: *pluck, tear the hair.*

τίμᾶω, impf. ἐτίμα, fut. τίμήσουσι, perf. τετίμηται: *honor; perf. pass. is honored.*

τίμη: *honor.*

τίμη-εις, -εντος: *honored, precious.*

τίμηστέρος: *more honored.*

τίμηστάτος: *most honored.*

τίμιος: *honored.*

τινάσσω, aor. τιναξάσθην, subjv. τινάξῃ: *shake, flap the wing.*

τίνω, fut. τίσω. aor. (ἐ)τίσατο, inv. τῖσαι: *pay; mid. exact satisfaction, repay ourselves, punish.*

τίπτε, τίπτ', or τίφθ' (τί ποτε): *why? why, pray?*

τίς, τί, gen. τέο, gen. pl. τέων: *interrog. pron. who? what? τί (acc.) why? wherefore?*

τίς, τι, gen. τεῦ, dat. τέψ and τῷ: *enclitic indef. pron., any one, some*

one, many a one. *τι*, any, in any way, at all.

τίσαι, τίσατο, κτλ.: see *τίνω*.

τίσις: vengeance, recompense.

τίσω: will pay. See *τίνω*.

τιταίνω: draw, stretch; mid. exert myself, strive.

Τιτύος: *Tityus*, a monster punished in Hades for an offense against Leto. λ 576. His former home was in Euboea, acc. to η 324.

τιτύσκομαι: aim, set my course.

τίφθ': see *τίπτει*.

τίω, impf. *τίεν*, aor. *ἔτισε*, perf. pass. partic. *τετιμένος*: honor.

τλήσμαι fut.; aor. *ἔτλην*, opt. *τλαίην*, perf. inf. *τετλάμεν*, partic. *τετληότι* (from root *ταλ*, cf. *tuli*): bear, endure, suffer, dare, have the heart.

τοί [σοί]: enclitic, dative. See *σύ*.

τοί [οἷ]: who. See *ὅς*. § 45 j.

τοί [οἱ]: the, these. See *ὅ*.

τοίγαρ: well then, therefore, so.

τοῖον: adv. so, prob. spoken with a gesture, having 'deictic' force.

τοῖος 3: such, of quality.

τοιοῦδε, -ήδε, -όνδε: such, such as this, such as that.

τοιοῦτος, neut. *τοιοῦτον*, neut. pl. nom. *τοιαῦτα*: such.

τοῖσδε(σ)ιν: dat. of *ὅδε*. § 45 n.

τοίχος: wall, of house or ship.

τοκῆς (*τίκτω*) pl.: parents.

τολμάω, aor. opt. *τολμήσειεν*: dare, have courage.

τολυνεύω, aor. *τολύπευσε*: wind up, complete, accomplish.

τοξάζομαι: shoot with the bow.

τόξον: bow. *τόξα* is often used as singular, with reference to the dif-

ferent parts of one bow. Its manufacture from goat horns is described in Δ 105 ff.

τορνών, aor. subjv. *τορνώσεται*: shape out, design.

τοσσάκι: adv. so many times, so often.

τόσ(σ)ος 3: so great, so much, so far, so long. *τόσ(σ)ον*, adv. so much.

τοσ(σ)όσδε, τοσσήδε, τοσόνδε: so great as that.

τοσσοῦτον: adv. so great, so far.

τότε: adv. then.

τούνεκα (τοῦ ἔνεκα): therefore, on that account.

τόφρα: so long, meanwhile. Freij. correlative with *ὅφρα*.

τράγος: he-goat.

τράπεζα (for *τετρά-πεζα*, cf. *τρίπος*): table.

τραπέομεν [*ταρπῶμεν*]: aor. pass. subjv. of *τέρπομαι*, enjoy myself.

τραπίσθαι: see *τρέπω*.

τραπέω: tread the vintage.

τραφέμεν, τράφεν: see *τρέφω*.

τρεῖς (tres, drei): three.

τρέμω: tremble.

τρέπω, aor. mid. *τρέψάμενοι*, 2 aor. *ἔτραπον*, mid. inf. *τραπέσθαι* (*tor-queo*): turn.

τρέφω, aor. *ἔθρεψε*, partic. *θρέψας*, 2 aor. inf. *τραφέμεν* [*τραφεῖν*], aor. pass. *ἔτραφεν, τράφεν* [*ἐτράφησαν*]: nourish, feed, nurture, rear, am nurse; curdle; 2 aor. and pass., grew up, was bred.

τρέχω: run.

τρέω, aor. *τρέσσαν*: flee in fright.

τρήρων, -ωνος: timid.

τρητός: perforated; well-bored; prob. with reference to the holes in the framework of the bedstead, for the straps which supported the mattress.

τρηχύς, τρηχεῖα [*τραχύς*]: rough, rugged, rocky.



τόξον.

τρίαινα: *trident*.

τρίβω, aor. inf. τρίψαι: *rub*.

τρί-εις: *adv. for three years*.

τρί-πολος: *thrice ploughed*.

τρί-πος, -οδος: *tripod, a three-legged stand which was placed over the fire as a support for a kettle. In δ 129 the word may mean three-legged table; in κ 361 a kettle*.

τρίς: *three times, thrice*.

τρισ-και-δέκατος: *thirteenth, but without notion of order of rank. τρισ-καιδέκατος ἐγὼ αὐτός, "I with twelve others."*

τρί-στοιχος: *in three rows*.

τρίτατος 3: *third*.

Τρίτογένεια: *Trito-born, Tritogenia. Epithet of Athena. It is best treated as a proper name*.

τρίτος 3: *third. τὸ τρίτον, the third time*.

τρίχα: *adv. threefold, in three divisions. τρίχα νυκτὸς ἔην, it was in the third part (i.e. the last third) of the night*.

τρίχες: *pl. of θρίξ, hair*.

τριχθά (τρίχα): *adv. into three pieces*.

τρίψαι: *aor. of τρίβω, rub*.

Τροίη: (1) *the Troad, Troy, the country in the northwest corner of Asia Minor with Ἴλιος as its capital. (2) The city of Ilios, Troy, itself. δ 146. (Strictly adj. of Troy, sc. γῆ or πόλις.)*

Τροίη-θεν: *adv. from Troy*.

Τροίην-δε: *adv. to Troy*.

τρόπις, -ιος: *keel*.

τροπός: *thong, strap (lit. twist) by which the oar was so fastened to the upright thole-pin (κλῆις) that it played freely upon it as upon a fulcrum*.

τροφέομαι (τρέφω): *swell, tower up*.

τροφέ-εις, -εσσα: *adj. swollen*.

τροφός (τρέφω) fem.: *nurse*.

τροχός (τρέχω): *wheel, round mass*.

τρυγάω, pl. τρυγῶσι: *pluck, gather grapes*.

τρύπανον: *auger, drill*.

τρύπᾶω, 3 sing. opt. τρῦπῶ: *bore*.

τρύφος: *fragment, part*.

τρίχῳ: *waste, consume, distress*.

τρώω: *crop, eat, of mules. ζ 90*.

Τρώες pl.: *dat. Τρώεσσι(ν) and Τρω-σί(ν): Trojans*.

Τρωή: *Trojan woman*.

τρωχάω, impf. τρώχων (τρέχω): *trot, run*.

τυγχάνω, aor. subjv. τύχῃς, perf. τετύχηκε (τύχη): *chance upon, obtain; chance to be; perf. τετύχηκε, in much like τέτυκται, is*.

Τυδείδης: *son of Tydeus, Diomed*.

τυκτός (τεύχω): *well-prepared, smooth*.

τύμβος: *tomb, burial-mound*.

Τυνδάρεος: *Tyndareüs. λ 298. See Λήδη*.

τύπτω: *strike, beat*.

τύρός: *cheese*.

Τυρώ, -ος: *Tyro, mother of Neleus. β 120, λ 235 ff*.

τυτθός: *little, young. τυτθόν, a little*.

τύχῃς: *aor. subjv. of τυγχάω*.

τῷ: *in that case, therefore*.

τῷ [τινί]: *enclitic dat. sing. of τίς*.

Υ.

υακίνθινος: *hyacinthine. ζ 231. Cf. Adam's 'hyacinthine locks,' Milton, Par. Lost, iv. 301. Prob. with reference to curliness rather than to color*.

ὑας: *swine, acc. pl. of ὕς*.

ὑβρίζω: *act insolently, am insolent*.

ὑβρις, -ιος: *insolence, wantonness*.

ὑβριστής: *insolent man*.

ὑγρός (hygro-meter) 3: *moist, watery*.

ὑγρή, fem. adj. as subst., *the moist, the sea. Cf. Milton's 'O'er moist*

and dry, | O'er sea and land,' *Par. Lost*, iii. 652. ἡγρόν, adv. damply.

ἡδραίνω, aor. mid. ἡδρηναμένη: wash, mid. bathe.

ἡδρεύω: fetch water.

ἡδρηλός: moist, well-watered.

ἡδωρ, gen. ἡδατος: water.

ἡιός, gen. ἡιός, ἡιός, dat. ἡιεί, ἡιεί, ἡι, acc. ἡια, ἡιόν, voc. ἡιέ, pl. nom. ἡιέες, ἡιές, dat. ἡιασί(ν), acc. ἡιέας, ἡιας: son. §§ 26 f, 40 c.

ἡλη: wood, forest, small wood.

ἡλή-εις, -εσσα: woody.

ἡμεῖς, gen. ἡμέων, dat. ἡμῖν, ἡμιν, ἡμμι(ν), ἡμέας: plural of 2 pers. pron., ye, you.

ἡμέτερος (ἡμεῖς) 3: your.

ἡμμιν: see ἡμεῖς, you.

ἡμνος (hymn): song, strain. θ 429.

ἡμός (ἡμεῖς) 3: your.

ἡός: gen. of ἡς, hog.

ἡ-άγω: lead under (the yoke).

ἡ-ακούω, aor. inf. ἡπακούσαι: (give ear), answer.

ἡ-αλύσκω, aor. ἡάλυξε: escape.

ἡπατος: most exalted.

ἡ-έδεκτο: see ἡποδέχομαι. § 56.

ἡ-έδραμε: see ἡποτρέχω.

ἡπέδω, ἡπεδύσσετο: see ἡποδύω.

ἡ-εἰκω, fut. mid. ἡπέλξει [ἡπέλξη]: yield.

ἡπέρ: see ἡπέρ.

ἡ-έκ: adv. out from under, away from.

ἡ-εκκλίνθη: see ἡποκλίνω.

ἡ-εκ-προ-θέω: run forth out from among (his competitors).

ἡ-εκ-προ-λύω, aor. ἡεκπροέλυσαν: loose away from under the yoke, unharness.

ἡ-εκ-προ-ρέω, stream away from out the depths.

ἡ-εκ-προ-φεύγω, aor. opt. ἡεκπροφύγοιμι: escape.

ἡ-εκ-φέρω: (bear myself away down out of the scene), speed along.

ἡ-εκ-φεύγω, aor. ἡεξέφυγον, ἡπέκφυγον: flee, escape.

ἡ-έμεινα: aor. of ἡπομένω.

ἡ-έμνησεν: aor. of ἡπομνήσκω.

ἡ-ένερθε: adv. below, beneath.

ἡ-έξ: equiv. to ἡπέκ.

ἡ-εξ-έφυγον: see ἡεκφεύγω.

ἡπέρ and ἡπέρ (super): prep. with acc. and gen., over, above, beyond.

(1) With acc., ἡπέρ οὐδόν, over the threshold; νηὸς ἡπέρ, over the ship; ἡπέρ ἄλα (perhaps for ἡπέρ σάλα, since ἄλς once began with σ), over the sea; ἡπέρ μόρον, beyond fate.

(2) With gen., ἡπέρ κεφαλῆς, above (his) head; ἡπέρ λέβητος, over a basin.

ἡπέρ: for ἡπέρ, when it immediately follows its case. § 58 c.

ἡπέραι pl.: braces, ropes running from the end of the sail-yard to the deck, by which the top of the sail could be properly adjusted to the wind.

ἡπέρ-βαίνω, aor. ἡπέρβη: pass over, cross.

ἡπέρ-βάλλω, aor. inf. ἡπερβαλλέειν: throw (it) over.

ἡπέρ-βασίη: transgression.

ἡπέρ-βη: aor. of ἡπερβαίνω.

ἡπέρ-βιον: adv. wantonly.

ἡπέρ-βιος: excessive, wanton.

ἡΥπέρεια: (Overly), ancient home of the Phaeacians. § 4.

ἡπέρ-έχω, aor. ἡπερέσχε: rise, of a star.

ἡπέρ-ηγορέων, -οντος (ἄνθρωπος): haughty.

ἡπέρ-ῆσει: fut. of ἡπερίημι.

ἡπέρ-θεν: adv. above.

ἡπέρ-θύμος: high-spirited.

ἡπέρ-θύριον: lintel of a door.

ἡπέρ-ῆμι, fut. ἡπερήσει: throw beyond.

ἡΥπεριονίδης and ἡΥπεριων, -ονος: Hyperion, lofty, exalted one, a name of the sun-god, apparently formed with adj. suffixes from ἡπέρ. § 42.

ἡπέρ-πέτομαι, aor. ἡπέρπτατο: fly over, fly beyond.

ὑπερτερή: lit. *over-part, over-box*. Prob. a frame to increase the depth of the wagon-box when light and bulky loads were to be carried. § 70.

ὑπέρτερος: *upper*, esp. of the *outer* flesh as distinguished from the viscera (σπλάγχνα).

ὑπερφιάλος: *haughty, insolent*.

ὑπερφιάλως: adv. *insolently*.

ὑπ-έρχομαι, aor. ὑπήλυθε, ὑπήλθε, mid. ὑπήλθετο: *go under, enter*.

ὑπεριώ-θεν: adv. *from her upper room*. § 36 c.

ὑπερώιον, pl. as sing. ὑπερῶα: *upper room, chambers on the 'second floor.'*

ὑπ-έστην: *promised*. See ὑφίστημι.

ὑπ-έσχετο: see ὑπίσχομαι.

ὑπ-ήλυθετο, ὑπήλυθε: see ὑπέρχομαι.

ὑπ-ηγήτης (ὑπήνη): *bearded*. πρῶτον ὑπηγήτη, *just bearded*.

ὑπ-ηοῖος (ἡώς): adj. *at break of day*.

ὑπ-ίσχομαι, aor. ὑπέσχετο: *promise*.

ὕπνος (somnus): *sleep*.

ὑπνώω: *slumber, sleep*.

ὑπό: adv. and prep. *under, beneath*.

ὑπ' ἔμβρυον ἦεν ἐκάστη, *put a suckling under each*; ὑπὸ λῖτα πετάσας, *spreading a linen cloth beneath*; ὑπὸ δὲ θρήνυς ποσὶν ἦεν, *but below was a stool for the feet*.

(1) With acc., ὑπὸ ζυγὸν ἤγαγεν, *led under the yoke*; ὑπὸ πόντον ἐδύσετο, *sank beneath the sea*; φάος αἶθερ' ὑπὸ ζόφον, *the light is gone under the darkness ('into the west')*.

(2) With dat., ὑπὸ ποσσὶν ἐδήσατο πέδιλα, *she bound her sandals under her feet*; ὑπὸ Νηίῳ, *at the foot of Nēum*; ὑπὸ μνηστήρσιν δαμείη, *may be slain by the suitors*.

(3) With gen., *under, by*. ὑπὸ στέρνοιο τάνυσσεν, *stretched under his breast*; ἔλυσαν ὑπὸ ζυγοῦ, *released from under the yoke*; ὑπὸ κύματος ἀρθεῖς, *lifted by a wave*.

ὑπο: for ὑπό, when it immediately follows its case. § 58 c.

ὑπό-βρυχα: acc. as if from a nom. ὑπόβρυξ. With θῆκε, *put under water*.

ὑπο-δάμνημι, 2 sing. pass. ὑποδάμνασαι: pass. am subject.

ὑπο-δεῖδω, aor. ἱμν. ὑποδείσατε: *fear, shrink before*. § 62 h β.

ὑπο-δέχομαι, aor. ὑπέδεκτο: *undertake, promise*.

ὑπο-δμῶς: *underling, vassal*.

ὑπόδρα: *askance, darkly*.

ὑπο-δύομαι, aor. ὑπέδῦ and ὑπεδόσετο, partic. ὑποδύσα: *sink into, creep over*; with gen., *come forth from*.

ὑπο-θήσεται: fut. of ὑποτίθημι.

ὑπο-κρίνομαι [ἀποκρίνομαι]: *answer*.

ὑπο-κλίνω, aor. pass. as mid. ὑπεκλίνθη: *lay down under*.

ὑπό-κυκλος: (*wheeled-beneath*), with castors.

ὑπό-κυομαι, aor. partic. ὑποκῦσαμένη: *conceive*.

ὑπο-λείπω, impf. mid. ὑπελείπετο: mid. *remain*.

ὑπο-λύω, aor. ὑπέλυσα: *loose from under* (the rams).

ὑπο-μένω, aor. ὑπέμεινε: *remain*.

ὑπο-μιμνήσκω, aor. ὑπέμνησε: *remind, cause to remember*.

ὑπο-νήιος: *at the foot of (lying beneath)* Mt. Nēum.

ὑπο-περκαίω: *gradually take on color*.

ὑπο-σείω: *shake below, turn*.

ὑπο-στᾶς: see ὑφίστημι.

ὑπο-στρέφω, aor. partic. ὑποστρέψας: *turn about, turn*.

ὑπό-σχεσις, -ιος: *promise*.

ὑπο-τίθημι, fut. ὑποθήσεται: *suggest*.

ὑπο-τρέχω, aor. ὑπέδραμε: *run under* (weapon or outstretched arm).

ὑπο-ουράνιος: *under heaven, i.e. on earth*.

ὑπο-φθάνω, aor. mid. partic. ὑποφθάμενος: *come before, anticipate*.

ὑπίος: adj. *supine, on his back.*

ὕς, gen. ὕς: *hog, swine.* See σῦς.

ὑσμίνη: *battle, conflict.*

ὑστάτιον: adv. *at last, last.*

ὑστατος: *last, last of all.* ὑστατον and ὑστατα adv., *last, finally.*

ὑστερον: adv. *later, hereafter.* ἐς ὑστερον, *a second time.*

ὑφαίνω, iterative impf. ὑφαίνεσκειν, aor. partic. ὑφάνῃς: *weave, contrive.*

ὑφαντός 3: *woven.*

ὑφασμα, -ατος (ὑφαίνω): *web, garment.*

ὑφάω, pl. ὑφώσι: *weave.*

ὑφ-ίστημι: *undertake.*

ὑψ-αγόρης: (*big-talker*), *boaster.*

ὑψ-ερεφής, -ές: *high-roofed.*

ὑψηλός 3: *high, lofty.*

ὑψι-βρεμέτης (βρέμω): *high-thunderer.*

ὑψι-κερως (κέρας): *with lofty horns.*

ὑψι-κομος and ὑψι-πέττηλος: *with lofty foliage, with high branches, high-crowned.*

ὑψό-θεν: adv. *from on high.*

ὑψ-όροφος: *high-roofed.* See ὑπερεφής.

ὑψό-σε: *on high, into the air.*

ὑψού: adv. *high out.*

ὑω, partic. ὑόμενος: *wet*; mid. partic. *in the rain.*

Φ.

φάάντατος (φαεινός): *brightest.*

φαγέμεν [φαγεῖν] inf., φάγησιν [φάγη] subjv., φάγοι opt., φάγομεν ind.: aor. of ἐσθίω, *eat.*

Φαῖθουσα: *Phaëthusa (gleaming), a nymph.* μ 132. Cf. Phaëthon as an epithet of the sun, and Phoebus as a by-name of Apollo.

φαῖθων, -οντος: *bright, gleaming.*

φαεινός (φάος) 3: *flashing, shining.*

φαείνω (φάος): *give light, shine.*

φαιεῖ-μβροτος: *giving light to mortals.*

Φαίδιμος: *king of Sidon.* δ 617.

φαίδιμος: *illustrious, glorious.*

Φαίδρη: *Phaëdra, daughter of Minos of Crete, wife of Theseus of Athens. She became enamored of her stepson Hippolytus and, repulsed by him, caused his death and committed suicide.*

Φαίηκες, dat. Φαίηκεσσιν pl.: *Phaeacians, a mythical maritime people whose island was later identified with Corcyra (Corfú). This island is the scene of the action of books ζ-θ, and the story of ι-μ is told to the Phaeacian king Alcinous.*

φαίης: opt. of φημί, *say.*

φαινομένη-φιν: dat. fem. of pres. pass. partic. of φαίνω.

φαίνω, iterative inf. φαίνεσκειν, aor. opt. φήναι, inf. φῆναι, fut. pass. φανέσθαι, aor. pass. φάνη, subjv. φανῆ [φανῆ], partic. φανείς, iterative φάνεσκε (φάος): *give light, show, cause to appear, utter, gite (δ 12); pass. appear.* Cf. φαείνω.

Φαιστός: *Cretan town.* γ 296.

φάμην, φάν [έφασαν]: see φημί.

φάνεσκε: iterative aor. pass. of φαίνω.

φάος, -εος, and φώς [φώς]: *light.*

φαρέτρη: *quiver.*

φάρμακον: *herb, drug, poison.*

φαρμάσσω: *temper.*

Φάρος: *island near Egypt.* δ 355.

φᾶρος, -εος: *cloak, robe.* See χλαῖνα.

φάρυγξ, gen. φάρυγος: *gullet.*

φάσγανον: *sword.*

φάσθαι: inf. mid. of φημί.

φάσκει: iterative impf. of φημί.

φάτις: (*speech*), *report.*

φάτο [έφη]: impf. mid. of φημί, *say.*

φάτνη: *crib, manger.*

φείδομαι, aor. opt. πεφιδόμην: *spare.*

(φεν-) aor. ἔπεφνε: see πέφνε, *kill, slay.*

Φεραί pl.: *a town in Thessaly, on Lake Boebeis.*

Φέρης, -ητος: *founder of Φεραί, father of Admetus (husband of Alcestis).* λ 259.

φέριστος: *best*. φέριστε, *good sir*.

φέρτατος: *best, bravest*.

φέρτερος: *better*.

φέρω, iterative impf. φέρεσκε, fut.

οἴσουσι, aor. ἤνεικαν, ἔνεικαν, imv.

ἐνείκατε, οἰσέτω, inf. οἰσέμεν(αι) (*fero*, *bear*): *carry, bear, bring, bear away*.

φεύγω, aor. φύγον, perf. partic. πεφευγότες, πεφυγμένος (*fugio*): *flee, escape*.

φή [ἔφη]: impf. of φημί.

φήμη: (*saying*), *vocal omen, omen*.

φημί, 3 pl. φασί, subjv. φῆν, φῆσιν

[φῆ, § 47 a], opt. φαίης, impf. ἔφην,

2 sing. ἔφησθα, φῆς, 3 sing. ἔφη, φῆ,

1 pl. φαμέν, 3 pl. ἔφασαν, φάσαν, φάν,

ind. mid. 2 pl. φάσθε, partic. φαμένη,

iterative impf. ἔφασκον, φάσκεν

(*fari*): *say, assert, say to myself*

(hence, *think, believe*). See εἶπον.

Φήμιος: Ithacan bard. α 154, 337.

φήμις, -ιος: *talk*.

φῆν [ἔφην]: impf. of φημί.

φῆναι: aor. inf. of φαίνω, *show*.

φήνη: *osprey*.

Φηραί pl.: a town at the head of the Messenian Gulf, the modern Kalamata. γ 488.

φῆσιν [φῆ]: subjv. of φημί.

φθάνω, aor. ἔφθης: *come sooner*.

φθέγγομαι, aor. partic. φθεγγαμένον: *utter a sound, shout*.

Φθίη: region of Thessaly. λ 496.

φθινύθω: *consume, waste away, die*.

φθίνω, aor. inf. φθίσαι, aor. mid. opt.

φθίτο (§ 49 b), partic. φθιμένοις:

waste away, perish, wane; aor. act. *destroy*.

φθίω, subjv. φθίης: *perish*.

φθογγή and φθόγγος (φθέγγομαι): *voice*.

φθονέω: *grudge, begrudge, object to*.

Sometimes followed by a genitive (of 'separation') of the thing grudged or refused.

-φι(ν): inseparable suffix, ending of an old instrumental case. Added to the stem of a noun, it forms a genitive and dative in both singular and plural, which is used generally as an instrumental, ablative, or locative case. § 36 a.

φιλέω, opt. φιλοίη, partic. φιλεῦντας [φιλοῦντας, § 27 b], impf. (ἐ)φίλει, iterative φιλέεσκε (§ 57 b), fut. inf. φιλησέμεν [φιλήσειν], mid. φιλήσεται [φιλήσῃ], aor. φίλησε: *love, show favor to, entertain as a friend*; mid. *receive hospitality*.

φιλ-ἡρετμος: *oar-loving, sea-loving*.

Φιλοκτήτης: *Philoctetes*, a famous archer who had the bow and arrows of Heracles. γ 190, θ 219. The story of his detention in Lemnos is told in B 716-725. He was brought to Troy not long before its capture.

Φιλομητιδης: Lesbian king who challenged visitors to a wrestling match. δ 343.

φιλο-μειδής, -ές (*smile*): *laughter-loving*. Epithet of Aphrodite.

φιλό-ξενος: *hospitable*.

φίλος 3: *dear, beloved, pleasing*; as subst., *friend*. Comp. φίλτερος, superl. φίλτατος. φίλος is often used in Homer where the less emotional English idiom would not use *dear*, but it is distinctly more than the possessive pronoun, and part of the original coloring is lost if it is rendered by *thy, his, etc*. It is a standing epithet with words which denote relationship, or a part of the human body, or the mind.

φιλότης, -ητος: *love, friendship*.

φιλοτήσιος: adj. of *love, amorous*.

φίλτατος, φίλτερος: see φίλος.

φίτρος: *log of wood*.

Φοῖβος: *Phoebus, (shining)*. Epithet (by-name) of Apollo.

Φοινῖκες pl. : *Phoenicians*, known to Homer as a race of skilful mariners, traders, and manufacturers. See Σιδώνιοι.

Φοινίκη : *Phoenicia*, at the northeast end of the Mediterranean.

φοινῖκο-πάρης : *purple-cheeked*. Epithet of ships. See μίλτο-πάρης.

φοῖνιξ, -ῖκος : (*Phoenician tree* ?), *palm-tree*.

φοιτάω, impf. (ἐ)φοίτων, φοιτᾶ : *go to-and-fro, wander, keep coming*.

φόνος : *death, slaughter*.

φορέω, subjv. φορέησι(ν) [φορῇ], opt. φοροίη (cf. φιλοίη), impf. (ἐ)φóρει (φέρω) : *bear*.

Φόρκυς, -ῦνος : *Phorcys*, a sea-god. a 72.

φόρμιγξ, -ιγγος : *phorminx, lyre*.

φορμίζω : *strike the lyre*.

φοροίη : opt. of φορέω.

φορτίς, -ίδος (φόρτος) : *merchant-ship*.

φόρτος (φέρω) : *lading, cargo*.

φóως : see φάος. φóωσδε, *to the light*.

φράζω, fut. mid. φράσσεσθαι, aor. φράσε, mid. (ἐ)φράσ(σ)ατο, 2 aor. (ἐ)πέφραδε, inf. πεφραδέμεν (§ 46 e) : *make clear, point out, direct; mid. consider, plan, recognize*.

φράσσω, aor. φράξε : *fence*.

φρήν, dat. φρενί, dat. pl. φρεσι : the *diaphragm, midriff, breast*, esp. as seat of intelligence and feeling, *mind, heart*. Freq. in plural.

φριξ, gen. φρικός : *ruffled sea*.

φρονέω (φρήν) : *think, consider, plan*. ἐν φρονέω includes both good-will and prudence. φίλα φρονέων, *with friendly heart*.

Φρόνιος : an Ithacan. β 386, δ 630.

φρόνις, -ιος : *knowledge, intelligence*.

Φρόντις, -ιος : *helmsman of Menelaus*. γ 282.

φῦ [ἔφυ] : see φύω.

φυγῇ : adv. dat. *in flight*.

φύγε : *escaped*. See φεύγω.

φύη (φύω) : *form*. Cf. φύσις.

φυκτός (φεύγω) : *to be escaped*. οὐ φυκτὰ πέλονται; *there is no escape*.

Φυλάκη : *Thessalian town*. λ 290.

φυλάσσω, inf. φυλασσέμεναι, φυλάσσειν, aor. subjv. φυλάξω : *guard, watch*.

φυλή : (perhaps) *myrtle*.

φύλλον (φύω, folium) : *leaf*.

φῦλον (φύω) : *race, tribe*.

φύλοπις, -ιδος : *din of battle*.

Φυλώ, -ῶος : *servant of Helen*. δ 125.

φύντες : see φύω.

φύξιμος : *way of escape*.

φύρω, perf. partic. πεφυρμένον : *besmear, stain*.

φυσί-ζωος (φύω, ζωή) : *life-giving*.

φύσις : *nature*.

φυτεύω (φυτόν) : *set out, plant*.

φυτόν : *growth, esp. tree, vine*.

φύω, aor. ἔφῦσε, 2 aor. ἔφυ, φῦ, 3 pl. ἔφυν [ἔφυσαν], partic. φύντες, perf. πεφύκασι, πεφύασιν, partic. πεφυῶτε, plpf. πεφύκει (fui, be) : *put forth, cause to grow; 2 aor. and perf. grow*. ἔν οἱ φῦ χειρὶ, (grew to) *clung to his hand*.

φώκη : *seal*. δ 404 ff.

φωνέω, aor. (ἐ)φώνησεν, partic. φωνήσας : *speak, lift up my voice*.

φωνή : *voice*.

φώς, gen. φωτός : *man*.

X.

χαίνω, aor. partic. χανών (hio) : *yawn, open my mouth*.

χαίρω, iterative impf. χαίρεσκον, aor. ἐχάρη and κεχάροντο, opt. κεχάροιτο : *rejoice, am pleased, am glad*. χαῖρε and χαίρετε, *hail!* the customary form of greeting. Cf. χάρις, χάρμα.

χαῖται pl. : *hair; mane of horses*.

χαλεπαίνω, aor. subjv. χαλεπήνῃ : *am angry, rage, am bitter*.

χαλεπός 3: *hard, harsh, cruel.*

χαλέπτω: *distress, oppress.*

χαλι-φρων, -ονος: *light-witted.*

χάλκεος: *adj. of bronze, bronze.*

χαλκεύς, -ῆος: *blacksmith, smith.*

χαλκεών, -ῶνος: *smithy.*

χαλκήιος: *adj. of the smith, smith's.*

χαλκ-ήρης, -εος: *bronze-tipped.*

χαλκο-βαρής, -ές: *heavy with bronze.*

χαλκο-βατής, -ές, *with bronze (covered) threshold.*

χαλκός: *bronze, copper; like the English 'steel' for sword. This was the most important metal of the Homeric age, for armor, weapons, tools, and utensils. Iron was much less used.*

χαλκο-χίτων, -ωνος: *bronze-clad.*

χαμάδις: *adv. to the ground.*

χαμαί (humi): *on the ground.*

χαμαί-ευνάς, -άδος: *fem. adj. sleeping on the ground.*

χανδάνω, *perf. partic. (as pres.) κεχανδότα: contain.*

χανών: *see χάλνω.*

χαρῖ-εις, -εσσα, -εν: *graceful, beautiful, pleasing.*

χαρίστατος 3: *most pleasing.*

χαρίστερος: *more pleasing.*

χαρίζομαι, *aor. inf. χαρίσασθαι, perf. partic. κεχαρισμένος, plpf. κεχάριστο: gratify, give gladly, give freely; pass. am dear. κεχαρισμένη θυμῷ, dear to my heart.*

χάρις, -ιτος (χαίρω): *grace, favor.*

Χάριτες: *Graces. § 18, θ 364.*

χάρμα, -ατος (χαίρω): *joy, delight.*

χαρ-οπός: *bright-eyed, fierce-eyed.*

Χάρυβδις, -ιος: *Charybdis, a mighty whirlpool, near Scylla. μ 104 ff., 260, 441. Cf. Milton's 'Or when Ulysses on the larboard shunned | Charybdis, and by the other whirlpool steered,' Par. Lost, ii. 1019.*

χατέω: *am in need.*

χατίζω: *desire, long for.*

χέε: *aor. of χέω, pour.*

χείλος, -εος: *lip, edge.*

χείμα, -ατος (χιών): *winter.*

χειμέριος (hibernus): *adj. of winter.*

χειμών, -ῶνος (hiems): *winter, storm.*

χείρ, *gen. χειρός, dat. pl. χείρεσσι(ν), χερσί(ν): hand, arm.*

χείρων, -ονος: *inferior, weaker.*

χερείων, -ονος: *inferior, worse.*

χερμάδιον: *stone thrown by the hand.*

χέρ-νιψ, -ιβος: *water for the hands.*

χέρσος *fem.: dry land, land.*

χέω, *fut. χεύω, aor. χεῖε, χέε, ἔχευε, ἔχευαν, imv. χεῖον, χευάντων, inf. χεῖαι, partic. χεύαντες (§ 51 g), mid. χύτο, partic. χυμένη, plpf. κέχυτο (χεφ-, gush): pour, heap (of a funeral mound). ἐμέ ἰδόντες ἔχυντο, seeing me they crowded about me; ἀμφ' αὐτῷ χυμένη, throwing her arms around his body.*

χηλός: *chest.*

χηρεύω: *am without, lack.*

χθαμαλός (χαμαί) 3: *on the ground, low.*

χθαμαλώτερος: *lower.*

χθιζός (hesternus): *adj. (on) yesterday. § 59 a.*

χθών, *gen. χθονός, fem.: earth, ground.*

Χίος *fem.: Chios, island of the Aegean, near Ionia, the modern Scio.*

χιτών, -ῶνος (cotton): *tunic of linen; the principal male garment, — often the only garment worn at home. The χιτών of ordinary life was probably of linen in the Homeric age, not of wool, long, without sleeves, and ungirt, as in the Periclean age at Athens. This was an Ionic garment and seems, like its name, to have been introduced from the Orient. With increasing complexity of dress, it became the undergarment, as distinguished from a second and outer garment.*

χιών, -όνος *fem. (χειμών): snow.*

χλαῖνα: *cloak, woolen mantle, plaid, often of purple hue (like the later ἱμάτιον); used also as a blanket by night.*

Χλώρις, -ιδος: wife of Neleus. λ 281.

χλωρός (chlorine): *greenish-yellow, green, unseasoned.*

χνός: *crust.* ζ 226.

χοή (χέω): *pouring, drinking-offering.*

χόλος (gall): *anger.*

χολώω, aor. ἐχολώσατε, mid. χολώσατο, perf. χολάωμαι, partic. κεχολώσθαι: *anger, provoke; mid. am angry.*

χορός (chorus, choir): *dance, place of dancing.* Cf. ὄρχηστὺς.

χράσμαι, perf. partic. κεκρημένον, plpf. κέκρητο: *use; perf. as pres., have; perf. partic. as adj., longing for.*

χράω, impf. ἔχραε: *beset.*

χρεῖος and χρέος, -εος: *need, business, debt.*

χρεῖω, -δος: *need, necessity.*

χρεῖω, fut. mid. partic. κρησόμενος: *deliver an oracle, declare; mid. seek an oracle, consult, with dative.*

χρή: *necessity, the equivalent of χρεώ.* Generally used like *χρή ἐστι, it is necessary, one ought.* *δῖττεο σε χρή, of what need comes to you, i.e. what you want, — σέ being const. as acc. of 'limit of motion' with the verb (ἵκει or γίγνεται) implied.*

χρηίζω: *am in need.*

χρήματα pl.: *possessions, property.*

κρησόμενος: see *χρεῖω.*

χρίπτω, aor. pass. partic. χριμθῆς: *χριμθῆς πέλας, draw near, approach.*

χρῖω, fut. χρίσομαι, aor. ἐχρίσεν (CHRIST = the Anointed): *anoint.*



χρόα, χρότ: see *χρῶς.*

Χροῖλος: son of Neleus. λ 286.

χρόνος: *time.*

χροός: gen. of *χρῶς, skin, body.*

χρῦσε(ι)ος (§ 26 f) 3: *of gold, golden.*

χρῦσ-ηλάκατος: *with golden arrows.* Epithet of Artemis. Cf. Milton's [Dian] 'Fair silver-shafted queen,' *Comus*, 442. (But *ἡλακάτη* is *distaff*, and this may be of golden distaff.)

χρῦσ-ήνιος: *flashing with gold.* (Perhaps, *with golden reins, ἡνία.*) Epithet of Ares.

χρῦσο-θρονος: *adj. of golden throne.* A fixed epithet, based on early hieratic seated figures of the deity.

χρῦσο-πέδιλος: *with golden slippers.*

χρῦσο-ρραπίς: *with golden wand.*

χρῦσός: *gold.*

χρῦσο-χόος (χέω): *gilder, goldsmith.*

χρῶς, gen. χροός, gen. χρότ, acc. χρόα: *skin, body, hence self.*

χυμένη: see *χέω.*

χύσις (χέω): *deluge, heaping, heap.*

χυτλώω, aor. mid. χυτλώσαιο: *mid. bathe and anoint after the bath.*

χύτο: *aor. of χέω.*

χυτός (χέω) 3: *heaped up.*

χωλός: *lame.*

χώσμαι, inv. χῶεο [χῶου], partic. χῶόμενος, aor. ἐχώσατο: *am angry, am wroth.*

χώρη: *place, country.*

χωρίς: *adv. apart, separately.*

χώρος: *place, space, tract.*

Ψ.

ψάμβθος fem. (generally pl.) and ψάμμος fem.: *sand of the sea-shore, strand.*

ψεύδομαι, fut. ψεύσομαι: *speak falsely.*

ψεῦδος, -εος: *falsehood, what is false.*

ψηλαφάω, partic. ψηλαφῶν: *feel about.*

ψιλός 3: *bare*. ψιλὴν τρόπιν, *bare keel*.
i.e. keel separated from ribs and
planks.

Ψυρτή: small island in the Aegean
Sea, just northwest of Chios, and
between this and Lesbos. γ 171.

ψυχή: *breath, soul, ghost, life*.

ψυχός, -ος: *coolness, cool air*.

ψυχρός 3: *cool, cold*.

ψωμός: *bit, gobbet*. ι 374.

Ω.

ὦ: interj. *O!* used before the voc.

ὦ: interj. followed by μοί or πόποι,
expressing surprise or displeasure,
Oh! alas!

ὦ: dat. sing. of ὅς (rel. or possessive).

Ὀγυγίη: *Ogygia*, a mythical island far
to the west of Greece, the home of
Calypso. α 85, ζ 172, η 244 f.

ὧδε: adv. *thus, in this way, as follows*.

ὦδε — ὡς, *so — as, as — as, or ὡς —
ὦδε, as — so*.

ὦδαι: impf. of οἰδέω, *am swollen*.

ὦδίνω: *travail, suffer mightily*,

ὠδύσαο [ὠδύσω]: see ὀδύσομαι, *am
wroth*. § 47 j.

ὠθέω, iterative impf. ὠθεσκε, aor. ὠσα,
iterative ὠσασκε (§ 57 b): *thrust,
push, drive*.

ὠτετο: impf. of οἶμαι, *bode*.

ὠξε [ἔφξε]: aor. of ὀγνυμι, *open*.

ὠισθη: aor. of οἶμαι, *think*.

ὠκα (ὠκός): adv. *quickly, swiftly*.

ὠκέα: see ὠκός, *swift*.

Ὠκεανός: *Oceanus*, the broad stream
which flowed about the earth. Also
the god of the stream.

ὠκειον: impf. of οἰκέω, *dwell*.

Ὠκυάλος: a Phaeacian. θ 111.

ὠκύ-αλος: *swift on the sea, swift-sail-
ing*.

ὠκύ-μορος: *swift-doomed, short-lived*.

ὠκύ-πορος: *swiftly sailing, swift*.

ὠκός, fem. ὠκέα (§ 26 f), neut. ὠκύ,
pl. fem. ὠκεῖαι, gen. ὠκειάων, dat.
ὠκεῖης(ι): *swift, fleet*.

ὠκα: adv. *quickly*.

ὠκύτατος: *swiftest, fleetest*.

ἄλιστα: aor. of δαλλυμι, *destroy*.

ὠλεσί-καρπος (δαλλυμι): (*fruit-losing*),
seed-shedding, of the willow, which
casts its fruit before it is ripe.

ὠλειτο, ὠλοντο: see δαλλυμι.

ὠμο-θετέω, aor. ὠμοθέτησαν (ὠμός): *place
pieces of raw flesh (upon)*.

ὠμόργνυντο: see ὁμόργνυμι.

ὠμος: *shoulder*.

ὠμός: adj. *raw, uncooked*.

ὠμοσα: aor. of δμνυμι, *swear*.

ᾠμωξεν: aor. of ὀμωζω, *groan*.

ὠπα: see ὠψ, *face*.

ὠπασε: aor. of ὀπάζω, *grant*.

ὠπτησαν, ὠπτων: see ὀπτάω, *roast*.

ὠρη (hora, *h^{ur}*): *season, hour, time*.
eis ὠρας, *in its season*; ὠρη εὔδειν, *it
is time to sleep*; ὠρη κοιτοιο, *it is time
to go to bed*.

ὠριος: adj. *in their season*.

ὠρίνας: aor. of ὀρίνω, *rouse*.

Ὠρίων, -ωνος: *Orion*, a famous hunter
of great beauty, beloved by Eos.
He was slain by Artemis, but con-
tinued his occupation of hunting in
the realm of Hades. λ 310, 572.

ὠρμαινε, ὠρμηναν: see ὀρμαίνω.

ὠρμήθησαν: aor. of ὀρμάω.

ὠρορε, ὠρσε, ὠρτο: see ὀρνυμι.

ὠς or ὡς: (adv. of ὅ), *thus, so, in this
way*. ὡς — ὡς, *thus — as*; ὡς — ὡς,
as — so; καὶ ὡς, *even thus*; οὐδ' ὡς,
not even thus; ὡς αὐτως, *thus in (the
same) like manner*. § 45 h.

ὡς: (adv. of ὅς), *as*. It is used to
introduce relative and comparative
sentences, in the sense of *as, like as*,
often corresponding to a ὡς or οὕτω.
(2) As a conjunction, it introduces
(a) temporal sentences, *as, when*;

(b) dependent declarative sentences, *how, that*; (c) purpose clauses, *in order that*; and (d) wishes, *O that, would that*!

When it follows its noun in the sense of *like, as*, it is accented, *ῶς*, e.g. *ὄρνις ῶς, as a bird*. When it thus follows the noun which it modifies, it often makes the preceding syllable long 'by position,' as *θεὸν ῶς*, θ 173.

ῶσα, ῶτασκει: aor. of *ώθew*, *push*.

ῶσιν: dat. pl. of *οὔας*, *ear*.

ῶτειλή: *wound*.

ῶτος: *Otus*, son of Poseidon. λ 308.

ῶφελος, ῶφελλος: see *όφέλλω*.

ῶχετο: imperf. of *όχομαι*, *go*.

ῶχράω, aor. partic. *ῶχρήσαντα*: *an pale*; aor. *turned pale*.

ῶψ, gen. *ῶπος*: *Ops*. α 429, β 347.

ῶψ, acc. *ῶπα*: *face, countenance*. *eis ῶπα*, when one looked into his face, in countenance. Cf. *άντην*.

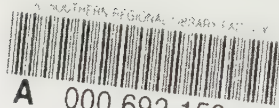


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